

THE
BAPTIST ENCYCLOPÆDIA.

A DICTIONARY

OF

THE DOCTRINES, ORDINANCES, USAGES, CONFESSIONS OF FAITH,
SUFFERINGS, LABORS, AND SUCCESSES, AND OF THE
GENERAL HISTORY OF THE

BAPTIST DENOMINATION IN ALL LANDS.

WITH

NUMEROUS BIOGRAPHICAL SKETCHES OF DISTINGUISHED AMERICAN AND
FOREIGN BAPTISTS, AND A SUPPLEMENT.

EDITED BY

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WITH MANY ILLUSTRATIONS.

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baptismal waters by Dr. Carey; he had courage and faith to stand alone in renouncing the abominations of his countrymen in the presence of his kindred. He was born about 1764, at Chandernagore, Bengal.

Krishna was by trade a carpenter; and in listening to a discourse on the folly of idolatry and the great truths of Christianity, he became deeply affected and shed tears. He visited the missionaries soon after for religious instruction, and received with great eagerness the truths which they communicated. Soon he felt that he had put his trust in Jesus, and that he was a Christian. He then requested baptism, and laid aside openly his allegiance to idolatry. He sat down at the table of the missionaries in presence of their Hindoo servants, and by this act renounced caste. The news spread rapidly, and soon Krishna was besieged by a mob of 2000 persons, who poured out torrents of maledictions upon him, and then dragged him to the magistrate, who immediately released him and commended him for the piety of his course, and commanded the mob to disperse. The magistrate placed a Sepoy at Krishna's house to guard him, and offered armed protection to the missionaries during the celebration of the rite of baptism. The immersion occurred in the Ganges, on the 28th of December, 1800. Mr. Carey walked to the river from the chapel with his eldest son, Felix, on one side, and Krishna on the other. At the landing there were gathered the governor and a number of Europeans, and a great throng of Hindoos and Mohammedans. Mr. Ward preached a sermon in English from John v. 39, "Search the Scriptures." Dr. Carey delivered an address in Bengali after a Bengali translation of the hymn was sung,—

"Jesus, and shall it ever be,
A mortal man ashamed of thee?"

Then he baptized Felix Carey and Krishna amid profound silence and deep solemnity. Krishna was the first baptized convert after seven years of labor. Krishna the same day partook of the Lord's Supper, and he enjoyed an unusual measure of the love of God as he waited upon Him in both ordinances. For more than twenty years Krishna Pal preached the blessed gospel to his countrymen with great success and ability. He led a holy life and he possessed a strong faith, and when he came to the end of his earthly journey his heart was full of peace, and of the light of a bright hope of immediate entrance into heaven. A European who was present at his dying couch says, "I myself witnessed the last moments of Krishna, and heard his aged and quivering lips speak of the preciousness of Christ." Krishna composed the beautiful hymn from which the following stanzas are taken:

"O thou my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget Him not.

"Jesus for thee a body takes;
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?"

Kutchin, Rev. T. T., was born in Philadelphia, Pa., Nov. 5, 1815, died at Dartmouth, Wis., Aug. 7, 1877. He entered the ministry at New Britain, Pa., at the age of twenty-one, and at once became popular as a preacher. He came to Wisconsin in 1855. For many years he was the editor of the *Milwaukee Sentinel*, and subsequently of the *Fond du Lac Commonwealth*. He was distinguished for remarkable intellectual power united with great kindness of heart. His two sons are esteemed ministers of the gospel, occupying important pulpits in the State.

L.

La Grange College was chartered in 1859, and a commodious brick building was erected, 90 by 70 feet, which was finished in 1866. It had superior chemical and philosophical apparatus when J. F. Cook, LL.D., became president. Both sexes are admitted to this institution. In the fourteen years of his presidency there have been more than two thousand matriculations, and among the number about sixty students for the ministry. Nearly \$15,000 have been raised for improvements and for the removal of debts during the administration

of Dr. Cook. One hundred and fifty children of ministers have been gratuitously educated in La Grange. Dr. Sawyer is now vice-president of the institution. It has eleven able instructors, who render excellent service, as the character of their graduates testifies. This college is beautifully located on the bluffs of the Mississippi, one hundred and thirty-seven miles north of St. Louis. (See page 668.)

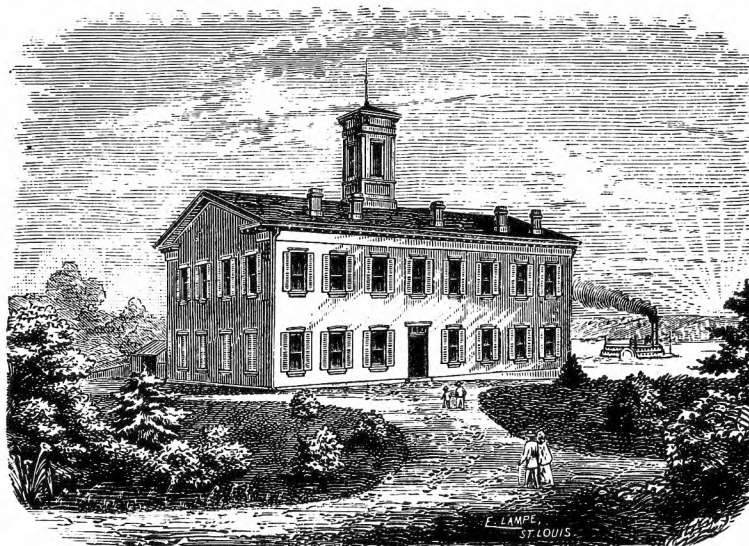
Lailey, Thomas, was born Aug. 29, 1820, in the parish of Poplar, London, England. When

quite young he came with his parents to Canada. He owns the largest wholesale house in his business in the province of Ontario. He united, by baptism, with the Bond Street church, Toronto, in 1849. In 1867 he, with several others, left this old mother-church to form a new interest on Alexander Street. The cost of the neat and comfortable edifice which they at once proceeded to erect was chiefly borne by him; and he has been from the first by far the largest contributor toward the current expenses of the church. The erection of the College Street and Lewis Street church edifices was also mainly due to his enterprise and liberality, and he is now (1881) promoting a scheme of church extension in the western part of the city. He has purchased an eligible site, on which a mission chapel is to be commenced immediately. He was president of the Home Mission Convention of Ontario in 1868-69.

tions, which he has filled with great ability and fidelity.

For forty years Mr. Lain has been a member of the Baptist church in Waukesha. He is known as a man of great purity of character, and of blameless Christian life. Until the failure of his health, which occurred a few years ago, he was very efficient and active in promoting the Baptist cause in his city, and in strengthening the denomination in the State.

Lake, Rev. J. B., was born in Fauquier Co., Va., May 4, 1837; attended school in Alexandria, Va., where he received a thorough training at the hands of the well-known Benjamin Hallowell, and afterwards studied at the University of Virginia, where he was graduated from several of its schools. While still at the university he was elected to a professorship in Edgeworth Female College, Greens-



LA GRANGE COLLEGE.

Lain, Hon. Isaac, of Waukesha, was born in Orange Co., N. Y., Dec. 18, 1820. His ancestors were from England, and settled at an early day on Long Island, N. Y. Isaac Lain's father was a farmer, and to this calling the son devoted himself until 1833. He then learned the business of architect and builder. In June, 1842, he settled in Waukesha, Wis., where he still resides. Here he engaged extensively for many years in his new business. In 1852 he established a real estate and insurance agency, and in 1860 he took an active part in founding the Waukesha County Manufacturing Company, of which he is now a heavy stockholder and secretary. In 1861, at the outbreak of the civil war, Mr. Lain was a member of the State Legislature, and took an active part in the measures which placed Wisconsin in the front rank of States for the promptness and efficiency with which her regiments were raised and sent to the front.

Mr. Lain has held many local and county posi-

borough, N. C. Subsequently, Mr. Lake held a professorship in Chesapeake Female College, Va., four years, and then had charge of the Roanoke Female College, at Danville, Va., nine years. In 1872 he left Danville to become pastor of the church in Upperville, Va., where he still remains as a most successful preacher and pastor. His mind is vigorous and logical, and his sermons are filled with cardinal doctrinal truths and enriched by apt and numerous historical illustrations.

Lake, Rev. P. W., came to Wisconsin in 1839, and settled in Walworth County, and performed much foundation work in the early history of the State. He was an interesting preacher. Earnestness and spirituality were distinguished characteristics in his ministry. He died many years ago, but his name and labors are held in remembrance in many of the churches of Walworth County.

Lamar, Rev. A. W., editor of the *Baptist Courier*, was born at Leavenworth Mills, S. C.,

March 30, 1847. His father was Col. Thomas G. Lamar, who distinguished himself in the late war as commander at the battle of Secessionville, near Charleston, in June, 1862, and who died soon after. In honor of his memory the State Legislature sent the subject of this sketch to the State Military School to be educated. Being strongly impressed that it was his duty to preach, he sold a tract of land—obtained from his father's estate—to procure means for educating himself. Entering first Furman University, and then the theological seminary at Greenville, he afterwards accepted a call of the Mount Zion church in Newberry County, where he was ordained Jan. 15, 1871, at the age of twenty-four. At the meeting of the State Convention in November, 1871, he was elected its general agent. In November, 1873, the State Convention manifested its appreciation of his ability and success by electing him both corresponding secretary and general agent, charging him with all the work of the body during its recess. He was converted when at the military school, and began at once to work for Jesus among the cadets, praying with and for them, holding prayer-meetings, and reading Spurgeon's sermons to them. At first he met with much opposition, was treated with every indignity, but in the end those who led in these things asked him to pray for them. He has met with extraordinary success in the work assigned him, being imbued with zeal, perseverance, and earnestness, and blessed with great tact and good judgment. He is a young man, self-reliant and with good judgment, who takes hold of his work and does it like a veteran, having the confidence and esteem of all. His present field of labor is Camden.

Lamb, Rev. Amherst, was born in Phillipston, Mass., July 28, 1796, and spent his childhood and youth in Guilford, Vt. Soon after making a public profession of faith he commenced to preach, but, feeling the necessity of a better preparation for his work, he placed himself under the tuition of Rev. Dr. Young, then of Worcester, Mass. He was ordained in December, 1821, as pastor of the church at Guilford, Vt., and remained there for six years, when he became pastor of the church in Whitingham, September, 1827, and continued there until 1836. He then went to Charlemont, Mass., and preached there for nine years, having charge of the church in Buckland during a part of this period,—for half the time. Recalled to the church in Whitingham in 1845, he gave it twelve years of additional service, after which he supplied churches in his neighborhood, where his labors were much blessed. He died at Whitingham, May 29, 1870. His record was one of a high character wherever he was known.

Lamson, William, D.D., was born in Danvers,

Mass., Feb. 22, 1812. He prepared for college at the academy in South Reading (now Wakefield), Mass., and graduated at Waterville College in the class of 1835. After his graduation he served as tutor for one year. In the autumn of 1837 he was ordained as pastor of the church in Gloucester, Mass. Wishing to pursue a more extended course of theological study, he entered the Newton Theological Institution in 1839, and remained until 1841, when he was settled as pastor of the church at Thomaston, Me. He returned to Gloucester, where he continued until called to Portsmouth, N. H., in 1848. He was pastor of the church in Portsmouth for eleven years. The church in Brookline, Mass., called him in 1859, and he was their pastor until 1875, when failing health obliged him to give up his ministerial work. Since his resignation he has lived chiefly in Salem and Gloucester, Mass.

Dr. Lamson has been one of the most useful and acceptable ministers in the denomination. By his pen, as well as his voice, he has made his talents subservient to promote the interests of truth.

Lancaster, Rev. William, was born in Warren Co., N. C., in 1753; was baptized by Rev. Wm. Walker; was the founder of the churches at Maple Spring and Poplar Spring, Franklin Co., about 1793; was a member of the State Convention, of the convention to ratify the Federal Constitution, and for many years chairman of the Court of Pleas and Quarter Sessions of Franklin County. He closed his long and useful life Sept. 16, 1826.

Landrum, Rev. John G., was born in Tennessee in 1810. At eighteen he removed to Union Co., S. C., and the next year began to preach. His slender form made him look much younger than he was, and for some years he was called the boy preacher. He became pastor of the Mount Zion and Bethlehem churches, in Spartanburg County, in 1830, and still serves them. He has had charge of the New Prospect church since 1835. The Baptist church at Spartanburg Court-house was organized under his ministry, where he preached for twenty-five years.

He has baptized about 5000 persons in fifty years. He exercises a very extensive influence in Spartanburg and the surrounding counties. Perhaps he could not say that his "natural force is not abated," but his labors are as abundant as ever.

Landrum, Sylvanus, D.D., pastor of the Baptist church at Savannah, Ga., has exerted a strong influence among the Baptists of Georgia. For many years he has been on the board of trustees of Mercer University, and for a long time acted as secretary of the board, and, besides, he has served the denomination in various positions with much success. He is a courteous gentleman, with a sound judgment, sincere piety, and intellectual ability.

He is an eloquent speaker. His congregations love and respect him. He was born in Oglethorpe Co., Ga., Oct. 3, 1820; his parents came from Virginia. He was educated at Mason Academy, Lexington, Ga., and at Mercer University. Ordained Oct. 23, 1846, he became, in January, 1847, pastor of the Baptist churches at Lexington and Athens, Ga.



SYLVANUS LANDRUM, D.D.

In December, 1849, he became pastor of the Macon (Ga.) Baptist church, where he served ten years, being instrumental there in the erection of a handsome and costly Gothic church edifice. In December, 1859, he accepted a call to Savannah, Ga., and there he remained twelve years, building up and uniting the Baptist cause in the city. He was there during the war, and never lost a single service on account of hostilities,—his was the only white Baptist church on the coast line from Baltimore to Texas which did not close at all during the conflict. He preached on one Sabbath to Confederate and the next Sabbath to Federal soldiers, at the time of the city's capture.

In 1871 he removed to Memphis, and became pastor of the Central Baptist church, remaining until after the severe yellow-fever scourge of 1878, during which he lost two sons, both prominent and talented young men. In 1879 he returned to Georgia, and again took charge of the Savannah church, where he is doing an admirable work.

Two colleges in one year conferred on him the Doctorate in Divinity,—Georgetown, Ky., Dr. Crawford president, and Columbian College, Washington, Dr. Samson president.

He is a man of national views, whose heart is in the pastorate, and whose chief aim is the advancement of Christ's kingdom on earth. His sermons are always good and never disappointing. To great administrative ability he unites remarkable excellence of judgment and a good knowledge of men and human nature. He is a wise and safe counselor, and makes his influence for good felt in the assemblies of his denominational brethren.

Landrum, Rev. William Warren, son of Dr. Sylvanus and Eliza Jane (Warren) Landrum, was born in Macon, Ga., Jan. 18, 1853. He was converted at the age of ten, and baptized in his fourteenth year. His early education was received at Chatham Academy, Savannah. He entered Mercer University, but subsequently went to Brown University, where he was graduated with distinction in 1872. He then became a student in the Southern Baptist Theological Seminary, at Greenville, S. C., from which he graduated in 1874, in nine of the thirteen schools in the institution.

At the call of the Central church of Memphis, he was ordained in May, 1874. His first pastorate was at Shreveport, La., where he labored with success for two years. He then accepted a call from the First Baptist church in Augusta, Ga., and removed to his native State in February, 1876. Of that church he is still the pastor. He was married Sept. 21, 1875, to Miss Ida Louise Dunster, a descendant of Henry Dunster, first president of Harvard University.

Mr. Landrum is a good preacher and pastor, and a man of more than ordinary abilities. He hates controversy, has great faith in the power of gospel preaching and the efficacy of a cheerful, loving piety, and his highest ambition is to be a consecrated and successful minister of Jesus Christ.

Lane, Rev. Dutton, was born Nov. 12, 1732, near Baltimore, Md. He was baptized by Shubael Sterns in 1758, and ordained to the ministry in October, 1764. He had a vigorous constitution, a powerful voice, and a heart on fire with the love of Jesus, and he was greatly blessed by his Master. In the Dare River church, Va., of which he was pastor, and for many miles around, the fruits of his ministry were visible to the whole community. His father, impelled by hatred to his religious fervor, tried to kill him, but "he himself was slain by the sword of the Spirit, from which he soon after revived with the hope of eternal life," and was baptized by his son.

Mr. Lane continued in the ministry till death, but the latter part of his life was marred by certain strange opinions which he adopted.

Lane, Rev. Thomas Jefferson, one of Tennessee's veteran Baptist ministers, was born in Jefferson (now Hamilton) Co., East Tenn., Oct. 9, 1804; son of Aquila and Agnes Lane, and grandson of

Elder Lane, one of the first Baptist ministers that settled in East Tennessee, in 1785.

Mr. Lane professed religion in 1834, and was baptized by Andrew Coffman, and regularly set apart to the ministry on the second Saturday in October, 1839, by the Bent Creek Baptist church, Elders Joseph Manning and Hugh Woodson acting as the Presbytery. From that time Mr. Lane has been doing effective service for the Master in the same section of country. Eternity alone will reveal the good he has accomplished for the cause of Christ and the salvation of sinners.

Lankershim, Deacon Isaac, is the Baptist benefactor of California. He is of Jewish birth; was converted to Christianity, baptized in Missouri, and removed with his wife, a converted Jewess, to California at an early day; joined the First Baptist church; was one of its deacons; became a constituent member of the Tabernacle church in 1865, and is still a member, the church having changed its name to Metropolitan in 1875. He is a large benefactor of Baptist institutions; purchased lots for the Second, Fifth, and Tabernacle churches; was a chief contributor to the building of the Tabernacle, and in 1875 provided the money, nearly \$200,000, for the Metropolitan church lots and building. In 1874 he gave the second large subscription for California College, nearly \$13,000. Always successful in business operations, careful, prudent, and conscientious, quiet and unassuming in manner, he is everywhere loved and honored. He has large city properties and immense farms in the country. His home is at Los Angeles. Though a converted Jew,—“an Israelite in whom there is no guile,”—giving quietly from principle, and not from impulse, he has never lost the respect of his Jewish kindred, with whom he is associated in many business enterprises. Deacon Lankershim is for California what the Crozers, Colgates, and Colbys are for the Atlantic States.

La Rue, Rev. Alexander Warren, whose ancestors were French and Irish, and firm Presbyterians, was born in La Rue Co., Ky., Jan. 23, 1819. He united with Severn's Valley church while attending an academy at Elizabethtown in 1837; was licensed to preach in November, 1838. In 1839 he entered Georgetown College, graduating in 1842. During the latter year he was ordained for the pastorate of Flemingsburg church. This church was in the Bracken Association, among the churches of which Mr. La Rue held many protracted meetings with encouraging success. In 1849 he removed to Louisville and became associate editor of the *Baptist Banner*, a weekly religious paper, since called the *Western Recorder*. While in this position he preached a short time to Bank Street Baptist church in New Albany, and afterwards to East Baptist church in Louisville. Having resigned his edi-

torial office, he accepted the pastorate of the church at Harrodsburg in 1853, where he remained three years, and then accepted a call to the church at Georgetown. Subsequently he was pastor of the church at Stanford, and finally at Salem, in Christian County. At the latter place he died, Sept. 11, 1864, after a life of singular consecration, devotion, and fruitfulness. His biography was written and published under the appropriate title of “La Rue's Ministry of Faith,” by Rev. A. C. Graves, D.D.

Lasher, George William, D.D., was born in Schenectady Co., N. Y., June 24, 1831. His father

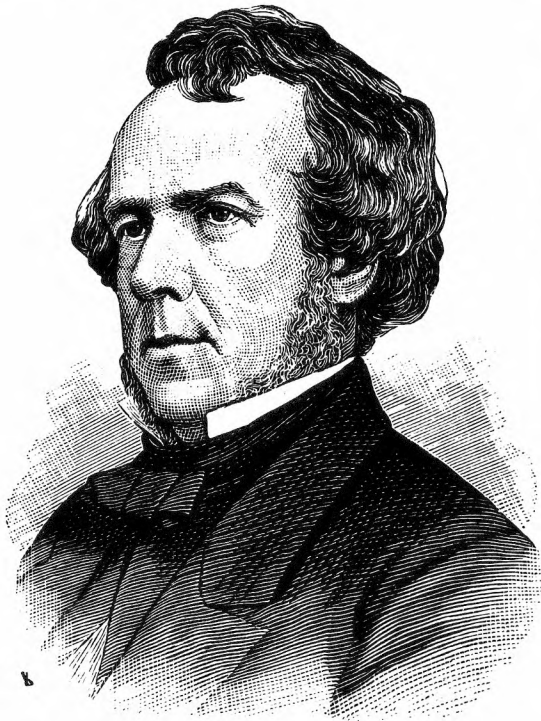


GEORGE WILLIAM LASHER, D.D.

was a farmer of Holland ancestry, and his mother traced her descent from a member of the “Boston Tea Party.” He was converted at Hamilton, in 1853, while attending the academy, and in the same year entered Madison University, graduating in 1857. In 1859 he graduated from Hamilton Theological Seminary, and at once entered upon the pastorate of the Baptist church of Norwalk, Conn., where, on September 30, he was ordained. In 1860 he married Miss Lizzie C., daughter of Dr. G. W. Eaton, president of Madison University. In July, 1861, he became chaplain of the 5th Conn. Regiment, and served for six months on the upper Potomac, when he became pastor of the Baptist church at Newburg, N. Y. From 1864 to 1868 he was pastor of the Portland Street church, Haverhill, Mass., from 1868 to 1872 of the First church of Trenton, N. J., and from 1872 to 1875 was corresponding secretary of the New York Baptist Education Society. In 1875 he made a tour of Europe,

Egypt, and Palestine, and in August, 1876, became editor and proprietor of the *Journal and Messenger*, at Cincinnati, O. In 1874 he received the degree of D.D. from Madison University. Dr. Lasher has a commanding presence, and is a vigorous and successful preacher and editor. The *Journal and Messenger* under his management has a wide influence in the Central West.

Lathrop, Edward, D.D., son of Burel Lathrop, who early removed from Norwich, Conn., to Georgia,



EDWARD LATHROP, D.D.

was born in Savannah, Ga., March 14, 1814; baptized by Rev. H. O. Myer into the Savannah Baptist church in June, 1827; commenced study for the ministry at Furman Institution, S. C., in 1832; on the closing of that institution went to Hamilton, N. Y., and graduated in what is now Madison University in 1840; pursued a course of theological study at Hamilton; was called as assistant of Rev. Richard Fuller, D.D., at Beaufort, S. C.; in 1844 settled as pastor of the Tabernacle Baptist church in New York City, and labored with distinguished success for twenty-two years, until health failed; granted a long furlough by the church, but finally resigned; in 1866 became pastor of the Baptist church in Stamford, Conn., where he still labors with great honor; received the honorary degree of Doctor of Divinity from Rochester University; has been a trustee from the beginning of Vassar College, N. Y., and is now president of the board of trustees; is also president of the board of trustees of Connecticut Literary Institution; is one of the trustees of Madison University; engaged in all benevolent

objects; a strong preacher and able counselor; he has published several sermons by request.

Lattimore, Rev. Samuel S., was born in Ruthersford Co., N. C., March 9, 1811; removed with his father while yet a child to Jennings, Ind. At fourteen years of age became a member of the literary institution at South Hanover, Ind. Supporting himself by his own exertions, he remained at this institution for nine years, until he completed his course, in July, 1833. During this period he became a member of the Presbyterian church, and remained in this connection for six or seven years. Leaving college soon thereafter, he went to Vicksburg, Miss., thence to Clinton, and shortly afterwards taught in the school at Society Ridge. In 1834 he joined the Baptist church. In 1835 he was ordained to the gospel ministry, and became general agent for the Mississippi Baptist State Convention. In December, 1837, he settled at Middleton, Carroll Co., Miss., where he engaged in preaching, and in teaching a school under Baptist auspices until 1840, when he removed to Sumter Co., Ala., where he preached to Providence and other churches. In 1845 he was again general agent of the Mississippi Baptist State Convention. In 1847 he was called to the pastorate of Macon church, Noxubee Co., Miss. Remaining there one year, he accepted a very urgent call from the Aberdeen church, with an understanding that he should return to Macon after the lapse of a year. Accordingly he returned to Macon, and remained till he again accepted an invitation to take charge of the Aberdeen church. In this relation he continued until his death. From 1849 to 1854 he was president of the Mississippi Baptist State Convention. He had various controversies on the principles and practices of the Baptists, and endured no little persecution. He was a man of marked ability, of warm and generous affections, eloquent as a preacher, able as a controversial writer, and eminently successful as a minister of the gospel.

Law, Rev. Francis Marion, was born in Sumter District, S. C., May 15, 1828; was educated for a physician, and received his diploma from the Medical College of Georgia, at Augusta; practised medicine at Wetumpka and Selma, Ala.; ordained in 1855; for five years financial secretary of Alabama Baptist Bible and Colportage Society; one year missionary and surgeon on the Bethel ship "Mobile Bay," under auspices of American Seamen's Friend Society; removed to Texas in November, 1859; pastor of Chapel Hill, Bellville, Brenham, Plantersville, and Bryan churches from 1860 to 1876; is a man of vigorous intellect and indomitable energy; now engaged in raising \$250,000 for Texas Educational Commission.

Law, Rev. Josiah S., son of Samuel S. Law, was born in Saulsbury, Ga., Feb. 5, 1808. He re-

ceived a classical education, and succeeded Rev. James Shannon as a teacher in Liberty County, when Mr. Shannon was called to Augusta, in 1827. It was while teaching at Sunbury that he was converted and joined the Baptist church there. He then took a three years' theological course at Newton Theological Seminary. In 1831 he entered upon his ministerial duties at Sunbury, and for twenty years served that church and neighborhood with great usefulness, except during two short intervals when he accepted calls to Macon and Savannah.

The colored people received great benefit from his preaching, among whom he was very successful. He died on the 5th of October, 1853. At that time sixty colored candidates were awaiting baptism at his hands.

Law, Rev. Samuel Spry, was born in Liberty County in 1774. He moved in the best society all his life, his family and connections being cultivated and wealthy. For forty years he lived a worldly-minded man and a moralist, but was converted in his forty-first year, and joined the Sunbury Baptist church on the 30th of April, 1815. He was ordained to the ministry Dec. 27, 1827, at the age of fifty-three. After laboring on the coast for some time, he was called to succeed Dr. C. O. Screven, at Sunbury. This connection continued for a year or so only, and he devoted his whole time to the colored people, and to the poor white churches of Liberty County. This work he continued with great usefulness for six or seven years, when his health began to fail gradually, and he expired on the 4th of February, 1837.

He was a man of great fervor and spirituality; prepared his sermons carefully, and became a good preacher. He was well acquainted with the Scriptures, and was much gifted in prayer. Few ever made more progress in piety and in the knowledge of our Lord Jesus Christ than he.

Lawler, Rev. B. F., was born in West Tennessee, Jan. 1, 1834; baptized in 1858; ordained in 1860; labored a number of years at Windsor, Mo. He is at the present time pastor of the Salem and Prairie Union Baptist churches, Neb. In connection with his ministerial labors, Mr. Lawler, while in Missouri, devoted a part of his time to teaching. In 1880 he published a volume of sermons, addresses, and letters.

Lawler, Judge Jacob, was born in North Carolina in 1796; while a youth his father removed to Tennessee, and the son subsequently located in North Alabama, and about the year 1820 settled in Shelby County. He held various offices of trust: judge of the county court, member of the House of Representatives of the State Legislature from 1826 to 1831, and was then elected to the State Senate; resigned that position to accept that of receiver of

public moneys for one of the land districts of the State, tendered him by President Andrew Jackson; held that office at Mardisville, in Talladega County, where it was located, until he was elected to Congress in 1835; was re-elected to Congress in 1837, and died on the 8th of May, 1838, in the city of Washington, while Congress was in session, and his remains now rest in that city. He was in office continuously from 1822 to 1838, never having suffered defeat or reproach.

In 1826, Jacob Lawler united with the Baptist church, and in a short time was ordained to the ministry. From the time of his ordination to his election to Congress he filled the office of pastor. The Talladega (now Alpine) and the Talladega town churches were originated by his ministry, and he was their pastor. It was characteristic of Mr. Lawler not to allow his secular duties to interfere with his religious obligations when it could be avoided.

Lawler, Gen. Levi W., was born in Madison Co., Ala., in 1816; with his parents, settled in



GEN. LEVI W. LAWLER.

Talladega County in early life; united with the Talladega church, of which his father was pastor, in 1835. After Judge Lawler resigned the office of receiver of public moneys at Mardisville he was succeeded by his son Levi, under appointment of President Jackson, and, though only nineteen years of age, he easily obtained the required bond of \$100,000. After four years he was suspended on account of his opposition to the administration of President Van Buren, but was restored to the po-

sition by President Tyler in 1841, and held it for another term of four years. In 1848 he located in Mobile, and engaged in the commission business, which he has not yet relinquished. In 1861 his friends elected him to the Legislature without consulting him; was returned in 1863; was a member of that body during the whole period of the civil war, and he was three years chairman of the committee on ways and means. In 1874, Gen. Lawler was appointed by Gov. Houston one of the State commissioners to adjust and liquidate its burdensome debt. He drafted the plan of settlement, and performed the principal labor in its execution among creditors of the State,—a work which brought great relief to the people of Alabama. For many years he has been one of the trustees of Howard College, and of the Agricultural and Mechanical College of the State. He has been and is still a man of handsome fortune, of great energy, industry, and financial skill; liberal to objects of benevolence and to public enterprises. It is conceded that the gubernatorial honors of Alabama have been within his reach for years, but he has declined them. His vast influence affects for good all the higher relations of life, political and civil, social and educational, financial and denominational, in the State. He maintains the constant confidence of all grades of society. When a master he was famous for his tenderness to his slaves, and now that they are free he has their uniform confidence and highest regard. He has no superior in Alabama.

Lawrence, William Mangam, D.D., was born in Washington, D. C., May 11, 1848; was converted in early youth, and entered college at Amherst, Mass.; graduated from Madison University and Hamilton Theological Seminary; settled with the church at Amsterdam, N. Y., where he was ordained in August, 1871. The following year he received an urgent call from the Spring Garden church in Philadelphia, which he accepted, and entered upon his labors in October, 1872. It was an important period in the history of the church. A large colony had just gone out to form the Gethsemane church in a new and rapidly-growing neighborhood. A pastor was needed with power to hold and strengthen "the things which remained," and in this work he has, under God, been eminently successful.

Mr. Lawrence throws the vigor of his early manhood into all that he says and does. His sermons and occasional contributions to religious journals give evidence of an observing and thoughtful mind. His systematic methods enable him to accomplish a vast amount of pastoral work, and to render valuable service to other denominational interests with which he has become connected. His powerful intellect, scholarly attainments, and Christian spirit make him a power in the commu-

nity. In 1880 he became pastor of the Second Baptist church of Chicago.



WILLIAM MANGAM LAWRENCE, D.D.

Laws, Rev. M. L., was born in Virginia, Aug. 21, 1842. He made a profession of religion when eighteen years of age, and was baptized by Rev. J. S. Kennard in the E Street Baptist church, Washington, D. C., in November, 1859. He was ordained in 1871 at the Rehoboth Baptist church in Saline Co., Mo. Brother Laws has been pastor at Glasgow and Booneville, and of the Park Avenue church in St. Louis. He is now secretary of the Missouri Baptist Sunday-School Convention, and he is rendering efficient service in this position. He is a man of ability, industry, and usefulness.

Lawson, Rev. Albert G., was born in Poughkeepsie, N. Y., Jan. 5, 1842. In 1858 he made a public profession of religion, and was baptized by Rev. John Q. Adams, and became a member of the North Baptist church, New York. He studied in the College of the City of New York and in Madison University, and was ordained as pastor of Perth Amboy Baptist church, N. J., in June, 1862. In 1867 he took charge of the Greenwood Baptist church, where he still labors with marked success.

He is one of the most able laborers in the temperance cause. He is the author of "Methods of Church Work," "Duty of the Christian Church in Relation to Temperance," and the "Peace and Power of Temperance Literature," also an address on "Self-Culture." His discourses are clear, logical, and earnestly delivered.

Lawson, Admiral Sir John, was born near

Scarborough, Yorkshire, England. From very early life he was on the ocean. When the Parliament resolved to fight for the liberties of England, Lawson entered its naval service. His intelligence, faithfulness in executing orders, and religious behavior soon attracted attention and secured promotion. Having obtained the command of a small vessel, he made himself so useful that he was soon the captain of the finest ship in the British navy; and in process of time he became an admiral, and occasionally had the whole fleet placed under his authority. He fought under Blake in all the battles which gave him and his country so much naval glory. Cromwell looked upon him with special favor, and was always ready to promote his interests, until he became a king in everything but the name.

On the 2d of June, 1653, the British fleet attacked the Dutch off the coast of Flanders. Deane and Monk were admirals, Sir William Penn was vice-admiral, and Sir John Lawson was rear-admiral. Lawson charged through the Dutch fleet with forty ships, pouring destruction into the enemy, and so disabling De Ruyter's squadron that Van Tromp had to come to his relief; and after a hot engagement, in which Lawson was the foremost fighting man, the Dutch withdrew. The next day the battle was renewed and the enemy was routed. Six great ships of the Dutch were sunk, two blown up, and eleven of the largest and two smaller vessels were captured, with thirteen hundred prisoners, and nothing but flight saved the other Dutch vessels.

As soon as the power of Richard Cromwell ended, and the Parliament of the country had reassembled, the officers of the fleet, being largely Baptists, and consequently strong republicans, acknowledged the authority of Parliament in terms of loyal satisfaction. Immediately after, the Committee of Safety appointed by the Parliament ordered the equipment of six frigates to be ready for any emergency, and, to show their appreciation of our gallant brother, Sir John Lawson, they gave him the command of this squadron and created him vice-admiral of the fleet. For a considerable period after this Sir John had control of the whole British navy, and he was known throughout his country as a supporter of a free Parliament whom no bribes or persuasions could turn from his patriotic convictions.

The Parliament in power at this period was the Long Parliament dispersed by Oliver Cromwell, and recalled once more to the exercise of legislative and executive powers. Against this body the army determined to wage war, and they hindered the speaker and the members from reaching the house. Lambert and the principal officers of the army were bent on ruling the nation by the sword. Lawson brought his fleet into the Thames and declared for

the Parliament by a voice which the Dutch had respected on the ocean, and which his countrymen revered everywhere. And his timely assistance, with the aid of Monk, overcame the friends of the sword, and the Parliament resumed its meetings and its authority. On the 3d of June, 1665, in a great naval battle between the English and the Dutch, in which the Duke of York was the nominal and Lawson the real commander of the British fleet, and in which the Dutch lost thirty-two ships and six thousand men, Sir John Lawson received a shot in the knee in the middle of the battle; the wound gangrened, and he died a few days after on shore, rejoicing in the blessed Saviour whom he was going to meet.

Lord Clarendon, a bitter enemy of Baptists and republicans, says of the admiral: "He was, indeed, of all the men of that time, and of that extraction and education, incomparably the modestest and the wisest man, and most worthy man to be confided in. He was in all the actions performed by Blake, some of which were very stupendous, and in all the battles which Cromwell had fought with the Dutch. He was commander-in-chief of the fleet when Richard (Cromwell) was thrown out; and when the contest grew between the Rump (the Long Parliament) and Lambert, he brought the whole fleet into the river and declared for that which is called the Parliament (Clarendon did not recognize this body as a Parliament), which broke the neck of all other designs, though *he intended only the better settlement of the Commonwealth.*" He had no wish to aid the Stuarts to mount the throne forfeited by Charles I. Elsewhere he says: "The present fleet, prepared for the summer service, was under the command of Vice-Admiral Sir John Lawson, an excellent seaman, but then a *notorious Anabaptist*; and they well remembered how he had lately besieged the city (London), and by the power of his fleet given that turn which helped to revive the 'Committee of Safety' (the government set up by the army) and restore the Rump Parliament to the exercise of their jurisdiction." Granville Penn, in his "Memorials of Admiral Sir William Penn," speaks of "the renowned Sir John Lawson," and he states that Oliver "Cromwell set aside Major Bourne and appointed Lawson rear-admiral of the fleet in his place." The great Protector held Sir John Lawson in the highest esteem. Except Cromwell himself, in his day no soldier stood higher than Gen. Harrison. And during the latter part of Lawson's life he was regarded as one of the greatest heroes in the naval history of Britain, and his death was felt to be a national calamity. These brave men were both decided Baptists. See "Memoirs of Ludlow," ii. 466, 666, 726, 736, 855, Vevay, 1699; Southey's "Lives of the British Admirals," v. 269, note,

London, 1837; Clarendon's "History of the Rebellion," iii. 728, Oxford, 1706; Rapin's "History of England," ii. 639, 640, London, 1733; "Memoirs of Sir William Penn, Knt.," i. 312, 469, 470, London, 1833.

Lawton, Col. Alex. J., who died some three years ago, spent his life, which, "by reason of strength was fourscore and four years," in Beaufort, S. C. He was long a deacon of the Black Swamp church, and repeatedly a member of the State Legislature. He was dignified but extremely pleasant, especially among the young, with whom he was a great favorite. The writer met him about a year before his death, and found him the same genial Christian that he had always been. Few masters were so considerate of their slaves, and few had their affection in an equal degree. He used much of his large property for benevolent objects. Few have spent a life so long and so well regulated.

Lawton, Rev. Joseph A., may be called the Baptist patriarch of Barnwell, S. C., and of the surrounding counties. He held and used his large fortune, before the war, as a steward who must give an account. He now lives, in advanced years, in the midst of his spiritual children, white and colored, who revere him. Prudence and moderation have marked his whole life. His numerous servants, at the close of the war, cherished him in their hearts, and quite a number of them still live with him, and manifest the same respect as they did in the time of slavery. Baptist ministers in his section owe him much, because he refused to preach for wealthy churches unless they paid a salary in proportion to their ability, saying that if he preached for nothing it should be to churches not able to compensate him. They complied, and many brethren have been less stinted than they would have been had Mr. Lawton not insisted that "the laborer is worthy of his hire." He always gave his salary, and much more, to some worthy object. He has long been pastor of the Allendale church, one of the most active and liberal in the Savannah River Association.

Lawton, Rev. W. A., was born in Beaufort Co., S. C., in 1793. He was in the ministry fifty-five years, and at the time of his death, in 1878, he had been pastor of the Pipe Creek church for twenty-seven years. His remarkably strong constitution bore him up in good health almost to the close of life, which "by reason of strength was fourscore and five years." Next to Thomas Dawson, he was probably the oldest Baptist minister in the State.

Lea Female Seminary, located at Summit, Miss., on the line of the New Orleans and Jackson Railroad, Rev. Charles H. Otken, principal, is an admirable institution.

Lea, Hon. Fryer, was born in Tennessee, and is now nearly eighty years of age; joined the Baptist Church in Tennessee, where he practised law with success and distinction. Represented Tennessee in the Congress of the United States. He afterwards removed to Mississippi, and practised law at Jackson. Has served as State superintendent of public instruction in Texas, and now lives at Goliad. He has been a consistent Baptist under all circumstances.

Lea, Rev. Wm. M., a prominent minister in Arkansas, was born in North Carolina in 1817, but reared and educated in Tennessee. He came to Arkansas in 1851 as missionary of the Marion Board Southern Baptist Convention, and began his labors at Helena. The following year he severed his relations with the board, and boldly entered the State as an independent missionary, relying upon his field for support, and, with the exception of a few years, has ever since continued there to labor. Helena, Pine Bluff, Little Rock, Forest City, and other places have received the benefit of his labors. Just before the late conflict he raised a subscription of \$75,000 towards endowing a State college, which was unfortunately lost by the war. Mr. Lea has distinguished himself as a polemic, having engaged in many debates, and considers himself specially set for the defense of the truth.

Leach, Beriah N., D.D., was born in Middletown, Vt., April 28, 1801; converted at fourteen; ordained pastor at Cornwell, Vt., in October, 1826; pastor at Middlebury, Fredonia, Wyoming, Hamilton, and Brooklyn, N. Y., and in Middletown, Conn. He received the degree of Doctor of Divinity from Madison University in 1859. He died Jan. 23, 1869, strong in his Redeemer's supporting grace. Dr. Leach was full of labors and of love for the Redeemer, and the favor of heaven rested upon his toils for Jesus as well as upon his own soul.

Leach, Rev. William, was born in Shutesbury, Mass., in 1804, and baptized by Rev. David Goddard, of Wendall. Relinquishing the business in which he was engaged, he pursued a select course of study at the Shelburne Falls Academy, and took a partial course at Newton. In 1840 he was ordained in Paterson, N. J. Subsequently he removed to Newark, N. J., and then to Wendall and South Hanson, Mass., and Omaha, Neb. To this latter place he had gone on business, but, seeing the destitution of the gospel in that rising city, he preached for some time there without compensation, and for two years as a missionary of the American Baptist Home Missionary Society. The Baptist church of Omaha is the child of his prayers and labors. Returning East, he had charge of the churches in East Stoughton, Holmes' Hole, South

Yarmouth, Harned, and Still River, all in the State of Massachusetts. He died at Still River, Mass., March 30, 1871.

Learning, Baptist Institutions of.—Preceding and during the Commonwealth in England, large numbers of our ministers in that country were graduates of Oxford and Cambridge. After 1660, when Charles II. ascended the throne, the necessity for seeking education for Baptist pastors in some new quarter forced itself upon the attention of our brethren. Various plans were discussed in London and elsewhere to secure an object so dear to the churches. Edward Terrill, of Bristol, in 1679, set apart a portion of his property for the instruction of students for the ministry, which did not become available until the death of his wife. Though some aid was received from it for five years preceding 1720, it was in that year, under Rev. Bernard Foskett, that Bristol Baptist College was formally established.

In 1756, Rev. Isaac Eaton, of Hopewell, N. J., opened the first Baptist Seminary in this country "for the education of youth for the ministry." In the progress of this institution the Philadelphia and Charleston Baptist Associations took the deepest interest. They appointed trustees to watch over its affairs; and the Philadelphia Association raised about £400 to aid it in its work. The principal was a scholarly man, and he had the art of imparting knowledge to others. His school was in existence only eleven years, and in that time the following were among its pupils: Dr. James Manning, Dr. Samuel Jones, Dr. Hezekiah Smith, Dr. Isaac Skillman, and Revs. David Thomas, David Jones, the celebrated Revolutionary chaplain, and Charles Thompson. The distinguished Judge David Howell was also a student at Hopewell. The frame house in which Mr. Eaton presided over his seminary is still standing, and in excellent condition.



ISAAC EATON'S ACADEMY.

THE FIRST BAPTIST SEMINARY FOR THE EDUCATION OF MINISTERS IN AMERICA.

On the 12th of October, 1762, the Philadelphia Baptist Association, with twenty-nine churches in its fellowship, met in the Lutheran church on Fifth Street above Race Street, Philadelphia. Rev. Morgan Edwards was chosen moderator, and Rev.

Abel Morgan clerk. At this session of the mother Association of American Baptists it was decided that it was "expedient to erect a college in the colony of Rhode Island, under the chief direction of the Baptists." Morgan Edwards was "the principal mover in this matter," and to him and Dr. Samuel Jones the grand educational project was referred.

In 1763 an effort was made to secure the confirmation of a charter for the new college in the Rhode Island Assembly. The charter had been prepared by Dr. Ezra Stiles, of Newport, a Congregational minister, and it "was so artfully constructed as to throw the power into the Fellows' hands, whereof eight out of twelve were Presbyterians, usually called Congregationalists." "The trustees were presumed to be the principal branch of authority, and as nineteen out of thirty-five were to be Baptists, the Baptists were satisfied, without sufficient examination into the authority vested in the fellowship, which afterward appeared to be the soul of the institution, while the trusteeship was only the body" (Manning and Brown University, pp. 48-49). This unworthy effort of Dr. Stiles was frustrated by Daniel Jenckes and others in the Assembly. The amended charter was confirmed by the Legislature of Rhode Island in 1764. In that year the Philadelphia Association recommended the churches to be liberal in placing the new college upon an efficient basis; and in 1766 the Association "agreed to recommend warmly to the churches the interests of the college, for which a subscription is opened all over the continent." Dr. James Manning was the first president of Rhode Island College, now Brown University. This institution today has nineteen instructors, property valued at \$1,750,000, an endowment of \$650,000, a library of 53,000 volumes, 247 students, and a history of usefulness of which Americans, and especially American Baptists, may justly be proud. The Baptist colleges, theological seminaries, and academies of the United States, according to the report of the "Baptist Year-Book" for 1881, have property worth \$11,988,883, and endowments of \$4,960,730,—that is to say, these institutions own assets amounting to \$16,959,613, nearly seventeen million dollars. Their reported income last year was \$679,178, to which may be added \$160,000 from 36 of them from which we have no report of receipts. They had, during 1880, 667 teachers, 8749 students, of whom 1532 were preparing for the Christian ministry.

In the United States most Pedobaptist communities receive large accessions from European emigration; the Baptists gain comparatively few members from this source. Besides, they have had to contend against powerful prejudices from the earliest period in the history of this country, preju-

dices which for a long time in several colonies clothed themselves in persecuting legal enactments, and which exist to-day, without the force of law, in unfounded charges of bigotry and saving sacramentalism. Nevertheless, by the favor of God, they have been able not only to rear a multitude of church edifices, but to invest seventeen million dol-

lars in institutions of learning. Indeed, we have reason to believe that if all our educational enterprises were *reported*, and an exact examination of their property and endowments made, that the result would show an investment in these fountains of light of a sum little less than twenty million dollars.

BAPTIST INSTITUTIONS OF LEARNING.

UNITED STATES. IN 1881.

COLLEGES AND UNIVERSITIES.

NAME.	WHEN FOUNDED.	PRESIDENT.	LOCATION.	INSTRUCT- ORS.	STUDENTS.	PROPERTY.	ENDOW- MENT.
Brown University.....	1764	E. G. Robinson, D.D., LL.D.....	Providence, R. I.....	19	247	\$1,750,000	\$650,000
Madison University.....	1819	E. Dodge, D.D., LL.D.....	Hamilton, N. Y.....	10	90	640,000	480,000
Colby University.....	1820	Henry E. Robins, D.D.....	Waterville, Me.....	8	148	300,000	200,000
The Columbian University...	1821	J. C. Welling, LL.D.....	Washington, D. C.....	25	343	370,000	110,000
Shurtleff College.....	1827	A. A. Kendrick, D.D.....	Upper Alton, Ill.....	7	128	175,000	150,000
Georgetown College.....	1829	R. M. Dudley, D.D.....	Georgetown, Ky.....	6	119	125,000	75,000
Denison University.....	1831	Alfred Owen, D.D.....	Granville, O.....	9	173	300,000	190,000
Franklin College.....	1834	W. T. Stott, D.D.....	Franklin, Ind.....	8	85	120,000	80,000
Wake Forest College.....	1834	T. H. Pritchard, D.D.....	Wake Forest, N. C.....	8	171	86,000	46,000
Mercer University.....	1838	A. J. Battle, D.D.....	Macon, Ga.....	9	108	300,000	100,000
Richmond College.....	1832	B. Puryear, A.M.....	Richmond, Va.....	8	125	300,000	95,000
Howard College.....	1843	Col. J. T. Murfee.....	Marion, Ala.....	8	125	50,000	.....
Baylor University.....	1845	W. C. Crane, D.D., LL.D.....	Independence, Texas.....	6	119	70,000	26,000
University at Lewisburg.....	1846	Rev. D. J. Hill, A.M.....	Lewisburg, Pa.....	7	86	250,000	121,769
William Jewell College.....	1849	W. R. Rothwell, D.D.....	Liberty, Mo.....	7	145	175,000	100,000
University of Rochester.....	1850	M. B. Anderson, LL.D.....	Rochester, N. Y.....	9	146	846,443	255,540
Mississippi College.....	1850	W. S. Webb, D.D.....	Clinton, Miss.....	7	200	50,000	20,000
Carson College.....	1850	N. B. Goforth, D.D.....	Mossy Creek, Tenn.....	4	185	50,000	.....
Furman University.....	1851	J. C. Furman, D.D.....	Greenville, S. C.....	5	86	100,000	.....
Central University.....	1852	L. A. Dunn, D.D.....	Pella, Iowa.....	7	121	.....	.....
Kalamazoo College.....	1855	Kendall Brooks, D.D.....	Kalamazoo, Mich.....	9	169	175,000	75,000
Bethel College*.....	1856	Leslie Waggener, LL.D.....	Russellville, Ky.....	5	105	175,000	75,000
University of Chicago.....	1859	Galusha Anderson, D.D.....	Chicago, Ill.....	16	250	150,600	600
McMinnville College.....	1858	Rev. G. J. Burchett, A.M.....	McMinnville, Oregon.....	4	100	30,000	20,000
Waco University.....	1861	R. C. Burleson, D.D.....	Waco, Texas.....	10	190	50,000	13,000
Vassar College.....	1861	S. L. Caldwell, D.D.....	Poughkeepsie, N. Y.....	31	303	992,154	281,250
University of Des Moines.....	1865	J. A. Nash, D.D.....	Des Moines, Iowa.....	4	78	70,000	20,000
La Grange College*.....	1859	J. F. Cook, LL.D.....	La Grange, Mo.....	8	131	36,000	.....
Monongahela College.....	1867	H. K. Craig, D.D.....	Jefferson, Greene Co., Pa.....	6	108	40,000	20,000
California College.....	1871	U. Gregory, D.D.....	Vacaville, Cal.....	4	60	30,000	20,000
Southwestern Baptist Univ...	1874	Prof. G. W. Jarman, A.M.....	Jackson, Tenn.....	6	185	105,000	55,000
Total number.....	31	.....	.....	280	4609	\$7,910,597	\$3,279,159

* From previous reports.

THEOLOGICAL INSTITUTIONS.

NAME.	WHEN FOUNDED.	PRESIDENT.	LOCATION.	INSTRUCT- ORS.	STUDENTS.	PROPERTY.	ENDOW- MENT.
Hamilton Theological Sem...	1819	E. Dodge, D.D., LL.D.....	Hamilton, N. Y.....	5	36	\$70,000	\$32,750
Newton Theol. Institution...	1825	Alvah Hovey, D.D.....	Newton Centre, Mass.....	8	67	426,878	314,801
Rochester Theological Sem...	1851	A. H. Strong, D.D.....	Rochester, N. Y.....	8	70	450,000	300,000
Southern Baptist Theol. Sem.	1858	Jas. P. Boyce, D.D., LL.D.....	Louisville, Ky.....	4	89	300,000	300,000
Shurtleff Theological Dept...	1862	A. A. Kendrick, D.D.....	Upper Alton, Ill.....	...	...	.....	.....
Baptist Union Theol. Sem.....	1867	G. W. Northrup, D.D.....	Morgan Park, Ill.....	7	78	.....	.....
Crozer Theological Seminary.	1868	H. G. Weston, D.D.....	Upland, Pa.....	4	42	403,000	244,130
Vardeman Sch. of Theology..	1868	W. R. Rothwell, D.D.....	Liberty, Mo.....	3	48	40,000	.....
Total number.....	8	.....	.....	37	430	\$1,689,878	\$1,191,681

BAPTIST INSTITUTIONS OF LEARNING—Continued.

ACADEMIES, SEMINARIES, AND FEMALE COLLEGES.

NAME.	WHEN FOUNDED.	PRESIDENT.	LOCATION.	INSTRUCT- ORS.	STUDENTS.	PROPERTY.	ENDOW- MENT.
Alabama Central Female Col.	1857	Prof. A. K. Yancey, Jr.	Tuscaloosa, Ala.	12	110	\$100,000	.....
Atlanta Baptist Seminary†	1870	Rev. J. T. Robert, LL.D.	Atlanta, Ga.	4	100	12,000	.....
Baptist Female College	1855	John F. Lanneau, A.M.	Lexington, Mo.	12	133	.....	.....
Bardstown M. and F. College.	1842	H. J. Greenwell, A.M.	Bardstown, Ky.	7	85	10,000	.....
Baylor Female College	1846	J. H. Luther, D.D.	Independence, Texas	10	100	20,000	.....
Benedict Institute	1870	E. J. Goodspeed, D.D.	Columbia, S. C.	6	150	43,700	\$18,700
Bethel Female College	1852	J. W. Rust, A.M.	Hopkinsville, Ky.	8	100	30,000	.....
Broadus Female College	1871	Rev. E. J. Willis, LL.D.	Clarksburg, W. Va.	7	75	10,000	.....
Burlington Colored Institute.	1852	Prof. E. F. Stearns	Burlington, Iowa	6	60	50,000	20,000
Cedar Valley Seminary*	1863	Rev. A. Bush, A.M.	Osage, Iowa	6	172	22,000	9,000
Central Female Institute	1853	Walter Hillman, LL.D.	Clinton, Miss.	7	104	20,000	.....
Chowan Baptist Female Inst.	1848	Dr. A. McDowell	Murfreesborough, N. C.	8	60	50,000	.....
Colby Academy	1836	James P. Dixon, A.M.	New London, N. H.	6	76	181,000	81,000
Colgate Academy	1872	Rev. F. W. Towle, A.M.	Hamilton, N. Y.	5	111	125,000	55,000
Connecticut Lit. Institution	1833	Martin H. Smith, A.M.	Suffield, Conn.	7	110	100,000	28,000
Cook Academy	1872	Prof. A. C. Hill	Havana, N. Y.	10	120	168,708	.....
Georgetown Female Sem.	1846	Prof. J. J. Rucker	Georgetown, Ky.	10	115	25,000	.....
Georgia Female College	1850	Mr. P. F. Asbury	Madison, Ga.	5	70	.....	.....
Grand River College	1859	Prof. T. H. Storts	Edinburg, Mo.	4	131	10,000	.....
Greenville Baptist Fem. Col.	1854	Prof. A. S. Townes	Greenville, S. C.	10	153	20,000	.....
Hardin Female College*	1873	Prof. A. W. Terrill	Mexico, Mo.	8	160	68,000	40,000
Hollin's Institute	1841	Prof. Chas. L. Cocke	Botetourt Springs, Va.	12	114	75,000	.....
Howe Literary Institute	1874	Prof. S. F. Holt	East St. Louis, Ill.	4	84	25,000	.....
Judson Female Institute	1839	L. R. Gwaltney, D.D.	Marion, Ala.	10	115	50,000	.....
Keystone Academy	1868	Rev. J. H. Harris, A.M.	Factoryville, Pa.	7	145	30,000	.....
Leland University†	1870	Rev. Seth J. Axtell, Jr.	New Orleans, La.	5	148	85,000	10,000
Lea Female College	1877	Rev. C. H. Otken, A.M.	Summit, Miss.	6	75	10,000	.....
Mary Sharp College	1850	Z. C. Graves, LL.D.	Winchester, Tenn.	8	110	10,000	.....
Minnesota Academy*	1877	S. H. Baker, A.M.	Owatonna, Minn.	6	173	12,000	5,190
Mount Pleasant Institute	1873	Rev. Leroy Stevens, A.M.	Mount Pleasant, Pa.	6	60	25,000	.....
Nashville Institute†	1865	D. W. Phillips, D.D.	Nashville, Tenn.	8	231	80,000	.....
Natchez Seminary†	1877	Rev. Charles Ayer	Natchez, Miss.	4	120	15,000	.....
Normal and Theol. School	1878	Rev. H. Woodsmall	Selma, Ala.	6	250	8,000	.....
Peddle Institute	1865	Rev. E. J. Avery, A.M.	Hightstown, N. J.	10	125	125,000	1,000
Reid Institute	1862	C. A. Gilbert, A.M.	Reidsburg, Pa.	3	68	10,000	.....
Richmond Institute†	1867	Rev. C. H. Corey, A.M.	Richmond, Va.	5	92	.....	.....
Shaw University†	1865	Rev. H. M. Tupper, A.M.	Raleigh, N. C.	15	277	125,000	.....
South Jersey Institute	1870	Prof. H. K. Trask	Bridgeton, N. J.	10	150	75,000	.....
Stephen's Female College	1856	Prof. R. P. Rider	Columbia, Mo.	14	170	50,000	20,000
University Academy	1846	W. E. Martin, A.M.	Lewisburg, Pa.	4	65	.....	.....
University Female Institute.	1846	Jonathan Jones, A.M.	Lewisburg, Pa.	10	72	75,000	.....
Vermont Academy	1872	H. M. Willard, A.M.	Saxton's River, Vt.	8	125	142,000	100,000
Wayland Seminary†	1865	Rev. G. M. P. King	Washington, D. C.	7	92	40,000	.....
Wayland University	1855	N. E. Wood, A.M.	Beaver Dam, Wis.	6	120	50,000	19,000
Worcester Academy	1834	Nath. Leavenworth, A.M.	Worcester, Mass.	4	58	200,000	83,000
Wyoming Seminary	1867	Rev. M. Heath, A.M.	Wyoming, Del.	5	88	.....	.....
Young Ladies' Institute	1832	D. Shepardson, D.D.	Granville, O.	9	100	.....	.....
Total number	48			350	5522	\$2,388,408	\$489,890

* From previous reports.

† Under the auspices of the American Baptist Home Mission Society.

ENGLAND, WALES, AND SCOTLAND.*

NAME.	WHEN FOUNDED.	PRESIDENT.	LOCATION.	INSTRUCT- ORS.	STUDENTS.	PROPERTY.	ENDOW- MENT.
Bristol College	1720	F. W. Gotch, LL.D.	Bristol				
Chilwell College (Gen. Bap.)	1797	Rev. F. Goadby, B.A.	Nottingham				
Rawdon College	1804	Rev. T. G. Rooke, B.A.	Rawdon, Yorkshire				
Pontypool College	1807	Rev. W. M. Lewis, A.M.	Pontypool, Wales				
Regent's Park College	1810	Joseph Angus, D.D., M.R.A.S.	London				
Haverfordwest College	1839	Thomas Davies, D.D.	Haverfordwest, Wales				
Theol. Institution of Scotland	1856	James Culross, D.D.	Glasgow				
Pastor's College (Spurgeon's)	1856	Rev. C. H. Spurgeon	London				
Llangollen	1862	Hugh Jones, D.D.	Llangollen, North Wales				
Manchester Bap. Theol. Inst.	1866	Rev. Edward Parker	Brighton Grove, M'ch't'r.				
Total number	10						

* These institutions had an income of \$80,000 in 1880.

BAPTIST INSTITUTIONS OF LEARNING—*Continued.*

CANADA.—ONTARIO.

NAME.	WHEN FOUNDED.	PRESIDENT.	LOCATION.	INSTRUCT- ORS.	STUDENTS.	PROPERTY.	ENDOW- MENT.
Canadian Literary Institute.....	.....	Rev. John Torrance, M.A.....	Woodstock, Ontario.....	10			
Toronto Theol. Institution.....	1881	J. H. Castle, D.D.....	Toronto, Ontario.....	3			
Total.....	.....	.....	.....	13			

NOVA SCOTIA.

NAME.	WHEN FOUNDED.	PRESIDENT.	LOCATION.	INSTRUCT- ORS.	STUDENTS.	PROPERTY.	ENDOW- MENT.
Acadia College.....	A. W. Sawyer, D.D.....	.....	8	75		

In addition to these, we have missionary colleges and theological institutions in Jamaica, Burmah, India, France, Germany, and Sweden.

The Hollis family of London, earnest Baptists, were such generous friends of education, that down to 1735 they gave more than “£6000 currency of Massachusetts” to Harvard College, then a Congregational institution, that New England might have literary advantages. We had no American Baptist colleges in that day to receive such benefactions.

In establishing and sustaining institutions of learning, and in extending general education throughout our entire country, no denomination occupies a more honored place than the Baptists.

Leavitt, Rev. Samuel K., was born at Levant, Me., June 23, 1830; graduated at Colby University in 1855; after graduation taught in the literary and scientific institution at New London, N. H., in the high school at Holyoke, Mass., and at Halliwell, Me. In 1857 removed to Evansville, Ind., where he studied law and remained in the legal profession until the spring of 1870, with an interruption of three years' service in the army as captain in the 65th Regiment of Ind. Inf. Vols. Was converted in college in 1852, and baptized at Holyoke in 1855 by Rev. James French. In the spring of 1872, was ordained to the work of the ministry at Evansville, Ind. Has had only two pastorates, the first at Keokuk, Iowa, and the second at First church, Cincinnati, O., from December, 1872, to the present time. He is an earnest, thorough-going man, and he is profoundly interested in the reformatory as well as the religious movements of the day.

Lecompte, Rev. Edwin Augustus, was born in Boston, Sept. 14, 1835. He was religiously trained at home, and in the Sunday-school of the Charles Street Baptist church, under the ministrations of the Rev. Dr. Sharp. Having gone through the course of study pursued in the excellent schools of his native city, he decided to devote himself to business. When but fifteen years of age he was hopefully converted, and was baptized by Rev. A. H. Burlingham, then pastor of the Harvard Street church, Boston. His attention was now turned to the Christian ministry, and in order to fit himself for his chosen work he pursued his preparatory studies in part at the Middleborough Academy, under the tuition of Prof. J. W. P. Jenks, and graduated with honor at Harvard University in the class of 1862. “His subsequent work proved that his intellectual as well as moral culture was broad and thorough.” He was ordained as pastor of the Fourth Street church, in South Boston, July 30, 1862. For seven years he labored successfully with this church, and then accepted a call to the pastorate of the First Baptist church, in Syracuse, N. Y., where he remained until 1864, when he was called back to his native State and became pastor of the Worthen Street church, Lowell, Mass. Here for fifteen years he “made full proof of his ministry,” and his work was respected in the community in which he lived, inasmuch as he brought to the discharge of his duties a well-cultivated intellect and a warm, gentle, and guileless heart. “He was one of those men for whom we are never called on to explain or apologize.” He died March 2, 1880, not having quite reached the forty-fifth year of his age.

Lee, Rev. David, was born in Johnston Co., N. C., Feb. 4, 1805. With his father, Joel Lee, and family, he removed to Alabama and settled in Conecuh County in 1817. David Lee was happily converted, and in November, 1827, was baptized by Rev. Alex. Travis, and the next year began to exhort sinners to repentance. Was ordained in 1833 by Revs. David Peebles and Alexander Watson. Has been pastor of Hopewell church, at Mount Willing, ever since he entered the ministry, and from time to time of other churches. Has attended every meeting, save one, of the Alabama Association since 1833, and has been moderator of that body for about thirty-five years, and is one of the best presiding officers in the State. All his life as a man and a minister he has exerted a commanding influence in that large and powerful Association. Has written extensively and ably for our religious papers; has ever been in good worldly circumstances.

Lee, Franklin, Esq., was born in New Jersey in 1787; was a member of the Second Baptist church, Philadelphia, Pa., for more than fifty years,



FRANKLIN LEE, ESQ.

and for about thirty years an honored deacon. He was treasurer of the Philadelphia Baptist Association for many years. He was a representative from Philadelphia in the Pennsylvania Legislature, and he held other public positions of importance in times when such offices sought the men to fill them. In his own church he was familiarly known as "Father Lee," and every member of it felt a special interest in him. He was known and venerated by

the whole denomination in Eastern Pennsylvania; he held a high place in the regards of all the leading citizens of Philadelphia among whom he mingled in business pursuits and in patriotic efforts.

His doctrinal sentiments accorded with those proclaimed by Dr. Gill and taught by inspired Paul; he was deeply devotional in his religious exercises, a generous friend of missions at home and abroad, and a liberal contributor to the necessities of the poor. While broad in his charities, Mr. Lee was a strong Baptist, and no struggling community of his denomination ever vainly appealed to him. For years before his death his ordinary gifts to the poor and the cause of Christ were about two thousand dollars annually.

Intimately conversant with God's Word, of which he was a diligent and intelligent student, he was strengthened by its doctrines and its promises, and led a life marked by unspotted purity. His hope was unusually bright; he often quoted the words of the poet to express his experience,—

"More happy, but not more secure,
The glorified spirits in heaven."

He entered the eternal inheritance Dec. 13, 1861, mourned by throngs in whose hearts he will ever live, and from whose memories the records of his worth can never be obliterated.

Lee, Rev. Hanson, distinguished as an educator, preacher, and editor, was born in North Carolina, but reared in Alabama, where he received a fine classical education, and afterward graduated at the Southwestern Theological Seminary, Marysville, Tenn. After several successful pastorates in Alabama, he became president of Mossy Creek College, Eastern Tennessee. In 1854 he came to Mount Lebanon, La., where he founded the *Louisiana Baptist*, which took rank among the best Southern religious journals. In connection with his intelligent wife he also founded Mount Lebanon Female College. He died May 7, 1862.

Lee, Rev. Jason, son of Rev. Joseph Lee, of Long Island, N. Y., was ordained pastor of the First Baptist church in East Lyme, Conn., in 1774, and with great honor sustained this relation till his death, which occurred in 1810, in the seventieth year of his age, and the thirty-sixth of his pastorate.

Lee, Rev. Jesse, was born in Alabama in 1803; became a preacher in 1837. He removed to Caddo Parish, La., in 1847. Through his labors the Shreveport church was greatly strengthened, and a large church built up at Summer Grove, of which he was pastor more than twenty years. He died Oct. 9, 1872.

Lee, Rev. S. C., pastor at Farmersville, La., and editor of the *Baptist Messenger*, was born in Alabama in 1826; has served several churches in

Concord Association, La., and has been often elected moderator of that body. He conceived the idea of establishing the Concord Institute, and as agent secured in a few months an endowment of \$14,000.

Leigh, Hon. John T., is descended from Revolutionary stock. He was born in New Jersey in 1821. At twelve years of age he went into a store at New Brunswick as clerk. In 1844 he began business at Clinton, N. J., and has risen to a prominent place among business men in the community. He was one of the founders of the Clinton National Bank, has been twice mayor, and he has been a member of the Legislature. He is a deacon of the Baptist church in Clinton.

Leland, Rev. Aaron, lieutenant-governor of Vermont, was born in Holliston, Mass., May 28, 1761. He became a member of the Baptist church in Bellingham, Mass., in 1785, and soon after was licensed by that church to preach. He removed to Chester, Vt., where, in 1789, a small church of only ten members was formed, of which he took the pastoral charge. In ten years the church had grown so large, in consequence of a great revival which spread through that section, that it became necessary to divide it, and four churches were set off from the parent stock.

Mr. Leland did not confine his ministerial labors to his own vicinity, but went out, as our fathers in the ministry were wont to do, into the surrounding districts, making disciples and then gathering them into Christian churches. "It was not uncommon for him during the early years of his ministry to go from fourteen to twenty miles through the wilderness to attend a funeral."

Mr. Leland, from his known intelligence, and because in his political sentiments he harmonized with the people of the district in which he lived, was often called upon to act in civil affairs. For nine years he was representative in the General Assembly. He was speaker of the House for three years, and one of the governor's council for four years. For five years he was lieutenant-governor of the State, a part of the time being associated with Rev. Ezra Butler, who was governor. Probably this is the only instance in the history of the country where two Baptist ministers occupied together the two highest posts of honor within the gift of their fellow-citizens, as officers of a State government. For eighteen years he was one of the assistant justices of the County Court. He was proposed as a candidate for governor in 1828, but feeling that he must separate himself too much from the work of the ministry if he accepted the position, he declined to run for the office. We are told that "he had high qualifications for a popular and effective preacher. He had a noble form; a mind of a powerful cast, that perceived quickly and composed easily; a voice of vast compass, but

smooth and mellow; great facility of utterance, and great fervor of spirit; clear, but impassioned, he would carry with him the multitude irresistibly." With such traits of character, and ready to enlist heartily in any and every good cause, it is no wonder that he wielded an extensive influence throughout the State of Vermont. "He had great influence among his brethren, and commanded their high respect, as was evident from their almost uniformly making him the moderator of their meetings. He was a wise and safe counselor, always bringing to his aid the best light he was able to command, and forming his judgment with a discreet reference to all the circumstances of the case." He was one of the Fellows of Middlebury College, and received from that institution in 1814, and from Brown University in 1815, the honorary degree of Master of Arts. He died Aug. 25, 1833.

Leland, Rev. John, was born in Grafton, Mass., May 14, 1754. At the age of eighteen he passed through an experience not unlike that of John



REV. JOHN LELAND.

Bunyan, coming out gradually into the liberty of the gospel. Within a month after his conversion, in June, 1774, he made his first attempt at public speaking. Having connected himself with the church in Mount Poney, Culpeper Co., Va., he was ordained by the choice of the church. He preached from place to place, everywhere proclaiming "the unsearchable riches of Christ." Wonderful revivals everywhere followed the labors of Mr. Leland in Virginia. Hundreds came under the power of converting grace, and professed their faith in

Christ. The summary of his labors during the fifteen years of his ministry in Virginia is thus recorded,—3009 sermons preached, 700 persons baptized, and two large churches formed, one of 300 members, and another of 200.

Having finished the work which he thought his Master had given him to do in Virginia, Mr. Leland returned to his native State, and made his home for the most of the remainder of his life in Cheshire, Mass. Here, and in the region about, the same power and the same success followed his ministry. He reports the whole number of persons whom he had baptized down to 1821 as 1352. "Some of them," he says, "have been men of wealth and rank, and ladies of quality, but the chief part have been in the middle and lower grades of life. Ten or twelve of them have engaged to preach." Missionary tours were made in almost every direction, and multitudes crowded to hear him. The story of the "mammoth cheese" sent by the people of Cheshire to President Jefferson belongs to this period. He was the bearer of the gift to Washington. "Mr. Jefferson," remarks Rev. J. T. Smith, "treated him with much deference, among other things taking him into the Senate chamber." Year after year he went on doing that special work to which he believed the Lord had called him. "From seventy to beyond eighty years of age he probably averaged more sermons a week than most settled pastors." And it is interesting to have the following recorded of him by one who could speak intelligently about him, "The large attendance on his preaching was as creditable to the hearers as to the preacher. A sensational preacher he was not, nor a mere bundle of eccentricities. The discriminating and thoughtful listened to him with the most interest and attention." He was evidently "a born preacher." The life of a settled pastor would have been irksome to him. He wanted freedom from all restraint, and to do his own work at his own time and in his own way. In politics he was a Democrat of the Jeffersonian school, a hater of all oppression, whether civil or ecclesiastical. His warmest sympathies went out to his Baptist brethren in their efforts to secure a complete divorce of the Church from the State. Everywhere he pleaded with all the energy of his soul for civil and religious liberty, and he had the satisfaction of seeing it at last come out of the conflict victorious over all foes. Among the class of ministers whom God raised up during the last century to do the special work which it was given the Baptist denomination to perform, John Leland occupies a conspicuous place. We doubt if his equal will ever be seen again. Mr. Leland died Jan. 14, 1841.

Leland University, located at New Orleans,

La., was founded by the munificence of Holbrook Chamberlain, under the direction of the Home Mission Society. It is devoted to the education



LELAND UNIVERSITY, NEW ORLEANS, LA.

of freedmen. Mr. Chamberlain first gave \$12,500 to found it, and the amount was duplicated by contributors to the society. He then gave \$5000 more towards the buildings. He and his wife not only donated money to this noble object, but lent also their hearty personal efforts. This school has now been in successful operation several years, and has the warm sympathy of the Baptists of the city, and indeed of the Southwest. It is an important factor in the evangelization of the freedmen of the South.

Lemen, Rev. James, was born in Berkeley Co., Va., in 1760. In early life he was one of those who went North from Virginia with Gen. Washington, and was in some of the noted actions of the war of the Revolution. Returning to Virginia he settled near Wheeling, but in 1786 removed to Illinois, being one of the earliest settlers in that region of then almost unbroken wilderness. He went down the Ohio River in a flat-boat, with his family, and after much exposure and disaster arrived at length, though with a loss of all his household goods, which the river in the wrecking of his boat had swallowed up. His first home in Illinois was near Kaskaskia, at New Design, on the road from Kaskaskia to St. Louis. For many years his house was a stopping-place for travelers between the two places, and they were always entertained with Western hospitality. Under the preaching of Rev. James Smith, the first evangelical minister to visit Illinois, Mr. Lemen experienced conversion in 1787, but did not make a profession of his faith in baptism until 1794, when with his wife and two others

he was baptized by Rev. Josiah Dodge. This was the first instance of the administration of baptism in what is now the State of Illinois. Two years later Mr. Lemen and his wife united with a few others in forming the first Christian church in Illinois, their minister being Rev. David Badgley. The Baptists thus led the way in the work of establishing churches in the great Prairie State. Even before Mr. Lemen had experienced conversion he had been one of a small company who met together on the Lord's day to read the Scriptures, with a sermon whenever one could be procured. After his conversion he was able to accompany these exercises with prayer. Finally, in 1808, he was licensed to preach, being now nearly fifty years of age. From that time until his death he was an active, zealous, and useful minister of the gospel, associating this with other public duties, such as, for some years, justice of the peace, and also as one of the judges of the County Court. He died Jan. 8, 1823, aged sixty-two. His son, James Lemen, Jr., who was in the ministry before him and assisted at his ordination, also preached his funeral sermon.

Lemen, Rev. James, Jr., third son of the foregoing, was born at New Design, Ill., Oct. 8, 1787. Converted at the age of twenty, he immediately began preaching, even before he had united with any church. Joining the church at New Design, he was by that church ordained, and he continued in the duties of an active ministry in various parts of Southern Illinois for more than sixty years. He took an active part also in public affairs; was during sixteen years a member of the Legislature, both as representative and as senator. An election to the U. S. Senatorship was offered him but declined. He died Feb. 8, 1870, aged eighty-two.

Lemen, James H., was one of the family of Lemens who came into Illinois among its earliest settlers. He died in O'Fallon, Madison Co., Sept. 12, 1872, at the age of sixty-five. He had been a member of Bethel church since the age of twelve, was for many years clerk of the church, and for twenty years clerk of the South District Association.

Lemen, Rev. Joseph, was the second son of James Lemen, Sr., and was born near Harper's Ferry, Va., Sept. 8, 1785. He was only nine months old when his parents removed to Illinois. He was converted at a camp-meeting near Edwardsville, Ill., conducted by the Methodist bishop, McKendree, and by two Baptist ministers,—“Father Clark” and James Lemen, Sr. He was ordained Feb. 4, 1810, and was an active and useful minister for fifty-one years. He died June 28, 1861, at the age of seventy-five.

Lemen, Rev. Josiah, was born Aug. 15, 1794, at New Design, Ill. He was the sixth child of James Lemen, Sr. He also, like his brothers

Joseph, Moses, and James, became a minister of the gospel. He was baptized May 2, 1819, by Rev. John Clark, known in the former history of Illinois as “Father Clark,” and united with the Canton, now Bethel church, near the place of his birth. He died July 11, 1862, aged seventy-two.

Lemen, Rev. Moses, was the youngest son of James Lemen, Sr., and he was born at the Illinois home of that remarkable family, Sept. 3, 1797. Though converted at ten years of age, he did not unite with the church until his twenty-second year. He was then baptized by “Father Clark.” He and his brother Josiah were both baptized and ordained at the same time, their ordination occurring March 24, 1822. Moses Lemen, during thirty-six years, was one of the most laborious and useful ministers in Illinois. He died March 5, 1859, aged sixty-one.

Lemen, Rev. Sylvester, was also of the famous Lemen family, of Illinois, and he was for many years a member of the Bethel church. He died at Belleville, Ill., Sept. 28, 1872, at the age of fifty-six. He was, during some thirty-five years, one of the active and useful members of the South District Association.

Lennon, Rev. Haynes, was born Dec. 15, 1816; was deeply impressed with a desire to seek the Saviour at four years of age, but did not join a church till twenty-three; was baptized by Rev. Wm. Ayers, in June, 1839; began to preach in May, 1841, and was ordained in March, 1842, Rev. Wm. Ayers and Rev. Dwight Hayes forming the Presbytery. He has been the pastor of the Antioch church, in Robinson County, N. C., for thirty-eight years, and of several others nearly as long. He was moderator of the Cape Fear Association, the second largest in the State, from 1850 to 1878, with the exception of the sessions of 1864 and 1865, when he was absent on account of sickness. In 1870 he became general superintendent of missions in his Association, and has been eminently useful in developing a missionary spirit among the churches. He is still an active and effective minister.

Lenox, Judge David T., whose parents were Scotch Methodists, was born at Catskill, N. Y., in 1801. He was baptized at Rushville, Ill., in 1832, with his wife (Miss Louisa Swan, of Lexington, Ky.). He organized and superintended two Sunday-schools; he removed to Missouri in 1840; joined the Todd's Creek church; was clerk of the church and Association until 1843, when he removed to Oregon, and located on the Tualatin Plains; found five other Baptists in the wilderness, invited them to his house and there organized the West Union church, the first Baptist church west of the Rocky Mountains. In 1852 he spent \$1500 of his own money, and raised \$1200, to build a church edifice. He was deacon of the church. He

was district judge and judge of Probate Court many years. In 1856 he removed to Weston, Eastern Oregon, where he closed a useful and consecrated life, Nov. 4, 1873.

Leonard, Rev. George, was born in Raynham, Mass., Aug. 17, 1802. He entered Brown University and graduated in 1824. He studied subsequently at the Newton Theological Institution, and was one of the first students who graduated from that seat of sacred learning. He was ordained pastor of the Second Baptist church in Salem, Mass., in August, 1826, where he labored until compelled to resign on account of ill health. On the 4th of July, 1830, he began his ministry as pastor of the First Baptist church in Portland, Me. Again his health failed. He gave up all ministerial work, and died at last, Aug. 11, 1831, in Worcester, Mass. If Mr. Leonard had been blessed with good health, and had lived longer, it may be safely predicted that he would have taken a high place among the ablest ministers of his denomination. Both the churches he served revere his memory.

Leonard, Judge John, was born in Knox Co., O., Aug. 20, 1825. He attended Denison University, at Granville, O. On leaving college he located in Morrow County, and at the age of twenty-three was elected county surveyor. While holding this office he devoted his spare time entirely to the study of law, and in 1852 was admitted to the bar in Wooster, Wayne Co., O. In the summer of 1853 he came to Iowa, and settled at Winterset, where he opened a law-office, and gradually built up an extensive practice. In 1862 he was elected district attorney, but resigned in 1864. In January, 1874, he entered upon his duties as judge of the Fifth Judicial District, to which he had been recently elected, and in which he continued to serve till the expiration of his term of office. He is an earnest and studious reader, especially in the line of his profession, and has one of the best libraries of any lawyer in Southwestern Iowa. He has long been a member of the Baptist church, and he is exemplary and faithful in his life and church relations. He still resides in Winterset, where his home has been for more than twenty-seven years. His eldest son, Byron Leonard, an attorney of much promise, a man of sterling Christian worth, and an earnest worker in the Baptist church of which he was a valued member, died in 1879, in his early manhood, and in the midst of a useful life.

Leonard, L. G., D.D., was born in Monson, Mass., Jan. 6, 1810; graduated at Newton in 1836; the same year became pastor of the church in Webster, Mass., where he remained nearly seven years. After two short pastorates in Thompson and New London, Conn., he took charge, in 1848, of the Market Street church, Zanesville, O. From 1855 to 1863 was pastor at Marietta, O., where he

was the means not only of greatly strengthening the home church, but was instrumental in forming several new churches in the surrounding country. In 1863 he took charge of the church at Lebanon, O., remaining until 1872, when he became pastor of the church at Bucyros, a position which he still holds.

Dr. Leonard has been closely identified with Baptist interests in Ohio. For thirty years he has been a member of the board of trustees of Denison University. His pastorates have been long and fruitful. A wise counselor and a faithful toiler for Christ, he has received during his many years of service the highest esteem and affection.

Leslie, Gov. Preston H., was born in Clinton Co., Ky., March 8, 1819, and was educated in the schools of his vicinity until the age of sixteen. Upon leaving school he spent a portion of his time



GOV. PRESTON H. LESLIE.

upon a farm near Louisville. At the age of eighteen he accepted a position in a store in Clinton County, and shortly afterwards entered the county clerk's office as a deputy. After this he attended a school of higher grade, and applied himself to study with great diligence, committing to memory the whole of a text-book on logic within a few weeks. When he left this school he entered the law-office of Gen. Rice Maxey, since Judge Maxey, of Texas, and father of United States Senator S. B. Maxey, of that State. In 1841 he was admitted to the bar. While a law-student, or just before he began the study of law, he professed religion and joined a Baptist church, and from that time made the Bible

his study and his guide. When he commenced the practice of law he formed a resolution not to advocate knowingly an unjust cause for any consideration, and he determined never to neglect his duty to God for any worldly advantage however great. On these principles he began the business of life, and it is believed that he has adhered to them with unyielding tenacity. His success was assured from the beginning. From 1842 until 1853 his residence was upon a farm on Cumberland River, in Jackson Co., Tenn. Here he divided his time between farming and his profession. A few years later he removed to Glasgow, Ky., where he now resides. He was first elected to the Legislature from Monroe County in 1844, and was re-elected in 1850. He represented Barren and Monroe Counties in the State Senate from 1851 to 1855, and again in 1867, occupying the speaker's chair in the Senate in 1869. On the resignation of Gov. Stevenson he became governor *ex-officio* until the expiration of the term, in 1871. During that year he was elected governor by the extraordinary majority of 37,156. In the discharge of his duties as chief magistrate he attained a national reputation for diligence, wisdom, and integrity. At the close of his term, in 1875, he returned to his home in Glasgow and resumed his legal practice. Gov. Leslie is as faithful to his church as to the State, and he allows nothing but Providential circumstances to detain him from public worship or to prevent him from taking an active part in the business of his church. He superintended the Sunday-school at the Baptist church in Frankfort while he was governor, and was frequently moderator of the General Association of the Baptists. The State and the Church alike are justly proud of this pure statesman and devoted Christian.

Leslie, Rev. Robert, was born in Edinburgh, Scotland, in 1838, and came with his parents to the United States in 1851, stopping at Chicago, Ill., but subsequently locating at Schenectady, N. Y. In 1856 the family again removed to the West, establishing their home this time at Clinton, Iowa. According to the old established rule among the Scotch Presbyterians, the parents of Mr. Leslie designed him for the ministry, and while yet quite young he attended for some time the Rev. Dr. Andrew Thompson's school in Edinburgh. The conversion of his parents to Baptist views, and their removal to the United States, somewhat modified and changed these early purposes and also interrupted his education. Converted at the age of sixteen, he made a profession of religion in 1854, and united with the Baptist church in Clinton, Iowa. After his union with the church he prosecuted, in connection with his father, the business of architect and builder. During a number of years he had a painful conflict with his convictions

with reference to the Christian ministry, which finally culminated in his happy and entire consecration to that work. He was educated at the University of Chicago, graduating in the class of 1869, and at the Chicago Theological Seminary, graduating in 1870. He was ordained Oct. 12, 1870, as pastor of the Baptist church at Anamosa, Iowa. He was subsequently settled at Joliet, Ill., and in Waverly, Iowa. He took charge of the Baptist church in Waukesha, Wis., Aug. 1, 1879, where he is now the highly esteemed and useful pastor of the church of which Dr. Robert Boyd was pastor emeritus until his death. Thoroughly educated, fully consecrated to the work of the ministry, sound in his views of truth, and the pastor of one of the best churches in Wisconsin, Mr. Leslie has before him a bright and most promising future.

Lester, James S., was born in Virginia; is now over eighty years old; was a soldier against the Indians and Mexicans in Texas in 1842; was a member of the convention and signed the declaration of independence of Texas, March 2, 1836; has been a consistent Baptist all his life; a trustee of and liberal contributor to the endowment of Baylor University; joined the Baptist church in Texas at an early age, and lives now among his old friends in the enjoyment of their warm regard. He is one of the remarkable men of Texas.

Letters of Dismission are granted to members to unite with other churches of the same faith and gospel order. A letter of dismission is only a recommendation to the brother in whose favor it is granted. No church is obliged to receive it or him. It is found by experience that a letter should always be addressed to a particular church. General letters are unfavorable to permanent church relations. The letter is wisely limited in time, expiring in three, six, or twelve months. Until the acceptance of the letter by another church the person in whose favor it has been issued retains his membership in the church granting it unless a by-law provides otherwise. Authority to unite with another church ceases when the date of limitation in the letter is passed. According to Baptist usage the applicant for a letter should pay his church dues, if he is able, before he receives it. After receiving his letter of dismission, if he changes his mind about uniting with another community, he should return the letter to the church or its clerk. While retaining the letter, and before its date of limitation is reached, though still a member of the church, he should not vote at church meetings or take any part in the regular business of the church.

Every Baptist has a right to obtain a letter to unite with a regular Baptist church unless there is a charge against him. And this privilege, it is believed, would be sustained by the civil courts. And for the same reason, if a member is excluded

from a church contrary to its by-laws, or, if it has none, against the usages of the denomination, the courts would order his restoration. An English authority recently makes the following statement on this question: "The courts say to a church, chapel, company, club, or partnership, Make what contract you please, but *when the agreement is made we will see that it is kept.*" There is no reason to doubt but that this is the law in every State of the Union for every association, secular and religious, legally holding real estate. When a member asks for a letter, and there is no accusation against him before the disciplinary committee or the church, unless some grave breach of duty has been committed no charge should be brought then. Baptist usage requires the clerk of a church receiving a letter to notify the church granting it that the brother commended by it has been received into fellowship. Regular Baptist churches do not grant letters of dismission to Pedobaptist religious communities. Neither do they receive letters from these bodies except as testimonials.

Form of a Letter of Dismission.

The Baptist church of ——— to the Baptist church of ———

DEAR BRETHREN:

This is to certify that ——— is a member with us in good standing and full fellowship; and at his own request he is hereby dismissed from us to unite with you. When received by you his connection with us will cease.

By order of the church.

———, *Church Clerk.*

This letter will be valid for six months.

Leverett, Prof. Warren, was born Dec. 19, 1805; he and his twin-brother, Prof. Washington Leverett, are sons of William and Lydia (Fuller) Leverett, of Brookline, Mass. At the age of fourteen the two brothers went to live with Samuel Griggs, Esq., a brother of Mrs. Leverett's second husband, a farmer residing in Rutland, Vt. Here they remained until they reached their majority. In the mean time they had experienced conversion, and leaving the home in Vermont that they might pursue study under the direction of their eldest brother, Rev. William Leverett, of Roxbury, they united with the Baptist church in Cambridgeport. September, 1828, they entered Brown University, graduating in 1832. For a time the brothers were separated, Washington becoming one of the faculty of Columbian College, Washington, D. C., and Warren being compelled by broken health to travel, though engaged occasionally in teaching. He removed to the West and opened a school in Greenville, Ill., and successfully carried it on for a year and a half, when he removed to Upper Alton, becoming connected with Shurtleff College, and re-

maining in that service until 1868. He died at Upper Alton in November, 1872. Prof. Leverett's department in Shurtleff College was that of ancient languages, in which studies he was a thorough, proficient, and an admirable instructor. While a member of the church in Cambridgeport he was licensed as a preacher, and frequently during his life officiated as such with much acceptance.

Leverett, Washington, LL.D.—Some account of the early life of Washington Leverett, professor in Shurtleff College during so many years, is given in connection with the notice of his twin-brother, Prof. Warren Leverett. Washington Leverett, after two years spent as teacher in Brown University, and in Columbian College, Washington, D. C., entered at Newton, where he graduated in 1836. Receiving at that time a call to the chair of Mathematics and Natural Philosophy in Shurtleff College, he accepted it, and removing to Illinois entered at once upon his duties. This post of service he continued to fill with marked acceptance for thirty-two years, resigning it in 1868. Since that date he has continued his connection with the college as a member of the board of trustees, and as librarian and treasurer. It is justly written of him that "as a teacher he was eminently successful, and possessed a thoroughness of scholarship and real worth that never failed to command the respect of his pupils, and which has endeared him to a large circle of warm friends."

Levering, Judge Charles, associate judge of the Circuit Court of Allen Co., O., was a lineal descendant of Wigard Levering, one of the pioneer settlers of Roxborough, in Philadelphia County, who emigrated to this country from Germany in 1685.

He was born in Roxborough township, Dec. 8, 1782.

Mr. Levering received the common rudiments of an English education at the district school of his native place.

In 1805 he indulged a hope in Christ, and was baptized into the fellowship of the Roxborough Baptist church, of which he was elected deacon March 24, 1821.

On Sept. 24, 1812, he was married to Esther Levering, eldest daughter of Deacon Anthony Levering, of Roxborough, a most estimable Christian wife and mother.

Mr. Levering was a patriot, and during the war of 1812-14, although he was major of a regiment, yet when he found his command was not to be ordered into active service until after six months, he enlisted as a private in the Roxborough Volunteers, of which company he subsequently became captain.

In 1822 he removed into the district of Southwark, and united with the Third church; subse-

quently he joined the Second church, during the pastorate of the Rev. Thomas J. Kitts.

In 1835, Mr. Levering removed to Allen, now Anglaize Co., O., soon after which he was appointed



JUDGE CHARLES LEVERING.

associate judge of the Circuit Court for that county, which position he held for several years.

He was active in everything pertaining to the success of our denomination. He was a constituent member and deacon of the Amanda and Wapaukoneta churches, and held the office of deacon in the latter until his death, which occurred March 14, 1860. His remains lie in a country churchyard, on the State road, about five miles north of Wapaukoneta, the county seat of Anglaize Co., O.

Levering, Eugene, Sr., was born in Baltimore, Md., April 24, 1819. He traced his family for seven generations to Rosier Levering, born probably in France about 1600, who fled to Holland or Germany on account of religious persecutions, and married Elizabeth Van De Walle, of Wesel, Westphalia. They had two sons,—Wigard and Gehard. The former, Eugene's ancestor, was born at Gamen, Westphalia, about 1648, and married, in 1671, Magdalene Böker. In 1685, accompanied by his wife and their four children, he came to America and settled at Germantown, Pa. In 1692 he removed to Roxborough, where he bought 500 acres of land. Wigard and his wife had ten children. Their son William, of the third generation, was born at Mulheim, in Germany, May 4, 1677, and came to America with his parents. He died in 1746, leaving five children. The eldest, Wil-

liam, of the fourth generation, was born at Roxborough, August, 1705. He married, May 2, 1732, Hannah Clement. He built the first hotel at Roxborough, now known as the "Leverington," which he carried on together with blacksmithing and farming, his farm embracing 250 acres. He died March 30, 1774. The first school-house in Roxborough was built through his exertions, and he gave the ground for it in 1748. It is now called "The Levering Primary School." William and Hannah had nine children, one of whom, Enoch, of the fifth generation, was born in Roxborough, Feb. 21, 1742. After conducting his large tannery there for many years, he removed to Baltimore, Md., between the years 1773 and 1775. Here he entered extensively into the grocery business. He married Mary Righter, and died aged fifty-four. They had nine sons. Peter was the first-born. Enoch's brother, Nathan, born in Roxborough, May 19, 1745, gave the lot on which the Roxborough Baptist church is built, and superintended its erection. This church, of which he was a constituent member, met at his residence prior to the erection of their house of worship. He also gave the ground for their cemetery. He was father-in-law to H. G. Jones, D.D., son of Rev. David Jones, A.M., a famous Revolutionary chaplain. Hon. H. G. Jones, the son of Dr. Jones, is the author of "A Genea-



EUGENE LEVERING, SR.

logical Account' of the Levering family, from which many of the facts of this article are taken. Peter, of the sixth generation, was born in Roxborough, Feb. 14, 1766, and removed to Baltimore with his

parents, where he became engaged in the shipping and commission business. He married, May 22, 1798, Hannah, only daughter of William Wilson, of the firm of William Wilson & Sons, one of the most extensive shipping-houses of Baltimore. They both were members of the First Baptist church. Mr. Levering united with it late in life, but was a prominent member of the congregation, and his house was headquarters for the denomination. He died Dec. 7, 1843. They had fourteen children, Eugene being the twelfth, and the 455th descendant of Rosier Levering. He was born in Baltimore, April 24, 1819. After spending some years in preparation in private schools in Baltimore, he went to college, but his health compelled him to relinquish his intention. At an early age he was converted, and united with the First Baptist church, of which he became a most useful member. Subsequently he became a valued member of the Seventh Baptist church, Richard Fuller, D.D., pastor, of whom he was an intimate friend. He was for many years the treasurer of the Maryland Baptist Union Association. He married, Oct. 4, 1842, Ann, daughter of Joshua and Mary E. Walker, of Baltimore, and a descendant of Henry Sater, who came from England in 1709, and through whose liberality and efforts the first Baptist church in Maryland was formed. They had twelve children, nine of whom are now living. In 1842 he commenced business, in partnership with his brother, Frederick A., who married Martha E. Johnson, grandniece of the first governor of Maryland. Levering & Co. soon became a leading house in their business, and not only established for themselves an enviable reputation, but also added much to the prosperity of Baltimore. In 1861, when the war began, owing to their extensive trade with the Southern States, where they were unable to collect their debts, they were compelled to suspend and to compromise with all their creditors for fifty cents on the dollar. But near the close of the war, so successful and conscientious were they, that they paid the entire obligation, from which they had been legally released, with interest, amounting to nearly \$100,000. In 1866, upon the death of his brother, Eugene took into partnership with him his sons William T., Eugene, and Joshua. The house took a position at the head of their special trade, and has been greatly instrumental in making Baltimore second in importance in their branch of business in the United States. Mr. Levering died, after an illness of four months, in June, 1870. He left \$30,000 to charitable and religious objects. He made his three sons his executors, and left them in charge of the business. The present firm, composed of his sons William T., Eugene, Joshua, and Leonidas, succeeded the old firm in January, 1875, upon the settlement of their father's estate. It is the largest

house in their business in Baltimore, and the third or fourth in the United States. Eugene is president of the National Bank of Commerce. Following in the footsteps of their fathers, the sons are living for Christ, being active in church and denominational matters, and being also among the largest contributors to the cause of Christ in the Baptist denomination North or South. Mr. Levering's widow survives him. She and her children—eight sons, one daughter, and four daughters-in-law—are all members of the Eutaw Place Baptist church. These children are left to testify by their worth of character and their noble deeds to the true principles and exalted reputation of their parents.

Levering, Franklin, was born in Baltimore, March 9, 1811. He united in early life with the First Baptist church in Baltimore. He removed to Clark Co., Mo., and united with Fox River church, and organized the first Sabbath-school in the county. In 1843 he located at Hannibal, and entered upon mercantile pursuits. He was a successful business man, and a zealous Christian, given to hospitality. His house was the home of visiting ministers. He united with the church in Hannibal, and was clerk, deacon, and Sabbath-school superintendent. The last office he held twenty-six years.

He left his children the heritage of an unblemished character, and was held in the highest esteem as a citizen. He died July 26, 1870, and was deeply mourned in the church and in the community. His daily life exemplified the beauty of holiness. When dying he was asked if he wanted anything, he shook his head and replied, "Jesus is coming." When asked if he had any message to leave, he said, "Live holy lives."

Levy, Edgar Mortimer, D.D., was born in St. Mary's, Ga., Nov. 23, 1822; was converted when thirteen years of age, and united with the Presbyterian Church. After pursuing studies for two years in a private classical school, he spent three years in the University of Pennsylvania, and studied theology under the late Rev. Albert Barnes; was licensed to preach in 1843; became deeply interested in the subject of baptism, and after a year of prayerful study, was baptized April 14, 1844, by Dr. G. B. Ide, of Philadelphia. In the autumn of 1844 he was invited to supply the First West Philadelphia church, and soon after became pastor. After fourteen years of abundant labor he accepted a call to the South church, Newark, N. J., where he remained ten years. In 1868 he returned to Philadelphia, and became pastor of the Berean church, where he still remains, and where many have been gathered into the church under his ministrations. He received the degree of D.D., in 1865, from the university at Lewisburg. Dr. Levy has had much to do with the prosperity of the Baptist church in West Philadelphia.

Levy, Capt. John P., was born in St. Mary's, Ga., July 25, 1809; learned the trade of ship-carpenter, and on completing his apprenticeship shipped as a sailor on a Liverpool packet; was soon made commander of the vessel, and spent a number of years in seafaring life. At length he returned to Philadelphia, and established the well-known ship-building firm of Reaney, Neafie & Levy, which undertaking was attended with rapidly increasing success. In the spring of 1855 he was baptized by his brother, Rev. E. M. Levy, D.D., and united with the First church, West Philadelphia, of which his brother was at that time pastor. He subsequently became impressed with the necessity of establishing another interest in this rapidly growing section of the city, and united with others in organ-



CAPT. JOHN P. LEVY.

izing the Berean church. The beautiful meeting-house of this church was secured mainly through his munificent benefactions, and was dedicated free of incumbrance June 22, 1860. As a thank-offering for continued prosperity, he built an attractive parsonage adjoining the sanctuary, and conveyed it to the church, together with an annuity of \$800. Nor were his benefactions confined to the church of which he was a member. He was a man full of generous impulses, and his wealth was largely distributed. He died at Aiken, S. C., whither he had gone to recruit his feeble health, Dec. 26, 1867.

Lewis, Rev. Cadwallader, LL.D., an eminent scholar, and one of the most eloquent pulpit orators of the South, was born in Spotsylvania Co., Va., Nov. 5, 1811. He was educated by his father, who

conducted a classical school many years at Llan-gollen, Va., but finished his course of study, which was a very full one, at the University of Virginia. In 1831 he went to Kentucky, and taught school in Covington. The following year he took charge of the preparatory department of Georgetown College. In 1844 he commenced the study of medicine, but his health failed, and he located on a farm in Franklin County, where he has lived until the present time. During the same year he made a profession of religion, and united with Buck Run Baptist church, near his home. He was very soon after licensed to preach, and was ordained in 1846. He was invited to take pastoral charge of the Baptist church at Frankfort, but his health would not admit of his leaving his farm. He took charge of country and village churches convenient to his residence, preaching one Sunday in the month to each, and has thus employed himself to the present time, except when, in consequence of a crushed limb, he was unable to travel. He occupied the chair of Theology in Georgetown College four years. He is a strong, logical writer, and exercises a leading influence in the councils of the denomination in his State.

Lewis, Rev. Charles Casson, son of Horatio and Betsey Lewis, was born in Stonington, Conn., June 8, 1807; became a sea-captain; converted in 1842 under the preaching of Rev. J. S. Swan; joined Third Baptist church in Groton, Conn.; began preaching at Key West, Fla., where he planted a church and was ordained; afterwards settled with the following churches: First Groton, Conn.; Lisbury, Mass.; Second Hopkinton, Exeter, North Kingstown, Block Island, and Lattery Village, R. I.; and Second North Stonington, Conn.; from Block Island he was elected to the senate of Rhode Island; was a man of fervor and power; died in the pastoral office with the Second Baptist church of North Stonington, Conn., March 10, 1864, in his fifty-seventh year.

Lewis, Rev. Daniel D., was born in Barnstable, Mass., July 21, 1777. He was converted in early life, and joined the First church in Portland, Me., then composed of nine members. These persons were full of the grace of Christ, and the church soon became numerous and widely influential.

Mr. Lewis took charge of the church at Ipswich, Mass., on first entering the ministry. He was subsequently pastor of the Second church of Providence, R. I., of the church in Fishkill, N. Y., in Frankford, Pa., in Wilmington, Del., and in Paterson and Piscataway, N. J. In Piscataway he spent years rich in divine blessings, and from it he entered the "general assembly and church of the first-born," Sept. 25, 1849. He delivered his last sermon on Sunday evening, and died on the following Tuesday.

Mr. Lewis was an able preacher, full of the Spirit and Word of God, and a successful pastor of the churches for whose welfare he labored. He healed church wounds, built up disciples in the glorious doctrines of grace, led throngs of converts to Jesus, and enjoyed the warm affection of large numbers. His memory is precious still in the churches for whose eternal interests he employed his time and talents, and his fervent prayers.

Lewis, Rev. Geo. W., was born in Ellisburgh, Jefferson Co., N. Y., April 14, 1822, where he was baptized in March, 1833; ordained in Lowell, Ind., Jan. 18, 1866; labored in Indiana, Illinois, and Iowa; and became pastor of the Aurora Baptist church, Neb., in 1878. Mr. Lewis has enjoyed the divine blessing in his pastorates.

Lewis, Hon. Henry Clay, of Coldwater, Mich., was born in Orleans Co., N. Y., May 5, 1820. He has resided in Coldwater since 1844, where he has been engaged in business, first as a merchant and afterwards as a banker. He is president of the Coldwater National Bank, and has been mayor of the city. He has been a member of the Baptist Church nearly twenty years. He is chiefly known as the owner of an art-gallery, which he founded in 1868, which is open to the public without charge. It is larger than any other art-gallery on this continent. Mr. Lewis takes great pleasure in affording



HON. HENRY CLAY LEWIS.

enjoyment to others, and has made his gallery, in its surroundings as well as in itself, beautiful and attractive, and a most important element in the educational influences of the city of Coldwater.

Lewis, Prof. John J., A.M., was born in Utica, N. Y., Dec. 25, 1843, of Welsh Congregational parentage; entered the grammar school of Madison University in 1859; entered Madison University, and afterwards Hamilton College (Clinton), and was there graduated in 1864; Professor of Belles-Lettres and Elocution in Brooklyn Collegiate and Polytechnic Institute from 1864 to 1866. In the fall of 1866 he removed to Syracuse, and began preaching in a small mission chapel; was settled March, 1867, as pastor of First Baptist church, Syracuse; was very successful, the increase in sixteen months being over 140. In 1868 he became Professor of Belles-Lettres in Madison University, which position he still retains, to the great satisfaction of students, alumni, and friends of the institution; has contributed largely to the press, many of his articles being founded on his travels in Japan, Burmah, India, and the Orient.

Lewis, Rev. John W., one of the most distinguished Baptist ministers of North Georgia, was born near Spartanburg, S. C., Feb. 1, 1801. Educated at a classical academy near Spartanburg, he studied and practised medicine at Greenville, S. C., becoming a skillful and popular physician. He united with the Baptist church of that town. During the years 1830 and 1831 he was a member of the South Carolina Legislature. About that time he began to preach, and was ordained in 1832. He removed to Canton, Ga., in 1839 or 1840, becoming pastor of that and other churches in Cherokee, Ga., and acquiring a great influence. He was a preacher of much force and energy; a strong and bold defender of the faith; an able expounder of the Word, and an eloquent advocate of the truth. A man of fine practical sense, he had a strong mind, and was a deep, original thinker. He had a benevolent heart, and was steadfast in his friendships. He had extraordinary forecast, and managed business matters with great ability and success. In 1857 he was appointed superintendent of the State road by Gov. Brown, and his management was eminently successful. During the war he served in the Congress of the Confederate States, as Senator, with great ability, and previous to the war he served in the State senate, and was instrumental in the establishment of the Supreme Court of Georgia. His character stood extraordinarily high in Georgia. A man of firm faith, deep piety, and unabated zeal, he won many souls to Jesus. After a life of great usefulness, he died in Cherokee County, in June, 1865.

Lewis, Rev. Lester, was born in Suffield, Conn., Oct. 15, 1817; baptized by Rev. Henry Jackson, D.D., and united with First Baptist church in Hartford, Feb. 11, 1838; studied in Connecticut Literary Institution; ordained pastor of the church in Agawam, Mass., Oct. 7, 1840; in 1846 began to

labor for Connecticut Baptist State Convention, but soon settled with the church in Bristol; in 1853 became pastor of the church in Middletown, where, after great success, he died, Feb. 7, 1858; large-hearted, sound in the faith, a clear and forcible preacher, fervent in prayer, and beloved by all who knew him.

Lewisburg, Pa., the University at.—In the year 1845, some intelligent Baptists of the Northumberland Association saw the need of higher education for their sons and daughters, under the religious auspices of their own denomination. Their perception of this need at first took form in a plan for a first-class academy. The natural beauty, healthfulness, and economic advantages of the borough of Lewisburg, in Union Co., Pa., on the West Branch of the Susquehanna, and in the geographical centre of the State, determined the location of the school in that village. Through the Rev. Eugenio Kincaid and the Rev. J. E. Bradley, Stephen W. Taylor, who had recently resigned his professorship in Madison University, became enlisted in the new enterprise. Under the principalship of Prof. Taylor, assisted by his son, Alfred Taylor, A.M., and I. N. Loomis, A.M., a school was opened in the fall of 1846 in the basement of the Baptist church, since destroyed.

Prof. Taylor combined prophetic insight with the powers of a rare teacher, and saw in the new school the germ of a university. Others approved the project of founding at Lewisburg such an institution as would meet the higher educational demands of the whole State. A charter incorporating "The University at Lewisburg, Pa.," was approved on the 5th day of February, 1846, with the following trustees: James Moore, James Moore, Jr., Joseph Meirell, William H. Ludwig, Samuel Wolfe, Levi B. Christ, Henry Funk, Joel E. Bradley, Eugenio Kincaid, Benjamin Bear, William W. Keen, William Bucknell, Thomas Wattson, James M. Linnard, Lewis Vastine, Oliver Blackburn, Caleb Lee, Daniel L. Moore.

It was provided in the charter that ground should be purchased and buildings erected when \$100,000 had been raised, that a fourth part should be permanently invested in a productive form, that the property should not be mortgaged or debt incurred under any pretext whatever, that no misnomer should defeat or annul a grant or bequest, and that ten acres of ground with improvements should be exempt from taxation. The management was committed to two boards: 1st, a board of trustees, not to exceed twenty members, all of whom must be Baptists; and, 2d, a board of curators, not to exceed forty members, the majority of whom must be Baptists. Both boards are self-perpetuating.

The subscription of \$100,000 was declared to be secured on the 17th day of July, 1849, through the ef-

forts of Drs. Eugenio Kincaid and William Shadrach, who traversed the State soliciting funds. Previous to this a tract of land to the south of the borough of Lewisburg, including a fine hill of nearly a hundred feet elevation, covered with a beautiful natural grove, and commanding extended views over river and valley, had been secured for the university. In 1848 an academy building was begun and nearly completed. In January, 1849, the trustees felt justified in electing professors for the college, and in commencing a college building. Two graduates of Madison University, the Rev. G. W. Anderson, A.M., editor of the *Christian Chronicle*, of Philadelphia, and the Rev. G. R. Bliss, of New Brunswick, N. J., were appointed, respectively, to the chairs of Latin and Greek. Both soon afterwards began their labors, the students of the academy and the college, consisting of both sexes, reciting together in the academy building, Prof. Taylor still acting as principal.

In 1851 the west wing of the college building was completed, and the college students moved into dormitories and studies regarded at the time as "unsurpassed in pleasantness by those of any institution." In the spring of this year Prof. Taylor resigned his position to accept the presidency of Madison University, but remained to preside at the first Commencement, August 20, 1851, when a class of seven was graduated in the chapel of the academy. It is but just to the memory of this good man and great teacher to quote the words of a co-worker who knew him well: "Without him it is almost certain that our university would never have existed, and existing in an essential measure by his agency, it is well for us that that agency was not only earnest, benevolent, laborious, and pious, but also in the main judicious and beneficial."

The Rev. Howard Malcom, D.D., of Philadelphia, an alumnus of Princeton, and ex-president of Georgetown College, had been chosen president of the university, and Charles S. James, A.M., a graduate of Brown, and Alfred Taylor, A.M., a graduate of Madison, were added to the faculty of the college, the former as Professor of Mathematics and Natural Philosophy, and the latter as Professor of Belles-Lettres. With these additions began the collegiate year 1851-52. The college now became a distinct department of the university, the academy became gradually a preparatory school for boys only, while, in 1852, the "University Female Institute" became a separate department. A theological department was added in 1855. From this point, therefore, we may consider the departments separately.

THE COLLEGE.

The presidency of Dr. Malcom continued from 1851 to 1857, during which the college building was completed, consisting of a main building 80 feet



THE UNIVERSITY AT LEWISBURG, PA.

square, of three stories, for recitation-rooms, chapel, society halls, library, cabinet, and Commencement Hall, and two wings, each 120 feet long and 35 feet wide, of four stories, for students' study-rooms and dormitories. In 1852 the sum of \$45,000 was added to the funds by a few friends without a general canvass. About \$20,000 were received from lands sold from the original campus, leaving finally about twenty-six acres as university grounds.

Thus established, the college began a work of incalculable value to the intellectual and spiritual progress of the denomination in Pennsylvania. On the resignation of President Malcom, in 1857, the Rev. Justin R. Loomis, Ph.D., who had been called from Waterville, Me., in 1854, to fill the chair of Natural Sciences, succeeded him as president. During twenty-five years President Loomis devoted his best energies to the work of building up the college, and establishing the youth who came under his moulding hand in the principles of a deep Christian philosophy. The invasion of Pennsylvania by Lee's army, in 1863, caused the closing of the college during a campaign of six weeks, officers and students uniting to form Company A of the 28th Regiment of Pa. Vols. A memorial tablet in Commencement Hall commemorates the names of those who fell in the war for the Union. In 1864, President Loomis increased the funds of the university by collecting subscriptions amounting to \$100,000. In 1876 an attempt was made to secure additional endowment, but owing to other interests in the field the effort was abandoned after about \$20,000 had been promised, mostly in private subscriptions offered by a few liberal friends.

In 1879, President Loomis resigned the presidency, and Prof. David J. Hill, A.M., a graduate of the college, and at the time of his appointment Crozer Professor of Rhetoric, was chosen president of the university, a position which he still occupies.

The following were presidents and acting presidents from the foundation of the college to the year 1880:

PRESIDENTS.

Elected.	Resigned.
1851. Rev. Howard Malcom, D.D., LL.D.....	1857
1857. Rev. Justin R. Loomis, Ph.D., LL.D.....	1879
1879. Rev. David J. Hill, A.M.	

ACTING PRESIDENTS.

Stephen W. Taylor, LL.D., prior to 1851.
 Rev. Geo. R. Bliss, D.D., LL.D., during 1871-72.
 Rev. Francis W. Tustin, Ph.D., for six months in 1879.

The university has an endowment of \$121,000, and property worth \$117,000, and an effort is now started by which its endowment is certain to be greatly increased. The institution has no debts.

The college is now in possession of a fine library of nearly 10,000 volumes, a museum of about 10,000 specimens for the illustration of the sciences, a chemical laboratory and apparatus. There are

two flourishing literary societies with libraries of their own. They publish a monthly journal called *The College Herald*. There is also a "Society for Moral and Religious Inquiry." There are two prizes for preparation for college and one for excellence in oratory in the Junior year. Tuition is free to the sons of ministers. The expenses range from \$125 to \$250 per annum.

The courses of study have expanded greatly since the opening of the college, as shown in comparative tables published in "A Historical Sketch of the University at Lewisburg," edited by O. W. Spratt, LL.B., in 1876, and printed by the Society of Alumni. There are now two courses leading to a degree: (1) The classical course, of four years, leading to the degree of A.B., and (2) the Latin scientific course, leading to the degree of S.B. Both courses have been brought up to the standard of the best Eastern colleges, and have recently given some scope to the optional element. Anglo-Saxon, American literature, comparative zoölogy, analytical chemistry, and constitutional law have been added to both courses. A good collection of engravings, heliotypes, and casts has stimulated the study of the fine arts, and illustrated lectures are given to the Senior class. Lectures on Grecian history, life, and literature; Roman history, life, and literature; mediæval history; English history and literature; the history of philosophy; natural theology; and the evidences of Christianity are regularly delivered. The introduction of a short course of lectures on practical ethics and hygiene for the Freshman class is believed to be distinctively peculiar to this college. The government is thus based on ethical ideas, and so far has proved that an appeal to manhood develops it and secures self-government.

The graduates of the college number 322. Honorary degrees have been bestowed as follows: LL.D., 12; D.D., 36; Ph.D., 10; A.M., 52.

Since 1851, when the first class was graduated, important changes bearing upon the prosperity of the college have gradually taken place. The Philadelphia and Erie Railroad runs within one mile of Lewisburg, and the Lewisburg and Tyrone Railroad passes through it. The town is lighted with gas, and contains several miles of well-paved sidewalks. A new church edifice, costing nearly \$60,000, has been built by the Baptists. The natural beauty of the place has been enhanced by these improvements, yet it remains a quiet, moral, and rural retreat admirably adapted to the seclusion which thorough study demands for the young.

THE INSTITUTE.

This department of the university began its separate organization as a school in 1852, under the principalship of Miss Hadassah E. Scribner, of

Maine, who retained her position for two years. In 1854 two young ladies, the first class of the institute, were graduated. At this time all the teachers resigned, and Miss Amanda Taylor, of Easton, Pa., with a new corps of assistants, undertook the work. Strong prejudices existed in the community against the liberal education of women, but this was gradually overcome by persistent effort, and in 1858 fifteen young ladies were graduated in the presence of an audience of 1500 people. Since then classes ranging from ten to twenty have been graduated every year. In 1857 six acres of a beautiful grove were appropriated for a suitable building on the university grounds. The building is pleasantly and healthfully located, warmed with furnaces, and lighted with gas, and it will accommodate ninety boarders. In 1869 a wing was added, at the cost of \$10,000, containing rooms for students and a large gymnasium, which has been suitably fitted up.

In 1863, Miss Taylor resigned, and was succeeded by Miss Lucy W. Rundell, of Alden, N. Y. She continued her work ably until 1869, when she was succeeded by Miss Harriet E. Spratt, daughter of the Rev. Geo. M. Spratt, D.D., and a graduate of the institute. This rare Christian woman had already spent fourteen years in the school as a teacher. She continued as principal until the Commencement of 1878. A few months later she ended a career of extraordinary usefulness by death, having been made Emeritus lady principal after her resignation. For twenty-four years her life was devoted to the successive classes of young women that passed through the institute, and hundreds mourned for her as for a sister.

In 1878, Jonathan Jones, A.M., was elected principal, a position which he now holds. The institute is provided with an able corps of instructors, who live in the institute building and make it a school home. There are five courses of study, ranging from a preparatory English course to a full classical collegiate course. The young ladies recite in their own building, apart from the young gentlemen, but attend the lectures of the college, enjoy the use of the library and museum, and witness the experiments of the professor of natural sciences. There are excellent advantages for instruction in music, drawing, crayoning, and painting. The graduates number 293.

THE ACADEMY.

When, in 1849, the college emerged into a distinct department of the university, the academy was intrusted to the principalship of Isaac N. Loomis, A.M., sharing the new academy building with the college. This arrangement continued until the college building was completed, H. D. Walker, A.M., succeeding Principal Loomis in 1853, and George Yeager, A.M., following in 1857.

Isaac C. Wynn, A.M., became principal in 1859, and in January, 1860, the academy building being used then solely for that department, it was fitted up for a boarding-school for boys and young men. Until 1868 the academy embraced the classical preparatory classes of the university, but in that year "The Classical Preparatory Department" was organized, with Freeman Loomis, A.M., as principal, the academy being confined to English branches only. This arrangement continued, the English academy having in the mean time a succession of separate principals, until 1878, when the departments were reunited under the principalship of William E. Martin, A.M. "The Classical Preparatory Department," from 1868 to 1878, was established in the west wing of the college building.

The academy, as reorganized in 1878, is a thorough English and classical school, designed to prepare young men for college, for business, or for teaching in the common schools. The students have access to the college library and reading-room. When prepared they are admitted to the college upon the certificate of the principal, without examination. Special attention is given to English and commercial branches. Many improvements have been made in the building, rendering it a pleasant home for boys. Students of small means are allowed to board in clubs, which reduces their expenses considerably.

THE THEOLOGICAL DEPARTMENT.

The charter of the university permits the establishment of any professional school by the corporation. A school of theology, however, is the only department of this kind so far attempted. This was opened in 1855 under the charge of Thomas F. Curtis, D.D., and continued during thirteen years. On the resignation of Prof. Curtis, in 1865, the school was reorganized, with Lemuel Moss, D.D., as Professor of Theology, and Lucius E. Smith, D.D., as Professor of Sacred Rhetoric and Pastoral Theology, Geo. R. Bliss, D.D., being continued as Professor of Biblical Interpretation. In 1868 the department was removed to Upland, Pa., and reorganized by the family of the late John P. Crozer as "The Crozer Theological Seminary," under a new corporation, but still retaining a close connection with the university at Lewisburg, whose graduates supply its classes in a large measure. While at Lewisburg the department enrolled 38 graduates. These have been received and enrolled among the alumni of the Crozer Seminary.

Liberia.—The people of Liberia are of the African race, by the way of the United States. They are very enterprising, and there is reason to believe that the providence of God designs to accomplish great spiritual good for the country of their fathers through their instrumentality. There

are 26 Baptist churches in the republic with a membership of about 2000. At the last meeting of "The Liberia Baptist Association," in December, 1879, a considerable amount of prosperity among the churches was reported. The Providence church in Monrovia had received 56 by baptism, the Arthington church 24, and the First church in Edina 39; 275 baptisms were reported for the year.

At the annual meeting of the Liberia Baptist Association the members agreed to form another Association and a national organization.

Liberty, American Religious.—Much has been said and written about the originator of our religious freedom. Some have zealously claimed Lord Baltimore as its author. This nobleman was a Roman Catholic, and on that account a large amount of very clear evidence is necessary to establish his right to this honor. He was a talented man, with many of the qualities of a statesman. He knew that the English people in 1633, when his first settlers left their country for the New World, would never tolerate a colony in the British dominions where the Protestant religion was excluded, and, as a matter of absolute necessity, he had to permit its existence in Maryland. He deserved no credit for showing common sense. His first settlers were Catholics, and to them his colony appealed for recruits; and nothing in the history of Maryland shows him to be an unselfish friend of religious liberty. He simply appears as a yielding statesman bending to the necessities of the times.

John Leeds Bozman's "History of Maryland" was published by the General Assembly of that State in 1837. It is derived largely from "the written memorials which then existed in the public archives of the State," to which the author had free access, and it bears the authority of the government of Maryland. In 1639, Bozman says, "A very short bill was introduced into the house (the Legislature), entitled 'An act for church liberties,' and was expressed nearly in the following words: '*Holy Church* within this province shall have all her rights, liberties, and immunities safe, whole, and inviolable in all things.' When we reflect on the original causes of their emigration (the colonists of Maryland), we cannot but suppose that it was the intention of those in whose hands the government of the province was, a majority of whom were without doubt Catholics, as well as much the greater number of the colonists, to erect a hierarchy, with an ecclesiastical jurisdiction similar to the ancient Church of England *before the Reformation*."* "Holy Church" is the Catholic Church, and this was but the entering wedge of a Romish persecuting religious establishment.

Another bill of the same session provided, that "eating flesh in time of Lent, or on other days, Wednesdays excepted, wherein it is prohibited by the law of England, without case of infirmity, to be allowed by the judge; and the offender shall forfeit to the lord proprietary five pounds of tobacco, or one shilling sterling, for every such offence."† This is liberty of conscience at the expense of a shilling, or five pounds of tobacco, for each indulgence in such freedom. In 1640, Bozman says, "The *first of the acts* passed at this session, entitled 'An act for church liberty,' is nearly *verbatim* the same as the first section of the second act of the preceding session;"‡ that is, that "Holy Church within this province shall have all her rights, liberties, and immunities safe, whole, and inviolable in all things;" and the Catholics of Maryland would probably have given force to their law, and erected a persecuting popish established church in their colony, if they had not heard the commencing thunder that roared with such fury a little later at Marston Moor and Naseby. Their church act was the second of the preceding Legislature, and the first of this, showing their great earnestness on the subject.

• Cromwell wrought wonders in England; the Church was completely overthrown, Satan was as popular in Great Britain as a Catholic, and Lord Baltimore, certain to lose his province unless he suited his sails to the fierce hurricane then raging, at once appointed a Protestant governor (Stone) instead of Gov. Greene, a Catholic; he also appointed a Protestant secretary of the province and a Protestant majority in the council. Bozman, speaking of the change, says, "In this measure of his lordship we discern the *commencement* of that general toleration of all sects of religion which prevailed under the early provincial government of Maryland."‡ No principle of toleration required Baltimore to place Protestants at the head of his government. He certainly did not love Protestantism at this very time, for he required Gov. Stone to take the following as a part of his official oath: "And I do further swear that I will not, by myself nor any person directly or indirectly, trouble, molest, or discountenance any person whatsoever in the said province professing to believe in Jesus Christ, *and in particular no Roman Catholic for or in respect of his or her religion, nor in his or her free exercise thereof within the said province*."|| A councillor had to take the same oath. It certainly was not love for the men or their religion that led Baltimore to make his new appointments. It was "an enlightened measure of state policy" to save his province from Cromwell.

With this change in the rulers of Maryland his

* History of Maryland, ii. 107-9.

† Idem, 137.
‡ Idem, 336.

† Idem, 174.
|| Idem, 648, note lxi.

lordship proposed, and his Legislature enacted, a law with the following clauses in it: "Whatsoever* person or persons within this province and the islands thereunto belonging shall from henceforth blaspheme God, that is, curse him, or shall *deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost*, or the Godhead of any of the said three persons of the Trinity, or the unity of the Godhead, or shall use or utter any reproachful speeches, words, or language concerning the Holy Trinity, or any of the said three persons thereof, shall be punished with death and confiscation or forfeiture of all his or her land and goods to the lord proprietary and his heirs." "Whatsoever person or persons shall from henceforth use or utter *any reproachful words or speeches concerning the blessed Virgin Mary*, the mother of our Saviour, or the holy apostles or evangelists, or any of them, shall in such case for the first offence forfeit to the said lord proprietary, and his heirs lords proprietaries of this province, the sum of £5 sterling, or the value thereof, to be levied on the goods and chattels of every such person so offending; but in case such offender or offenders shall not then have goods and chattels sufficient for the satisfying of such forfeiture, or that the same be not otherwise speedily satisfied, then such offender or offenders *shall be publicly whipped, and be imprisoned during the pleasure of the lord proprietary*, or the lieutenant or chief governor of this province." For the second offense the fine is £10, *or a public and severe whipping*, and imprisonment as for the first. For the third offense, *the forfeiture of all lands and goods, and expulsion from the province*. A subsequent part of the same law says, "*Except as in the act is before declared and set forth*, no person or persons whatsoever within this province, or the islands, ports, harbors, creeks, or havens thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be anyways troubled, molested, or discountenanced for or in respect of his or her religion, nor in the free exercise thereof within this province, or the islands thereunto belonging, nor any way compelled to the belief or exercise of any other religion against his or her consent." The penalty for breaking this enactment is "treble damages to the party wronged," and a fine of 20s.; and in case of failure to pay the fine, a severe public whipping, and imprisonment at the pleasure of the proprietary or his governor. This is the celebrated toleration law of Lord Baltimore for which his liberality has been lauded extravagantly, and for which Catholics have been represented as the first founders of religious liberty on this continent. The act was passed in the end of April, 1649, and Charles I. was executed three months before. This

event, and the motives that prompted it, and the men whom they governed, account wholly for Lord Baltimore's liberality. The toleration was partial and poor. Those who denied the Trinity—all Jews, Unitarians, and Arians—were condemned to death. The gallows was the liberty it gave them. Respect for the Virgin Mary was encouraged by fines and whippings, and, in obstinate cases, by the loss of all property, and by exile. There was, indeed, some liberty in this law, accompanied by cruel and wicked limitations; and for this liberty no thanks are due to Lord Baltimore or his Maryland Catholics.

Bozman, in another work† published in 1811, truly says, "In most of the States the penalties of the common law in matters of religion still subsist. The *bloody statutes* also of some of them only *sleep*. Not being repealed, they are liable to be called up into action at any moment when either superstition or fanaticism shall perceive a convenient time for it. *What Jew, Socinian, or Deist, possessing a sound mind, would venture, in the State of Maryland for instance, to open his lips in defence of his own religion?*" Even in 1811 the statute book of Maryland contained cruel, persecuting enactments; and only by asserting what is flagrantly untrue can the Baptist State be robbed of her just glory to bestow it upon the founder of Maryland, or upon his colony.

The "Colonial Records of Rhode Island" were published by order of the Legislature in 1856, and in them we learn that Roger Williams landed on the site of Providence in the month of May or early in June, 1636, and that he and his friends on their "first coming thither did make an order that *no man* should be molested for his conscience," even though he was an Israelite, a Unitarian, or an infidel. And a woman had her religious freedom protected by the same law. In August, 1636, the celebrated compact was entered into and signed at Providence, by which its people "subjected themselves in active and passive obedience to all such orders or agreements as shall be made for public good of the body in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together in a Town fellowship, and others whom they shall admit unto them, *in civil things only*." No laws for favoring or prohibiting any form of religion were to be enacted. On the 21st of May, 1637, Joshua Verin was sentenced to lose the right of voting "for restraining the liberty of conscience" of his wife.‡ On the 27th of May, 1640, among certain proposals agreed upon at Providence to form a government, these words are found: "We agree, as formerly

† A Sketch of the History of Maryland, during the Three First Years after its Settlement, p. 374. Baltimore, 1811.

‡ Colonial Records of Rhode Island, printed by order of the Legislature, i. 13, 14, 16. 1856.

* History of Maryland, 662, 663, note.

have been the liberties of the town, so still, to hold forth liberty of conscience."*

The first charter of Rhode Island was signed March 14, 1643, and adopted in the colony in May, 1647. Arnold, in his "History of Rhode Island," truly says, "The use of the word *civil* is everywhere prefixed (in the charter) to the terms 'government' or 'laws' wherever they occur to restrict the operation of the charter to purely political concerns. In this apparent restriction there lay concealed a boon of freedom such as man had never known before. They (Rhode Islanders) held themselves accountable to God alone for their religious creed, and no earthly power could bestow on them a right which they held from heaven. At their own request their powers were limited to *civil matters*."† The first instrument of government in the world's history disavowing all right to make laws for or against religion, and thereby giving the widest religious liberty, was adopted in Rhode Island two years before Lord Baltimore's bigoted toleration act was passed in Maryland. After making a code of laws for the *civil affairs* of the colony occur these striking words: "These are the laws that concern all men, and these are the penalties for the transgression thereof, which by common consent are ratified throughout the whole colony; and otherwise than thus what is herein forbidden (*non-religious crimes only*), all men may walk as their consciences persuade them, every one in the name of his God. And let the saints of the Most High walk in this colony, without molestation, in the name of Jehovah their God, for ever and ever,"‡ etc.

Roger Williams gives a striking view of liberty of conscience in his letter to the town of Providence in 1654. "It hath fallen out," says he, "sometimes that both Papists and Protestants, Jews and Turks, may be embarked in one ship, upon which supposal I affirm that all the liberty of conscience that I ever pleaded for turns upon these two hinges: that none of the Papists, Protestants, Jews or Turks, be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers, if they practise any."§ In the charter of 1663, inspired by their convictions and their Baptist agent in London, it is written, "*No person within the said colony, at any time hereafter, shall be anywise molested, punished, disquieted, or called in question for any difference of opinion in matters of religion.*"|| Even the Quakers, as may be seen in "Laws agreed upon in England by the Governor of Pennsylvania (William Penn) and Divers Freemen thereof," restrict their legal toleration to "all persons who confess and acknowledge the one

almighty and eternal God to be the creator, upholder, and ruler of the world."*** The Baptists of Rhode Island had no laws upon religion, the greatest infidel of the human race carried no *legal* stigma in that colony for his opinions from its first settlement by our Baptist fathers; it had the only government in the world where religion was entirely free. Maryland's mean toleration was *not* freedom of conscience, except for certain classes, and poor as it was, Rhode Island gave full liberty thirteen years sooner. In 1789, Washington, at the request of the Virginia Baptists, recommended to Congress that amendment to our national Constitution which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It was through their influence that grand article was added to our great instrument of government.†† The religious liberties of our country were first established in Rhode Island by our Baptist fathers, and only through Baptist channels have the nations of the earth learned soul freedom.

Liberty of Conscience among the English Baptists before the Publication of "The Bloudy Tenent" of Roger Williams.—In 1589, as Crosby states, Dr. Some, a man of great reputation in England, wrote a work against certain prominent Puritans, whom he compares in some things to the Anabaptists. In his book he represents the Anabaptists as holding, among their doctrines, that ministers of the gospel ought to be maintained by the voluntary contributions of the people, and that the civil power has no right to make and impose ecclesiastical laws. This is the great Baptist doctrine of soul liberty, the proclamation of which about fifty years later has given undying fame to the illustrious founder of Rhode Island. These men in demanding that religion should be completely delivered from state patronage and persecution were the successors of a line of Baptists who claimed the same privileges in every Christian age up to the Teacher of Galilee. Leonard Busher, a citizen of London and a Baptist, presented to James I. and to Parliament his "Religious Peace, or a Plea for Liberty of Conscience," and published it in pamphlet form in 1614. The work of Mr. Busher is both able and eloquent, and, considering his times, one of the most remarkable productions ever printed. He says,—

"Kings and magistrates are to rule temporal affairs by the swords of their temporal kingdoms, and bishops and ministers are to rule spiritual affairs by the Word and Spirit of God, the sword of Christ's spiritual kingdom, and not to intermeddle

* Colonial Records of Rhode Island, i. 28.

† History of Rhode Island, i. 200.

‡ Idem, 255.

§ Idem, 201.

|| Idem, 292.

** Minutes of Provincial Council of Pennsylvania, p. 41. Published by the State. Philadelphia, 1852.

†† Cathcart's Baptists and the American Revolution, pp. 97-111. Philadelphia, 1876.

one with another's authority, office, and function." Again, "All those bishops that force princes and people to receive their faith and discipline by persecution do, with Judas, go against Christ in his members, with swords, staves, and halberds, who, seeing God's Word will not help them, betake themselves with all haste and hazard unto the authority of the king and magistrate." Again, "It is not only unmerciful, but unnatural and abominable, yea, monstrous, for one Christian to vex and destroy another for difference and questions of religion." Again, "Neither suffer the bishops with persecution to defend their faith and church against their adversaries. If they have not anything from God's Word against us, let them yield and submit themselves. If they think they have anything against us, let them betake themselves only to God's Word, both in word and writing." Again, "By persecution are the Jews, Turks, and Pagans occasioned and encouraged to persecute likewise all such as preach and teach Christ in their dominions; for if Christian kings and magistrates will not suffer Christians to preach, and preach the gospel of Christ freely and peaceably in their dominions, how could you expect it of the infidels? And the king and Parliament may please to permit (liberty to) ALL SORTS OF CHRISTIANS; YEA, (to) JEWS, TURKS, AND PAGANS, so long as they are peaceable and no malefactors, as is above mentioned." This is the true liberty for which our denomination has always contended,—liberty of conscience for all mankind. Busher says, "Persecution for difference in religion is a monstrous and cruel beast, that destroyeth both prince and people, hindereth the gospel of Christ, and scattereth his disciples that witness and profess his name. But permission (liberty) of conscience in difference of religion saveth both prince and people; for it is a meek and gentle lamb, which not only furthereth and advanceth the gospel, but also fostereth and cherisheth those that profess it."* Leonard Busher delivered a noble testimony for liberty and truth.

His work was speedily followed by another treatise on the same subject, entitled "Persecution for Religion Judged and Condemned." It was published in 1615 "by Christ's unworthy witnesses, his majesty's faithful subjects, commonly, but falsely, called Anabaptists." No writer in the nineteenth century, in Europe or America, has a clearer conception of religious liberty than the author of this book. He says, "The power and authority of the king are earthly, and God hath commanded me to submit to all ordinances of man, and therefore I have faith to submit to what ordinance of man soever the king commands; if it be a human ordinance, and not against the manifest

Word of God, let him require what he will, I must of conscience obey him with my body, goods, and all that I have. But my soul, wherewith I am to worship God, belongeth to another King, whose kingdom is not of this world, whose people must come willingly, whose weapons are not carnal but spiritual." Again, "The whole New Testament throughout, in all the doctrines and practices of Christ and his disciples, teaches no such thing as compelling men by persecutions to obey the gospel, but the direct contrary." Again, "I unfeignedly acknowledge that God hath given to magistrates a sword to cut off wicked men, and to reward well-doers. But this ministry is a worldly ministry, their sword is a worldly sword, their punishments can extend no further than the outward man; they can but kill the body. And therefore this ministry and sword are appointed only to punish the breach of worldly ordinances, which is all that God hath given to any mortal man to punish." Again, "Christ's kingdom is spiritual, his laws are spiritual, the transgressions are spiritual, the punishment is spiritual, everlasting death of soul, his sword is spiritual; no carnal or worldly weapon is given to the supportation of his kingdom. The Lawgiver himself hath commanded that the transgressors of these laws should be let alone until the harvest, because he knows that they that are now tares may hereafter come to repentance and become wheat." Again, "Magistracy is a power of this world; the kingdom, power, subjects, and means of publishing the gospel are not of this world." Again, "But if I defend the authority of Christ Jesus over men's souls, which appertaineth to no mortal man, then know you that whosoever would rob him of that honor, which is not of this world, he will tread them underfoot. Earthly authority belongeth to earthly kings, but spiritual authority belongeth to that one spiritual King, who is King of kings. I have showed you *by the law of Christ that your course is most wicked, to compel any by persecution to perform any service to God, as you pretend.*"†

The Anabaptists presented James I. a petition in 1620 pleading for liberty of conscience and deliverance from persecution. The soul freedom, so dear to Baptists in all ages, is conspicuous in this "Supplication." The writer of this document says, "The vileness of persecuting the body of any man, only for cause of conscience, is against the Word of God and law of Christ." Again, "Oh, be pleased to consider, why you should persecute us for humbly beseeching you, in the words of the King of kings, to give unto God the things which are God's, which is to be Lord and Lawgiver to the soul in that spiritual worship and service which he re-

* "Religious Peace," in *Tracts on Liberty of Conscience*, Hanserd Knollys Society, pp. 23, 24, 25, 33, 41. London, 1846.

† *Persecution for Religion Judged and Condemned*. Idem, pp. 107, 108, 120, 121, 122, 133, 135.

quireth. If you will take away this from God, what is it that is God's? Far be it from you to desire to sit in the consciences of men, to be lawgiver and judge therein. This is antichrist's practice, persuading the kings of the earth to give him their power to compel all hereunto. You may make and mend your own laws, and be judge and punisher of the transgressors thereof, but you cannot make or mend God's laws, they are perfect already. You may not add nor diminish, nor be judge nor monarch of his church; that is Christ's right. He left neither you nor any mortal man his deputy, but only the Holy Ghost, as your highness acknowledged; and whosoever erreth from the truth, his judgment is set down and the time thereof."* The author of the "Humble Supplication," according to the famous Roger Williams,† was committed "a close prisoner to Newgate, London, for the witness of some truths of Jesus, and having not the use of pen and ink, wrote these arguments in milk, in sheets of paper brought to him by the woman, his keeper, from a friend in London as the stopples of his milk-bottle. In such paper written with milk nothing will appear; but the way of reading it by fire being known to this friend who received the papers, he transcribed and kept together the papers, although the author could not correct nor view what himself had written." From the "Humble Supplication" were taken the arguments, which, being replied to by Mr. Cotton, gave rise to the work of Mr. Williams, and which he has so significantly called "The Bloody Tenent of Persecution Discussed." This theory, so nobly advocated by English Baptists, so ably defended by the illustrious founder of Rhode Island in his celebrated work, was carried out in practice by the Baptists in England. In 1655, John Biddle, a Socinian, was arrested on the charge of heresy in London; his danger was very great; with his opinions Baptists had no sympathy; but for his liberty of conscience they cherished a profound regard, and many Baptist congregations petitioned Cromwell for his release. They made common cause with the man whose life was endangered by an attack upon his rights of conscience. How the theory of Roger Williams has been carried out first in Rhode Island, and now in every State in the Union, all the world knows.

In 1644, when "The Bloody Tenent" was published in London, the Baptists were the only advocates of full liberty of conscience on earth, that year Mr. John Goodwin, a Congregationalist, came to their help. The Congregationalists as a body, in England and America, were willing to grant liberty only to those "sound in fundamentals."

Daniel Neal, an Independent (Congregationalist), says, "The Independents pleaded for a toleration so far as to include themselves and the *sober* Anabaptists, but did not put the controversy on a general foot (ing). They were for tolerating all that agreed in the fundamentals of Christianity; but when they came to enumerate fundamentals they were sadly entangled, as all those must be who do not keep the religious and civil rights of mankind on a separate basis." Neal writes of his brethren in 1645, and from the last sentence we quote, he would have given them a better character as friends of true liberty if the facts would have permitted him. The Parliament of Scotland appealed to the legislature of England, and declared their conviction "that the piety and wisdom of the honorable houses (of Parliament) will never admit toleration of any sects or schisms contrary to our Solemn League and Covenant." This covenant was taken in England in the end of 1643 and in the beginning of 1644. Neal says that "at the same time they appealed to the people, and published a declaration against toleration of sectaries and liberty of conscience, in which, after having taken notice of their great services, they observe that there is a party in England who are endeavoring to supplant the true religion by pleading for liberty of conscience, which, say they, is the nourisher of all heresies and schisms. They then declare against all such notions as are inconsistent with the truth of religion, and opening a door to licentiousness, which, to the utmost of their power, they will endeavor to oppose; and as they have *all entered into one covenant*, so to the last man in the kingdom they will go on in the preservation of it. And however the Parliament of England may determine in point of toleration and liberty of conscience, they are resolved *not to make the least start*, but to live and die for the glory of God in the entire preservation of the truth;"‡ that is, in suppressing liberty of conscience. This was the spirit of Presbyterian Scotland in 1645.

Richard Baxter, the most influential Presbyterian minister in England, as quoted by Crosby, writes, "My judgment in that much debated point of liberty of religion I have always freely made known; I abhor unlimited liberty, or toleration of all." The Westminster Assembly of Divines, which framed the creed of all British Presbyterians, Dec. 15, 1645, in response to an application of the Congregationalists for a very moderate toleration for themselves, declared that "this opened a perpetual gap for all sects to challenge such a liberty as their due; that this liberty was denied by the churches of New England, and that they have as just ground to deny it as they; that this

* An Humble Supplication to the King's Majesty. Idem, pp. 192, 230.

† Bloody Tenent, page 36, Pref. 30, 35. London, 1848.

‡ Neal's History of the Puritans, iii. 244, 240. Dublin, 1755. See also Collier's Ecclesiastical History, viii. 300, 301. London, 1841.

desired forbearance is a perpetual division in the church, and a perpetual drawing away from the churches under the rule; for upon the same pretense those who scruple infant baptism may withdraw from their churches, and so separate into another congregation. Are these divisions, say they, as lawful as they are infinite? or must we give that respect to the errors of men's consciences as to satisfy their scruples by allowance of this liberty to them? That *scruple of conscience is no cause of separation*; nor doth it take off causeless separation from being schism, which may arise from errors of conscience as well as carnal and corrupt reason." The Assembly flatly denied the toleration solicited by the Congregationalists; and for the moment the English government was ready to enforce their decision. These godly men in the Assembly and the leading ministers and laymen of their denomination in London, and in the country at that time, were fierce enemies of liberty of conscience. To-day our Presbyterian brethren are friends of true liberty, secular and sacred. But down to 1644 the Baptists were the only advocates of liberty of conscience for all Christians, and *all other men on earth*. They have the honor of being the first preachers of this doctrine, and of converting the masses of other denominations to this part of their creed; and they have the glory of founding Rhode Island, the first State on earth where this doctrine received legal recognition; and through Rhode Island the Baptists have given this doctrine a place in the Constitution of the United States, and in the legal enactments of every State in the American Union.

License, A Form of.—As a Baptist church is the highest ecclesiastical authority in the denomination, or in the Sacred Book, upon whose teachings our churches are built, the church, after hearing a brother exercise his gifts as a preacher, gives him a license, not to administer baptism and the Lord's Supper, but to proclaim the blessed gospel. This license gives him no ministerial standing, and no position beyond that of a layman, except that it expresses the opinion of the church of which he is a member that he has qualifications for preaching the gospel. The following form of license has been used:

"To all whom it may concern. The Baptist church of Blanktown sends greeting: Our beloved brother, Joshua Smith, a man of good repute, undoubted piety, and sound knowledge of divine things, after exercising his ministerial gifts in private and in public to our entire satisfaction, is hereby licensed to preach the gospel, wherever the Lord may open a door for him. We recommend him to the favor of our brethren; and we pray that the Lord may greatly bless him.

"Done at our regular meeting for business, etc."

Ligon, William Claiborne, was born in Prince Edward Co., Va., Dec. 18, 1796. He studied at Golgotha Academy; was converted at eighteen years, and ordained in 1825 by Elders P. P. Smith and Clapton. He came to Missouri in 1841, and settled near Carrollton. For thirty years he labored in that part of the State; was pastor at Lexington, Dover, Liberty, Richmond, and Carrollton. He gave much time and effort to the establishment of William Jewell College. He was successful as an evangelist, in Clay, Ray, Lafayette, and Saline Counties. He died in Dover, April 13, 1877.

Lilburn, Maj.-Gen. Robert, was a soldier of great daring. When the Earl of Derby placed himself at the head of 1500 horse and foot in Lancashire, Lilburn met him near Wigan, and with 800 men routed his forces, though they fought bravely for about an hour. Lilburn killed many of the enemy, captured between 300 and 400 prisoners, and lost only 11 men.

In Scotland his military administration was marked by a spirit of devout piety, and of great kindness. The Baptist church of Hexham, Northumberland, England, has several allusions to the general in old letters belonging to its records; and one of its letters written to the general is still preserved. In this epistle the church writes:

"HONORED SIR,—It hath been matter of great joy and consolation to our spirits, ever since we heard of the glorious appearances of the divine nature in you, which manifests itself through your love, which you have towards all saints, and particularly towards us. We desire to admire the good hand of our God in it, that we, who are less than the least of saints, should have favor given us in your eyes, whom God has so highly honored to set in a place of so great eminency."* They then proceed to thank him for his great kindness to three of their brethren,—Edward Hickhorngill, Charles Bond, and Thomas Stackhouse,—and for his great love to their entire church. Ten of the brethren sign the letter on behalf of the church. It is dated the 22d day of the Fourth month, 1653. Gen. Lilburn had Baptist chaplains, and maintained loving relations with the churches of that denomination wherever he was stationed. In 1647 he was governor of Newcastle; next year he was one of the judges that tried Charles I. and condemned him to death; and the name of Robert Lilburn is appended to the warrant for his execution.

Cromwell for a time imprisoned him because of his inflexible republicanism, as he served Harrison and others. But this only showed the immense influence wielded by Gen. Lilburn; for it was not to punish him that Cromwell subjected him to arrest, but to protect himself from the attacks of a powerful military leader, who was opposed to all govern-

* Fenstanton Records, etc., 328. London, 1854.

ments administered* by "one man." Cromwell knew his great worth, and it was he who made him a major-general.

Lilburn† was very active in securing the recall of the remnant of the Long Parliament, when the system of government instituted by Oliver perished in the hands of Richard Cromwell. Largely through his great influence in the army was this course pursued. He felt that no military chieftain should exercise dominion in his country, nor any committee of generals; and that government was the creation of the people themselves; and as the Long Parliament was the only fragment of legal government in England capable of being invested with life, he lent effectual aid in giving it the sceptre of power once more.

When Charles II. was placed upon the throne Lilburn was tried as a regicide; he offered no defense, and of course was condemned; he was exiled to the Isle of St. Nicholas, off Plymouth, where he died in 1665. Why he was not executed we cannot conceive; it was not because of any mercy possessed by Charles II., nor on account of any bribe given to the frail but all-powerful companions of the king's dearest pleasures. Probably, legal murder, accompanied by the horrible custom in treason cases of "drawing and quartering," had begun to arouse the indignation of the nation against the Stuarts; and Lilburn's life was spared because its sacrifice might cost too much. We love the memory of Maj.-Gen. Robert Lilburn, the "fanatic Anabaptist," as Guizot, in his *Memoirs of Monk*, is pleased to call him.

Lillard, Rev. Jas. M., was born in Mercer Co., Ky., Sept. 27, 1806, and has been a Baptist minister for forty-seven years. He removed from Kentucky to Lewis Co., Mo., in 1832, being the first Baptist preacher north of Palmyra, Mo. He traveled far and near, traversing large prairies in the severest weather, preaching the gospel and receiving little or no compensation. He was truly a missionary. He often went down the Mississippi River, and occasionally returned to Kentucky, where he held, and assisted his father in conducting, a number of great revival meetings, in which hundreds professed faith in Christ. He has exerted a wonderful influence for good throughout all Northeast Missouri, and though now old and much afflicted, often preaching while sitting, he travels almost continually, laboring for Christ. He has organized a great many Baptist churches; assisted in ordaining at least twenty-five Baptist ministers, and has baptized more than 3000 persons.

Lillard, Rev. Robert Rodes, A.M., a man of remarkable gifts and attainments, was born in Anderson Co., Ky., Jan. 10, 1826. After a pre-

paratory course he entered Georgetown College as a Sophomore in 1842, and graduated in 1845. Having professed religion and united with the Baptist church at Lawrenceburg, in his native county, in 1841, he was licensed to preach the following year, and was ordained to the ministry in 1846. He now placed himself under the instruction of the distinguished Dr. J. L. Waller, and the following year became associated with his preceptor in the editorship of the *Western Baptist Review*, at that time the ablest periodical in the West. His career was a most brilliant one, and within a few months he was placed among the ablest periodical writers of his time, but shortly after, death closed his too brief career, on June 7, 1849.

Lincoln, Ensign, was born in Hingham, Mass., Jan. 8, 1779. He enjoyed good educational opportunities in his youthful days, and the inestimable blessing of an early religious training. When he reached the age of fourteen he was placed as an apprentice at the business of printing. Having become a Christian he was baptized by Rev. Dr. Baldwin in 1799, of whose church he was a member until he transferred his relation to the Third Baptist church, for so many years under the pastoral charge of Rev. Dr. Sharp. As he had evidently gifts which fitted him to preach the gospel, he was induced to exercise them. The churches at Lynn, East Cambridge, Cambridgeport, Roxbury, South Boston, and Federal Street, Boston, owe to him a great debt of gratitude for what he did among them in the days of their early weakness. While engaged in promoting the Redeemer's kingdom by the use of the talents which God had given him as a preacher of righteousness, he was also in another way accomplishing a vast amount of good. As the leading partner in the publishing house of Lincoln & Edmunds, he was instrumental in sending out from the press a healthful religious literature, which proved a blessing of great value to multitudes of people. He spent a life of purity and blamelessness among his fellow-men, until God took him home to receive the reward of a faithful servant. His death occurred Dec. 2, 1832. Dr. Wayland says of him, "Since his death was mentioned to me, I have been striving to think of one who was of more value to the church as a layman. I could not think of one. I have thought of clergymen, and the result was the same. You may look over a dozen cities before you find a man in a private station who has cleared away around himself so large and so fertile a field of usefulness. I know of no man to fill up his place."

Lincoln, Hon. Heman, was born in Hingham, Mass., Jan. 7, 1779. He was one of a family of eleven children, whose parents were honored and loved in the community in which they lived for their consistent piety. When Heman was fourteen

* Hume, Smollett, and Farr, i. 730. London.

† Rapin's History of England, ii. 605. London, 1733.

years of age he was apprenticed to a carpenter in Boston. He was baptized by Dr. Baldwin, May 19, 1799, and in 1809 he was chosen a deacon of the church.

A man of his sterling worth could not remain long in private life. His fellow-citizens, recognizing his abilities, were not backward in soliciting him to occupy public positions. At different times, as representative and senator, he served in the Legislature of Massachusetts. He was chosen a member of the convention for the revision of the State constitution, and, as an intelligent Baptist, he made an earnest plea in behalf of religious liberty and the rights of conscience. Ten years, however, passed before the cause which he so earnestly advocated triumphed over the prejudices with which it had been called to contend.

Deacon Lincoln was among the earliest and most steadfast friends of home and foreign missions. For several years he was the president of the American Baptist Home Mission Society, and when the conversion of Mr. and Mrs. Judson to Baptist sentiments called forth an appeal to the churches in this country for help in the establishment of the missions in Burmah, he was among the first to respond. In 1824 he was chosen treasurer of the Baptist General Convention, and he held the office twenty-two years. So deep was his interest in the cause that he gave up his regular business, and spent his time at the mission rooms in Boston, and proved himself a most valuable assistant to Rev. Dr. Bolles, at the time the corresponding secretary of the Convention.

But it was not merely the two great denominational organizations for the prosecution of home and foreign missions that awakened the regards of Deacon Lincoln. He was ready to unite with all good men for the advancement of any cause which aimed at the improvement of mankind and the glory of God. He was a steadfast friend of the American Bible Society, the American Tract Society at New York, the American Temperance Society, and kindred organizations. For twenty-seven years he was a trustee of Brown University. He was one of the founders of the Newton Theological Institution, and for several years one of its trustees. For twenty-two years he was chairman of the executive committee of the American Baptist Missionary Union. The missionaries under appointment found in his hospitable dwelling a happy home while waiting the time of their departure to the distant fields of their labor, and when, worn down with protracted toil, they returned to recruit their wasted strength in their native country, Deacon Lincoln was among the first to give them a hearty welcome under his own roof. A life of more than ninety years was consecrated to the service of his Master, and when he died, Aug. 11, 1869,

it was felt that a good man had gone home to heaven. Most truthfully was it said of him, "The cause of Christ was dearer to him than personal reputation or any earthly good. His record was remarkably unsullied, and all the churches with which he was connected may count that record as among their choicest ornaments."

Lincoln, Heman, D.D., was born in Boston, Mass., April 14, 1821. He graduated at Brown



HEMAN LINCOLN, D.D.

University in the class of 1840. Among his classmates were Prof. J. B. Boise, LL.D., Rev. Dr. W. T. Brantly, President E. Dodge, LL.D., Rev. Dr. J. R. Kendrick, and President H. G. Weston, D.D. He graduated at the Newton Institution in the class of 1845, and was ordained immediately after his graduation, in Boston, September, 1845. He was pastor of the church in New Britain, Pa., for five years, when he removed to Philadelphia to take charge of the Franklin Square church. After three years of service he was called to Jamaica Plain, Mass., where he continued six years. He accepted a call to the Central Baptist church in Providence, of which he was pastor for eight years, the connection being terminated by his appointment to the professorship of Ecclesiastical History in the Newton Theological Institution, the duties of which he performed for five years, when he was transferred to the chair of Homiletics and Pastoral Duties, which position he now holds. Dr. Lincoln has had much experience in writing for the press during all his professional life. For five years he was editorially connected with the *Christian Chronicle*,

and for thirteen years with the *Watchman and Reflector*. Rochester University conferred upon Dr. Lincoln the degree of Doctor of Divinity in 1865.

Lincoln, Prof. John, LL.D., son of Ensign Lincoln, was born in Boston, Mass., Feb. 23, 1817, and was graduated at Brown University in the class of 1836. Immediately after which he was chosen a tutor in Columbian College, Washington, D. C., where he remained during the academic year 1836-37. In the fall of 1837 he entered the Newton Theological Seminary, where he remained until the fall of 1839, when, having been elected a tutor in Brown University, he removed to Providence. He held this office two years, at the end of which he went abroad, in company with Prof. H. B. Hackett, in order to pursue his studies at the German universities. He spent the academic year 1841-42 in Halle, studying theology with Tholuck and Julius Müller, and philology with Gesenius, in Hebrew, and with Barnhardy in the classics. The vacation of July and August was spent in an excursion through Switzerland and Northern Italy, with Tholuck as a companion. The second academic year, 1842-43, was spent in Berlin, under Neander, in church history, Old Testament history with Hengstenberg, and the classics with Boetich. The fall of 1843 he spent in Geneva, where he devoted himself to the study of French, and then went to Rome, where he remained until May, 1844. In the fall of 1844 he entered upon his duties as Assistant Professor of the Latin Language and Literature in Brown University, and was appointed full professor in 1845. In 1857 he went abroad a second time, and was absent six months, a part of which was passed in Athens. Again in the summer of 1878 he took a third trip to the Old World. Prof. Lincoln has prepared editions of Livy and Horace, which have been well received. He has also contributed able articles for reviews, magazines, and the religious papers.

Lincoln, Mrs. Nancy Hanks, the mother of Abraham Lincoln, was born in Virginia, and when quite young removed to Kentucky with some members of her family. In 1806 she married Thomas Lincoln, of Hodgenville, Hardin Co., Ky.

In 1843 La Rue County was created, which included the home of Thomas and Nancy Lincoln. This county was named after John La Rue, and Hodgenville after Thomas Hodgen. A biographer of Abraham Lincoln says, "Both these pioneers were men of sterling integrity and high moral worth; they were consistent and zealous members of the Baptist church, and one of their associates, Benjamin Lynn, was a minister of the same persuasion. Such were the influences under which, more than twenty years before Thomas Lincoln settled there, this little colony had been founded, and which went far to give the community its per-

manent character." In this Baptist settlement Abraham Lincoln, afterwards President of the United States, was born, Feb. 12, 1809.

Nancy Hanks Lincoln was a woman of rare qualities of mind and heart, and though she died in 1818, when her son was only nine years old, she left impressions upon him which could never be effaced, and which directed his whole future movements. "All that I am on earth," said President Lincoln to Rev. Dr. A. D. Gillette, then of Washington City, "I owe to my Baptist mother. I am glad to see you, doctor; you remind me of my Baptist mother."

Mrs. Lincoln lived and died unknown beyond a very limited circle, but her light has been carried over this land and over all the world by the fame of Abraham Lincoln, her distinguished son.

Lindsay, Edmond J., a well-known Christian business man of Milwaukee, was born in Dundee, Scotland, in 1838. His father, in 1841, emigrated with his family to New York, and in 1843 came to Dodge Co., Wis., where he engaged in farming. He was a prominent member and officer in a Scotch Baptist church in Dundee, a man of decided Christian influence. When he came to Wisconsin and found himself in a newly-settled country, where the institutions of religion were not yet established, he had a church in his home, teaching his children the way of God, expounding the Scriptures, and holding regular worship until churches were established.

It was in this Christian atmosphere young Lindsay's childhood and youth were passed. He obtained his education in the log school-house of the newly-settled neighborhood, and an occasional term of study in the classical schools at Waupun and Fox Lake. But Mr. Lindsay has been a student all his life, having a fine library and other facilities for the acquisition of knowledge.

When eleven years of age his father died, and the care of the farm devolved upon him.

Mr. Lindsay is the senior member of the firm of E. J. and W. Lindsay. The business was established by Mr. Lindsay in 1869, and is now one of the most extensive establishments of its class west of the Lakes, having relations with every State and Territory in the Northwest. As its manager Mr. Lindsay displays qualifications of a high order.

But it is chiefly as a Christian that he has become widely known. He made a profession of religion when fourteen years of age, and united a few years later with the Baptist church at Fox Lake. He is one of the best-known members of the First Baptist church in Milwaukee, a member of its board of trustees, has been its Sabbath-school superintendent, and in all the work of the church a chief actor. In the city, outside of his church, he is a leader in all benevolent enterprises. In the de-

nominal work of the State he takes a prominent part. He is a member of the board of the Wisconsin Baptist State Convention, and of its Executive Committee, and he is its efficient treasurer.

Lindsay, Rev. W. C., was born in Virginia in 1840. He spent four years at a literary and two at a medical college, and afterwards three in the study and practice of law. At the close of the war he resumed the study of medicine, but having "tasted and seen that the Lord is good," "immediately he conferred not with flesh and blood," but came to the Southern Baptist Theological Seminary, and spent four years and graduated.

His first pastorate was at Wilson, N. C., where he had the society and warm friendship of the celebrated Dr. Hooper. In five months his health failed, pneumonia contracted in camp having left his lungs in a diseased condition. Having rested a few months, he took charge of the church at Barnwell Court-House, when, as an evidence of their appreciation, they almost doubled the compensation they were accustomed to give. The young men who avoided the church not only went, but contributed liberally to his salary. Five years in the pine belt, as frequently happens, restored his health. He next spent a year, 1876, as agent for the Southern Baptist Theological Seminary and Furman University, and then settled in Columbia, S. C., where he is now pastor.

He probably has not an enemy in the world.

Lindsey, Rev. E. H., a prominent minister of Dallas County, Ark., was born in Alabama in 1831. He embraced Christ and united with the Methodist Church in 1848, and was a preacher in that denomination for seven years. A careful examination of the subject of baptism led to a change of views, and he united with the Baptists in 1859, and in the following year was ordained to the ministry. He came to Arkansas and settled in Dallas County, where he has remained ever since, having served the following churches in Dallas and the adjoining counties: Cold Water, ten years; Hampton, nine years; Millville, seven years; Holly Springs, three years; Edinburg, two years; Chambersville nearly twenty years. During the time he has baptized about 400.

Lineberry, Rev. William, a useful minister in the Sandy Creek Association, N. C. He had been a minister of the Protestant Methodist Church, but became a Baptist, and was baptized by Rev. Enoch Crutchfield in 1843. He was agent for the State Convention in 1845 and 1846. He died in 1875.

Link, Rev. J. B., was born in Rockbridge Co., Va., May 7, 1828; converted in October, 1840; baptized at the Natural Bridge, Va., in October, 1841; ordained at Mount Pleasant, Jessamine Co., Ky., in 1852, Drs. D. R. Campbell and Wm. M. Pratt acting as the Presbytery; prosecuted the

four years' course of study at Georgetown College, Ky., graduating in 1853; studied theology at, and graduated from, Rochester Theological Seminary, after a two years' course, in 1855; pastor of the churches at Paris, Ky., and Liberty, Mo.; acted as agent for William Jewell College for nearly two years, and raised \$20,000 for that institution; entered the Confederate army, spent most of the time as a chaplain; went to Texas as agent of the Home Mission Board of the Southern Baptist Convention, especially for army missions. At the close of the year was occupied in efforts to establish the *Texas Baptist Herald*. Since 1866 has published and edited that journal with indefatigable energy, placing it upon a solid foundation. He is a man of indomitable will and courage, clear-headed,



REV. J. B. LINK.

patient, wise, and logical. He has been a vice-president of the Southern Baptist Convention, and is now laboring for the "Texas Educational Commission," in connection with his editorial management of the *Texas Baptist Herald*.

Linnard, James M., was born in September, 1784; was baptized about the year 1830, by Rev. Gideon B. Perry, into the fellowship of the Spruce Street church, Philadelphia, Pa. He continued in membership with this church until his death, which occurred Oct. 16, 1863. Few men have left behind them the record of a Christian life more abundant in the blessed results of intense consecration and large-hearted benevolence. Nor do these results pertain to his own life alone; for it appears to be well and widely known that his example and influ-

ence were agencies divinely employed to inspire similar consecration and benevolence among others possessed of greater wealth, whose princely benefactions still continue to aid the advancement of the Redeemer's kingdom. He was for many years, and up to the time of his death, the president of the Pennsylvania Baptist General Association. The growth and usefulness of this organization were largely due to his love for Christ and zeal for his cause. He had a clear, sound mind, and was a warm friend and wise counselor in every department of benevolent and religious effort. He was one of three laymen who have been moderators of the Philadelphia Baptist Association.


Linsley, Rev. James Harvey, son of James and Sarah (Maltby) Linsley, was born in North Branford, Conn., May 5, 1787; in 1809 went South; converted in 1810; taught school in Cheshire, Conn.; baptized in 1811 in North Haven; studied in Wallingford Academy; graduated from Yale College in 1817; taught in an academy at New Haven, also at New Canaan, also in a select school at Stratford; began to preach in 1828; ordained, in 1831, as an evangelist, at Meriden; preached in Milford and Stratfield; in 1835 was delegate to Triennial Convention in Richmond, Va.; health failed in 1836; went to Florida; was a member of Yale Natural Historical Society, of Connecticut Academy of Arts and Sciences, of Hartford Natural Historical Society, of Boston Society of Natural History; published valuable scientific papers. He died Dec. 29, 1843, leaving a precious record as a scholar and as a Christian.

Lisk, Rev. James, was born near Coshocton, O., Oct. 16, 1839; was baptized April 27, 1855, by Rev. A. W. Odor; graduated from Denison University in 1862, and from Rochester Theological Seminary in 1865; was ordained in June, 1865, and settled with the Second church, Cincinnati, O.; removed to Rockford, Ill., in 1867, and remained for two years; accepted a call to his present field of labor, the Second church, Germantown, Philadelphia, and entered upon his duties June 1, 1870. He is an able and impressive preacher and a faithful pastor, diligent in personal efforts for the salvation of souls, and strong in defense of "the faith once delivered to the saints." He is actively identified with the educational and missionary work of the denomination, and is conscientious in the performance of duties assigned to him in the management of important trusts. In 1879 he was made moderator of the Philadelphia Baptist Association. His people, after worshiping for years in a neat chapel, are now building a handsome church edifice.

Literature, Baptist.—The list of authors in this article contains the names of only a portion of the great body of Baptist writers; and often but one book is mentioned where several came from the

same hand; or three, as in the case of Benjamin Keach, where forty-three were the fruits of his active mind.

THE SACRED TEXT AND WORKS UPON IT.

Our Lord was immersed in the river Jordan when he reached adult years, and founded the Baptist denomination. The writers of the New Testament, like the Saviour, were Baptists, whose "one (material) baptism" is believer's immersion. In translating the New Testament into the language of a heathen people, Baptists have always insisted upon *translating* βαπτίζω, instead of transferring it. The first versions of the Scriptures followed this plan. The Peshito, a Syriac version, made early in the second century for the Jews in Palestine, renders the act of baptizing by the verb , to immerse.

About the same time a Latin translation was prepared for the people who used that tongue. Probably from this first version Tertullian quotes the Saviour's commission, "Go, teach the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. xxviii. 19. (Ite, docete nationes, tinguentes eas in nomen Patris, etc. De Baptismo, cap. 13.) In the next chapter Tertullian quotes Paul's statement, that he was "not sent to baptize, but to preach," and he uses the words *ad tinguendum*, to immerse, to describe the baptismal act. The men who made these earliest translations, like the inspired writers of the New Testament, were Baptists. Jerome, in his Vulgate, uses *baptizo*, instead of *tinguo* or *immergo*, not because immersion was abandoned, but on account of a mass of ceremonies that in his day burdened the baptismal rite, authority for which could readily be claimed under a foreign word, the meaning of which was only known to scholars. What was true of the Syriac and Latin versions is true of other primitive translations of the New Testament; and from these and other considerations we claim the versions of the first three centuries as substantially Baptist productions. Like modern Baptists, the early Christians multiplied versions of the Scriptures, and distributed the Word as widely as possible. Augustine says, "Those who have translated the Bible into Greek can be numbered, but not so the Latin versions, for in the first ages of the church whoever got hold of a Greek codex ventured to translate it into Latin, however slight his knowledge of either language."

In 1229, at a Catholic council held in Thoulouse, in France, a canon was passed prohibiting "laics from having the books of the Old or New Testament, unless it be a Psalter, or a Breviary, and the Rosary, and it does not permit them so much as to *translate them into the vulgar tongue*." Du Pin after recording the above adds, "This restraint was doubt-

less founded on that frequent abuse which was made of them in that country." (Eccles. Hist., ii. 456. Dublin, 1724.) This canon was enacted to rob our Baptist Albigenian fathers of the Scriptures, parts of which they had for a time in French, and subsequently the whole of them. Their version was a Baptist work. In 1526, Denk and Haetzer, two Anabaptists, commenced the translation of the Hebrew Bible in Strasburg, and succeeded well with the prophets, which were published early in the following year, nearly five years before Luther's Bible. The Rev. Henry Jessey had a translation of the Scriptures prepared in 1660, when the persecutions that followed the accession of Charles II. to the throne of England rendered its publication impossible, and resulted in its destruction.

Dr. William Carey translated the Scriptures into Sanscrit, Hindu, Brijbhassa, Mahratta, Bengali, Oriya, Telinga, Karnata, Maldivian, Gurajattee Buloshe, Pushtoo, Punjabi, Kashmeer, Assam, Burman, Pali, or Magudha, Tamul, Cingalese, Armenian, Malay, Hindostani, and Persian. Before the death of Dr. Carey the mission press at Serampore had sent forth the Scriptures in forty different languages and dialects, the tongues of 330,000,000 of human beings.

Dr. Judson translated the Scriptures into Burmese, Dr. Marshman into Chinese, Dr. Mason into Sgau Karen, Dr. Nathan Brown into Japanese. Dr. H. F. Buckner translated the gospel of John into the language of the Creek Indians. The New Testament, "with several hundred emendations," was edited by Spencer H. Cone and William H. Wyckoff. The American Bible Union, controlled by Baptists, though not exclusively composed of them, revised the entire English New Testament, and a large part of the Old; and they also revised the Spanish and Italian New Testaments, and made a new translation into the Ningpo colloquial dialect of China. It may be added that the Bible Union did much to create the public opinion that has resulted in the movement in England to make a revision of the Bible of 1611. The Rev. Joseph S. C. F. Frey edited an edition of Van Der Hooght's Hebrew Bible.

Dr. John Gill was the author of a commentary on the Old and New Testaments, in nine quarto volumes. This great work was republished in Philadelphia by a Presbyterian in 1819, and in Ireland many years later by an Episcopal clergyman. It is the richest treasury of Biblical and Oriental learning and of gospel truth which exists in the form of a commentary. Dr. John Fawcett was the author of a commentary in two folio volumes. The Baptist Publication Society is preparing a commentary under such auspices as will secure the fruits of the ripest scholarship and of the most recent discoveries in Bible lands. Robert Haldane

was the author of "Notes on the Epistle of the Romans," and a work upon "The Verbal Inspiration of the Scriptures." Dr. C. M. Du Veil, a converted Israelite, led to embrace Baptist sentiments when an Episcopal clergyman, by reading our books in the library of the bishop of London, to which he had access, in 1685, published "A Literal Explanation of the Acts of the Apostles." James A. Haldane wrote an "Exposition of the Epistle to the Galatians." Prof. H. J. Ripley prepared "Notes on the Gospels and Acts," and on the "Epistle to the Hebrews." Prof. Hackett wrote a commentary on the "Acts of the Apostles;" Spurgeon has a commentary upon the Psalms, called "The Treasury of David," in six volumes. Dr. Adiel Sherwood was the author of "Notes on the New Testament." Dr. George W. Clark has prepared "Notes on the Gospels."

Rev. William Jones was the author of "A Dictionary of the Sacred Writings." Dr. Hackett edited an American issue of Smith's "Dictionary of the Bible," to the English edition of which he contributed thirty articles. John Canne spent "more than thrice seven years" in preparing marginal references for the English Bible. A marginal Bible, printed in 1747, now before the writer, after the dedication to King James, presents Mr. Canne's "Letter to the Reader." Dr. Malcom's "Dictionary of Names, Objects, and Terms Found in the Holy Scriptures" has had a circulation of nearly 200,000.

Dr. Samuel G. Green's "Handbook to the Grammar of the New Testament, Together with a Complete Vocabulary (Lexicon) and an Examination of the Chief New Testament Synonyms," is a work of great learning and value.

RELIGIOUS WORKS.

In this list we might include a large number of the books written by primitive Christians, whose authors, like Justin Martyr, speak only of the "washing in water," of "persuaded believers" (Just. Philos. Mart. Apol. I. Pro Christ. Patrol. Græca VI. p. 240, Migne), or of trained catechumeni. Tertullian in his orthodox days wrote on the mode and subjects of baptism like a very zealous Baptist, and a part of his works might be legitimately reckoned to the credit of Baptists. The Confession of St. Patrick, and his Letter to Caroticus, are Baptist productions; he immersed throngs of believers in wells in various parts of Ireland. The Swiss Anabaptist Confession of 1527, as far as it goes, is almost entirely in harmony with modern Baptist opinions. The religious literature of this period, of the sober Anabaptists of the Continent of Europe, may be largely claimed by our denomination to-day. The writings of Leonard Busher and others "On Liberty of Conscience," from 1614

to 1661, published by the Hanserd Knollys Society, are vigorous Baptist productions. The Confessions, issued by the same society, beginning with 1611 and ending with 1689, belong to us.

"Tropologia, or a Key to Open Scripture Metaphors," and "Gospel Mysteries Unveiled, or an Exposition of all the Parables," are the two most popular works of the celebrated Benjamin Keach. The "Exposition of all the Parables" is more frequently offered for sale now in London catalogues of second-hand books, than any of the works of John Howe, Dr. John Owen, or Bishop Jeremy Taylor. John Bunyan's works, in 761 royal octavo double-column pages, of which the "Pilgrim's Progress" occupies but 120, are not as well known as they should be, except "Grace Abounding," "The Holy War," and "The Pilgrim's Progress." Of the last, we may truly say that it is the most popular book ever written. Until 1847 it had been translated into French, Flemish, Dutch, Welsh, Gaelic, Irish, Hebrew, Spanish, Portuguese, Italian, Danish, German, Armenian, Burmese, Cingalese, Orissa, Hindostani, Bengali, Tamul, Mahratta, Canarese, Gujaratti, Malay, Arabic, Samoan, Tahitian, Pehuana, Behuana, Malagasy, New Zealand, and Latin; and undoubtedly it has been translated into several languages since that time. The prose writings of John Milton were numerous and popular. Some of these were political, like his first and second "Defence of the People of England;" but a number of them treated of ecclesiastical questions, like his "Reformation in England," his "Prelatical Episcopacy," his "National Establishments of Religion," his "True Religion, Heresy, Schism, and Toleration;" others were devoted to "Education," "The History of Britain," and to miscellaneous subjects. His Treatise "On Christian Doctrine," edited by Charles R. Sumner, librarian and historiographer to his majesty, and prebendary of Canterbury, and published in 1825, is a very remarkable work. In it there are some opinions from which we decidedly dissent, but upon many questions, and conspicuously about the mode and subjects of baptism, Milton was a strong Baptist. "Anti-Christ Unmasked," by Henry Denne; "The Necessity for Separation from the Church of England," by John Canne; Delaune's "Plea for Nonconformists," according to Daniel De Foe, "perfect in itself; never author left behind him a more finished piece;" in 1739 it had passed through seventeen editions; "Ill News from New England, &c.," by John Clarke, a celebrated work in defense of liberty of conscience.

"Gill's Body of Divinity" and his other theological works are invaluable. The works of Andrew Fuller, in 1012 double-column imperial octavo pages, are necessary to the completeness of any Protestant theological library. The works of Robert Hall, in six

12mo volumes, breathe the eloquence which made their author the greatest preacher of his day, and the equal of any orator of the Anglo-Saxon race. The following works are favorably known: Buck's "Philosophy of Religion," Pendleton's "Christian Doctrines," "Baptist Doctrines," edited by C. A. Jenkins; Dagg's "Moral Science," "Evidences of Christianity," and "Manual of Theology," Stock's "Handbook of Revealed Theology," Carson on "The Knowledge of Jesus, the Most Excellent of the Sciences," and "The Providence of God Unfolded in the Book of Esther." The works of Archibald McLean, in six volumes, 12mo; "Help to Zion's Travelers," by Robert Hall, Sr.; "Exhortations Relating to Prayer and the Lord's Supper," by Benjamin Wallin; "First Fruits," and "Primitive Theology," by Henry Holcombe; Edmund Botsford's "Spiritual Voyages;" "Writings of John Leland," by L. F. Green; complete works of Abraham Booth; "Church Order," "The Election of Grace," "Internal Call to the Ministry," and "Sermons," by Isaac Backus; "Treatise on Various Subjects," and "Vindication of Natural Religion," by John Brine; Magowan's "Dialogues of Devils," "The Deity and Atonement of Christ," by John Marshman; the works of John H. Hinton, in seven volumes 12mo; the writings of Dr. Francis Wayland, educational, philosophical, and religious; the "Miscellanies," and "Lectures on Baptist History," of William R. Williams; Angus's "Handbook of the Bible," "The Power of the Cross," by Richard Fuller; "Apostolic Church Polity," by William Williams; "Preaching: its Ideal and Inner Life," by Thomas Armitage; "Preparation and Delivery of Sermons," by John A. Broadus; "Wheat from the Fields of Boaz," by A. G. Thomas; "Christian Experience," by D. W. Faunce; "The Atonement," by Octavius Winslow; "The Atonement," by J. A. Haldane; "Soul Prosperity," by C. D. Mallary; "Maxcy's Literary Remains," by Romeo Elton; "Lectures on Biblical Antiquities," by F. A. Cox; "Christ in History," by Robert Turnbull; "The Apostolical Constitutions, including the Canons," by Irah Chase; "Internal Evidences of Christianity," by John Aldis; "Book of Worship for Private Families," "The Sanctuary, Its Claims and Power," by W. W. Everts; "Pulpit Eloquence," by Henry C. Fish; "The Spirit, Policy, and Influence of Baptists," by T. G. Jones; "Black Diamonds," "Great Wonders in Little Things," and "Ocean Gardens," by Sidney Dyer; "A Pedobaptist Church no Home for a Baptist," by R. T. Middleditch; "Baptist History, Faith, and Polity," by D. B. Cheney; "Encyclopedia of Religious Knowledge," by J. Newton Brown; "Campbellism Examined," by J. B. Jeter; "Morning by Morning," and "Evening by Evening," by C. H. Spurgeon; "The

Church, its Polity and Ordinances," by H. Harvey; "Baptist Short Method," by Edward Hiscox; "The Papal System from its Origin to the Present Time," "A Historical Sketch of Every Doctrine, Claim, and Practice of the Church of Rome," by William Cathcart; "History of Romanism," by John Dowling; "The Pernicious Effects of Infant Baptism," by Norman Fox; "The Philosophy of Atheism Examined and Compared with Christianity," by B. Godwin; "Duties of a Pastor to his Church," by Franklin Wilson; Dr. Malcom's "Travels in South-Eastern Asia," "A Year's Tour in the Holy Land," by S. D. Phelps; "Plea for Baptist Principles," by G. W. Anderson; "Text-Book of Campbellism," by D. B. Ray; "Text-Book of Popery," by J. M. Cramp; Dr. J. R. Graves is among the first of living Baptist writers, his last work is "Old Landmarkism, What is it?" "Religious Denominations in the United States and Great Britain," by Joseph Belcher; "The Creative Week," and "The Mountain Instruction," by George Dana Boardman; "Priscilla," by Joseph Banvard; "Western Empire, or the Drama of Human Progress," by E. L. Magoon; "Corrective Church Discipline," and "Parliamentary Practice," by Chancellor P. H. Mell.

Sermons in volumes have been published very extensively by Baptists. In 1876, Spurgeon had issued twenty-one volumes. Some of his sermons have been translated into German, Danish, Swedish, French, Italian, and Welsh. Maclaren has published sermons which have been very popular. We shall only add the following as authors of volumes of sermons: Dr. Samuel Stennett, Dr. William T. Brantly, Sr., Dr. Samuel Stillman, Rev. Oliver Hart, and Rev. William Parkinson.

The following are among a large number of works on baptism and the Lord's Supper: "Anti-Pedobaptism," by John Tombes (Mr. Tombes wrote fourteen distinct works on baptism); "A Treatise of Baptism, wherein that of Believers and that of Infants is Examined by the Scriptures," by Henry D'Anvers; "Anti-Pædo-Baptism, or Mr. Samuel Finley's Charitable Plea for the Speechless Examined and Refuted, the Baptism of Believers Maintained, and the Mode of it by Immersion Vindicated," by Abel Morgan, Philadelphia, printed by B. Franklin, in Market Street, 1747; Mr. Finley was subsequently president of New Jersey, now Princeton, College; "The Baptism of John" and "Letters on Baptism," by Thomas Baldwin; "Pedobaptism Examined," by Abraham Booth; "Infant Baptism a Part and Pillar of Popery," by John Gill; "History of Baptism," by Robert Robinson; "Scripture Guide to Baptism," by Richard Pengilly; Gale's "Reflections on Wall's History of Infant Baptism;" "Baptism, a Term of Communion at the Lord's Supper," by Joseph King-

horn; "Baptism in its Mode and Subjects," by Alexander Carson; "Infant Baptism an Invention of Men," by Irah Chase; "Essay on Christian Baptism," by B. W. Noel; "Baptism and Terms of Communion," by Richard Fuller; "Doctrine of Baptism on the Principles of Biblical Interpretation," by J. J. Woolsey; "Baptism," by F. W. Broadus; "Handbook on the Mode of Baptism," and "Handbook on the Subjects of Baptism," by Robert Ingham; "Theodosia Ernest," by A. C. Dayton; "Grace Truman," by Mrs. S. R. Ford; "Baptism and Baptisteries," by W. Cote; "The Meaning and Use of Baptizein Philologically and Historically Investigated," by T. J. Conant; Howell on Communion; "Immersion Essential to Christian Baptism," by John A. Broadus; "Church Communion as Practised by the Baptists," by W. W. Gardner; "Studies on the Baptismal Question," by D. B. Ford; "Baptism in Harmony in the East and in the West," by J. C. Long; "The Position of Baptism in the Christian System," by Henry H. Tucker; "History of Baptism," by Isaac T. Hinton; "The Act of Baptism," by Henry S. Burrage; "The Baptism of the Ages and of the Nations," by Wm. Cathcart.

The following histories were written by Baptists: Keach's "History of the English Baptists," Crosby's "History of the English Baptists," Ivimey's "History of the English Baptists," Orchard's "History of the English Baptists," Taylor's "History of the General Baptists," Robinson's "Historical Researches," Backus's "History of the Baptists," Cramp's "Baptist History," Benedict's "History of the Baptists," "Materials for a History of the Baptists in Delaware and in other States," by Morgan Edwards; Semple's "History of the Rise and Progress of the Baptists in Virginia," Cook's "Delaware Baptists," Orchard's "History of Foreign Baptists," "Historical Vindications," by S. S. Cutting; Duncan's "History of the Baptists," "The Early English Baptists," by Benjamin Evans; Asplund's "Baptist Register," Hague's "Historical Discourse," Callender's "Historical Discourse on the Civil and Religious Affairs of Rhode Island and Providence Plantations;" the materials gathered by John Comer for a history of American Baptist churches are of great value to all who have engaged in the undertaking, from which death removed the talented collector; Curry's "Struggles and Triumphs of Virginia Baptists," Hayne's "Baptist Denomination, its History and Doctrines," Ford's "Origin of the Baptists," Wm. Jones's "Church History," "Sketch of the Lower Dublin, or Pennepek Church," by H. G. Jones; "History of the First Baptist Church of Newport," by C. E. Barrows; "Religious Liberty and the Baptists," by C. C. Bitting; Anderson's "Annals of the English

Bible," Ray's "Baptist Succession," Mrs. T. J. Conant's "History of the English Bible," Curtis's "Progress of Baptist Principles," Cox's "History of English Baptist Missions," Gammel's "History of American Baptist Missions," McCoy's "History of Baptist Missions among American Indians," "Baptists and the American Revolution," by Wm. Cathcart; "Annals of the Christian Commission," by Lemuel Moss; "History of Missions," by John O. Choules; "Bunhill Memorials," by J. A. Jones; Bunhill is the London cemetery for Dissenters, where the ashes of Bunyan repose; "Manning and Brown University," by Reuben A. Guild; "The Baptist Encyclopædia," edited by William Cathcart.

BIOGRAPHIES.

"Life of Colonel Hutchinson," written by his widow Lucy; "Ivimey's "Life of John Milton;" "Life of Henry Dunster," first president of Harvard College, by Jeremiah Chaplin; "Life of William Kiffin," by Joseph Ivimey; "Virginia Baptist Ministers," by J. B. Taylor; Hovey's "Life and Times of Isaac Backus;" Lives of Roger Williams, by J. D. Knowles, Romeo Elton, William Gammel, and Benjamin Evans; Wallin's "Life of Dr. John Gill," Wilkin's "Life of Joseph Kinghorn," Gregory's "Life of Robert Hall," Fuller's "Life of Samuel Pearce," "Memoirs of Mrs. Ann Hasseltine Judson," by J. D. Knowles; "Memoir of Dr. Judson," by Francis Wayland; "Memoir of Dr. Wayland," by F. and H. L. Wayland; a "Biographical Sketch of Sir Henry Havelock," by William Brock; "Life of Mrs. Lydia Malcom," by H. Malcom; "Life of Jesse Mercer," by C. D. Mallary; "Life of Luther Rice," by James B. Taylor; "Life and Times of James B. Taylor," by George B. Taylor; "Life and Writings of Robert Robinson," by George Dyer; "Life of Joseph Stennett," by D. Turner; "Memoirs of Mrs. Theodosia Dean," by Pharcellus Church; "Life of Rev. Duncan Dunbar," by Jeremiah Chaplin; "Life of William Knibb," by J. Howard Hinton; "Life of Rev. Thomas Burchell," by W. F. Burchell; "Life of Dr. Eugenio Kincaid," by Alfred Patton; "Life of Joseph Ivimey," by George Pritchard; "Life of Dr. Richard Fuller," by J. H. Cuthbert; "Life of Mrs. Shuck," "Life of Andrew Broadus," and "Life of Daniel Witt," by J. B. Jeter; "Life of John Thomas," by C. B. Lewis, the first Baptist who preached the gospel in India; "The Life of John Bates," by Justin A. Smith; "Memoir of Andrew Fuller," by A. G. Fuller; "Memoir of Dr. William Stoughton," by S. W. Lynd; "Life and Correspondence of John Foster," by J. E. Ryland; Lives of Carey, Marshman, and Ward, by J. C. Marshman; "Life of John P. Crozer," by J. Wheaton Smith; "Life of Dr. Joseph H. Ken-

nard," by J. Spencer Kennard; "Life of Spencer H. Cone, D.D.," by Edward and S. W. Cone; "Autobiography of John Gano," "Memoir of Dr. Baron Stow," by J. C. Stockbridge; "Life of Mrs. E. C. Judson," by A. C. Kendrick; "Memoir of Governor George N. Briggs," by W. C. Richards; "Life of John M. Peck, D.D.," by Rufus Babcock; "Life of William Colgate," by W. W. Everts; "Life of Joseph G. Binney, D.D.," by Mrs. J. G. Binney.

GENERAL LITERARY WORKS.

Hanserd Knollys wrote a Hebrew, Latin, and English grammar; Dr. Carey a Mahratta grammar, a Sanscrit grammar extending over a thousand quarto pages, a Punjabi grammar, a Telinga grammar, and a Mahratta dictionary, a Bengali dictionary, and a Bhotanta and a Sanscrit dictionary. Dr. Judson made a Burmese dictionary, and Dr. Mason a Pali grammar. Dr. J. Wade was the author of a Karen dictionary, and Dr. H. F. Buckner prepared a grammar of the language of the Creek Indians. The "Essays" of John Foster are among the finest productions in the literature of our tongue. Sir James Mackintosh justly describes their author as "one of the most profound and eloquent writers that England has produced." Dr. Gill's "Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents" has been properly represented "as a masterly effort of profound research, which would have shown Dr. Gill to be a prodigy of learning, of reading, and of literature had he never published a syllable on any other subject." "Orators and Oratory" is one of several able works from the pen of William Matthews, LL.D. John M. Gregory, LL.D., wrote "A Handbook of History." Dr. Mason wrote "Burmah, its People and Natural Productions, or Notes on the Natives, Fauna, Flora, and Minerals, &c.;" F. S. Dobbins, "False Gods;" James De Mille, "The Dodge Club;" John Ash, LL.D., "A Grammar and Dictionary of the English Language;" Rev. F. Denison, the "History of the First Rhode Island Cavalry," and the "History of the Third Rhode Island Heavy Artillery;" Col. C. H. Banes, the "History of the Philadelphia Brigade;" Dr. James T. Champlin, a "Text-Book of Intellectual Philosophy." Prof. Cleveland Abbe for ten years has been meteorologist of the bureau of the army signal office, in which he compiles the published weather probabilities, the storm signals, monthly reviews, and international bulletin. He has made numerous contributions to the *American Journal of Science*, *Monthly Notices*, Royal Astronomical Society, the Smithsonian Annual Reports, and to Appleton's and Johnson's Encyclopædias. Rev. John Howard Hinton wrote a "History of the United States;" Lieut.-Gov. Arnold, a "History

of Rhode Island ;" Dr. Joseph Angus, "The Handbook of the English Tongue," "The Handbook of English Literature," and "Specimens of English Literature;" Dr. Hackett translated Winer's Chaldee Grammar and published his own exercises in Hebrew grammar; Dr. Benjamin Davies prepared a "Student's Grammar" and a "Student's Lexicon" of the Hebrew language; Dr. T. J. Conant translated Gesenius's Hebrew grammar, which he enlarged and improved; this work is now the standard of the schools in America and Europe. Joseph S. C. F. Frey was the author of a Hebrew grammar, the ninth American edition of which appeared in 1835; he also compiled a Hebrew lexicon. Dr. Leechman wrote a work on logic. Prof. Noah K. Davis has published "The Theory of Thought, a Treatise on Deductive Logic;" and President D. J. Hill has issued "The Elements of Rhetoric" and "The Science of Rhetoric." Dr. K. Brooks, in "Baptists and the National Centenary," says, "Dr. William Stoughton prepared an edition of Virgil, which had extensive use in his day. Adoniram Judson published an English grammar before he turned his attention to the Christian ministry. Dr. Francis Wayland was the author of very popular treatises on moral science, intellectual philosophy, and political economy. Dr. A. C. Kendrick has published introductory text-books in Greek and an edition of 'Xenophon's Anabasis;' Dr. Hackett, 'Plutarch on the Delay of the Deity in Punishing the Guilty;' Dr. John L. Lincoln edited Livy and Horace. Dr. J. R. Boise has given to the public seven volumes of Greek text-books, and Dr. Albert Harkness eight volumes of Latin text-books and one of Greek. Dr. J. T. Champlain has published a large number of school-books, including treatises on ethics and intellectual philosophy, and editions of Demosthenes and Æschines. Dr. J. R. Loomis is the author of treatises on geology, anatomy, and physiology. Dr. S. S. Greene has published a series of English grammars; Prof. S. P. Sanford, a series of arithmetics; Prof. J. F. Stoddard, a series of arithmetics and algebras; and Dr. Edward Olney, a series of mathematical text-books, covering the whole ground of school and college study. Dr. J. H. Hanson has edited two volumes of the Latin authors usually read in preparation for college. Dr. G. W. Sansom is the author of a volume on art criticism; Dr. S. H. Carpenter, of an Anglo-Saxon grammar; and Prof. James G. Clark, of a treatise on the 'Differential and Integral Calculus;' Dr. A. A. Gould was associated with Agassiz in preparing a treatise on geology;" and Prof. S. M. Shute, D.D., "A Manual of Anglo-Saxon, comprising a Grammar, Reader, and Glossary."

The amount of secular literature coming from the intellect and the learning of Baptists is im-

mense. They have written a multitude of books, and control many influential secular newspapers.

POETICAL WORKS.

"Paradise Lost," by John Milton; Miss Ann Steele's "Hymns and Poems" were published in three volumes in 1780. Dr. John Fawcett was the author of 156 hymns which were printed in 1782. Benjamin Beddome wrote many precious hymns; Benjamin Wallen, a book of hymns, published in 1750; Samuel Medley, a work with 232 hymns; John Fellows, a book with 55 hymns. Turner's "Divine Songs, Hymns, and Other Poems" were published in 1748. Joseph Swain wrote 129 hymns, which were issued in 1792. Samuel Stennett furnished 40 hymns to Dr. Rippon in 1787 for his "Selection." Edward Mote published a "Selection" of hymns in 1797, 108 of which were written by himself; and Dr. Edmund Turney wrote "Baptismal Harmonies," containing 36 hymns and chants; Richard Furman was the author of "Pleasures of Piety, and Other Poems;" but no considerable part of our poetical treasures can be recorded in this article; with Dr. S. F. Smith, Hon. Charles Thurber, Prof. J. H. Gilmore, Dr. Robert Lowry, Dr. Sidney Dyer, and others among the living, and Milton and a large number among the dead, we have great reason to bless God for our gifts. (See article on HYMNS AND THEIR AUTHORS.)

SUNDAY-SCHOOL LITERATURE.

The American Baptist Publication Society has 1326 works on its list, of which 444 are for Sunday-school libraries. These were written with great care and ability. Many others have been issued by private publishers in different sections of our country. In foreign lands Baptists are equally interested in providing religious books for the young, and the efforts which they have used for this object have been attended with great success.

In periodicals for the religious instruction of the young the Baptists have shown great enterprise. The *Young Reaper* is probably the most popular paper in existence; its pages are eagerly read by hundreds of thousands. *Our Young People*, intended for the period between childhood and adult years, is edited with great ability, and has a large circulation. The Baptist Publication Society has a list of periodicals, only two of which we have named, whose pages show remarkable adaptation to the various stages of childhood and youth for which they are intended. *The Teacher*, designed to benefit the young through their instructors, is one of the best Sunday-school papers in existence. *Kind Words*, issued by the Southern Baptist Convention, is a great blessing to throngs of the young. Baptists of all nationalities have numbers of religious papers for the enlightenment of the rising generation.

AMERICAN PERIODICALS.

NAME.	EDITOR.	ISSUED.	WHERE PUBLISHED.
Advanced Bible Lesson Quarterly.....	Dr. C. R. Blackall.....	Quarterly	Philadelphia, Pa.
Alabama Baptist, The.....	E. T. Winkler, D.D.....	Weekly.....	Marion, Ala.
American Baptist Flag.....	D. B. Ray, D.D.....	"	St. Louis, Mo.
American Baptist, The.....	A. C. Caperton, D.D.....	Monthly.....	Louisville, Ky.
American Baptist Year-Book.....	Rev. J. G. Walker.....	Yearly.....	Philadelphia, Pa.
Baptist, The.....	J. R. Graves, L.L.D.....	Weekly.....	Memphis, Tenn.
Baptist Banner.....	James I. Morris.....	"	Cumming, Ga.
Baptist Banner.....	Rev. W. P. Throgmorton.....	"	Benton, Ill.
Baptist Beacon, The.....	Rev. W. J. Crawford.....	Monthly.....	Albany, Oregon.
Baptist Courier, The.....	Rev. A. W. Lamar.....	Weekly.....	Greenville, S. C.
Baptist Family Magazine.....	J. Eugene Reed.....	Monthly.....	Philadelphia, Pa.
Baptist Journal, The.....	Rev. A. R. Griggs.....	"	Dallas, Texas.
Baptist Missionary Magazine.....	S. F. Smith, D.D.....	"	Boston, Mass.
Baptist Pioneer, The.....	W. H. McAlpine.....	"	Marion, Ala.
Baptist Record, The.....	Rev. J. B. Gambrell.....	Weekly.....	Clinton, Miss.
Baptist Reflector, The.....	J. B. Chevis.....	"	Nashville, Tenn.
Baptist Review, The.....	J. R. Baumes, D.D.....	Quarterly	Cincinnati, O.
Baptist Signal.....	J. J. Spelman.....	Monthly.....	Jackson, Miss.
Baptist Teacher.....	P. S. Henson, D.D.....	"	Philadelphia, Pa.
Baptist Weekly, The.....	A. S. Patton, D.D.....	Weekly.....	New York, N. Y.
Biblical Recorder.....	Rev. C. T. Bailey.....	"	Raleigh, N. C.
Bible Lesson Monthly.....	Rev. J. W. Willmarth.....	Monthly.....	Philadelphia, Pa.
Canadian Baptist, The.....	Wm. Muir.....	Weekly.....	Toronto, Ontario.
Canadian Missionary Link.....	Mrs. H. J. Rose.....	Monthly.....	"
Central Baptist, The.....	Wm. Ferguson.....	Weekly.....	St. Louis, Mo.
Children's Picture Lesson.....	Mrs. M. G. Kennedy.....	Monthly.....	Philadelphia, Pa.
Christian Helper.....	H. E. Buchan, M.D.....	"	Toronto, Ontario.
Christian Index, The.....	H. H. Tucker, D.D., L.L.D.....	Weekly.....	Atlanta, Ga.
Christian Messenger, The.....	S. Seldon.....	"	Halifax, Nova Scotia.
Christian Monitor, The.....	Dr. D. M. Breaker.....	"	Gainesville, Ga.
Christian Repository.....	S. H. Ford, L.L.D.....	Monthly.....	St. Louis, Mo.
Christian Secretary.....	S. D. Phelps, D.D.....	Weekly.....	Hartford, Conn.
Christian Visitor.....	Rev. J. E. Hopper.....	"	St. John, New Brunswick.
Der Muntere Säeman (German).....	Rev. J. C. Haselhuhn.....	"	Cleveland, O.
Der Seudbote (German).....	Rev. J. C. Haselhuhn.....	"	"
Die Sonntags Freude.....	Rev. J. C. Haselhuhn.....	Monthly.....	"
Der Wegweiser.....	Rev. J. C. Haselhuhn.....	"	"
Evangel, The.....	Rev. J. T. Prior.....	Weekly.....	San Francisco, Cal.
Evangel, The Arkansas.....	B. R. Womack.....	"	Little Rock and Dardanelle.
Evangelisk Tidskrift.....	J. B. Searcy.....	"	Chicago, Ill.
Examiner and Chronicle, The.....	Prof. J. A. Edgren.....	Monthly.....	New York, N. Y.
Foreign Journal.....	E. Bright, D.D.....	Weekly.....	Richmond, Va.
Georgia Baptist, The.....	H. A. Tupper, D.D.....	Monthly.....	Augusta, Ga.
Helping Hand.....	Rev. Wm. J. White.....	Weekly.....	Boston, Mass.
Herald of Truth.....	G. S. Abbott, D.D.....	Monthly.....	Oakland, Cal.
Intermediate Lesson Quarterly.....	Mrs. M. G. Kennedy.....	Semi-monthly.....	Philadelphia, Pa.
Journal and Messenger.....	G. W. Lasher, D.D.....	Quarterly.....	Cincinnati, O.
Kind Words.....	Rev. S. Boykin.....	Semi-monthly.....	Macon, Ga.
Le Moniteur.....	T. Amyrauld.....	Weekly.....	Granby, Quebec.
Michigan Christian Herald.....	Rev. L. H. Trowbridge.....	"	Detroit, Mich.
Missionary Baptist.....	C. C. Dickinson.....	"	Memphis, Tenn.
National Baptist, The.....	H. L. Wayland, D.D.....	Semi-monthly.....	Philadelphia, Pa.
National Monitor, The.....	Rev. R. L. Perry.....	Weekly.....	Brooklyn, N. Y.
National Watchman.....	Howard Bunts, Jr.....	Semi-monthly.....	Albany, Ga.
New Jersey Baptist, The.....	John W. Moody.....	Monthly.....	Trenton, N. J.
Our Little Ones.....	Dr. C. R. Blackall.....	"	Philadelphia, Pa.
Our Young People.....	A. J. Rowland, D.D.....	Weekly.....	"
Picture Lesson Cards.....	Mrs. M. G. Kennedy.....	Monthly.....	"
Religious Herald.....	A. E. Dickinson, D.D.....	Weekly.....	Richmond, Va.
Standard, The.....	Prof. H. H. Harris, D.D.....	"	Chicago, Ill.
Texas Baptist, The.....	J. A. Smith, D.D.....	"	Dallas, Texas.
Texas Baptist Herald.....	Rev. R. C. Buckner.....	"	Houston, Texas.
Vermont Baptist, The.....	J. B. Link, D.D.....	"	Rutland, Vt.
Watchman, The.....	Rev. J. K. Richardson.....	Monthly.....	Boston, Mass.
Watch Tower, The.....	Lucius E. Smith, D.D.....	Weekly.....	New York, N. Y.
Western Recorder.....	J. W. Olmstead, D.D.....	"	Louisville, Ky.
Young Reaper.....	A. C. Caperton, D.D.....	"	Philadelphia, Pa.
Y Wawr (Welsh).....	B. Griffith, D.D.....	Semi-monthly.....	Utica, N. Y.
Zion's Advocate.....	O. Griffith.....	Monthly.....	Portland, Me.
	Rev. H. S. Burrage.....	Weekly.....	

BRITISH PERIODICALS.

The Baptist Handbook, yearly; *The Baptist Almanac*, yearly; *The Baptist Year-Book and Almanac*, yearly; *The General Baptist Almanac*, yearly; *Spurgeon's Illustrated Almanac*, yearly; *The Quarterly Reporter of the German Baptist Mission*, quarterly; *Baptist Magazine*, monthly; *Baptist Messenger*, monthly; *The Church*, monthly; *General Baptist Magazine*, monthly; *Earthen Vessel*, monthly; *Gospel Herald and Voice of Truth*, monthly; *Missionary Herald*, monthly; *Juvenile*

Missionary Herald, monthly; *Sword and Trowel*, monthly; *The Irish Baptist Magazine*, monthly; *The Freeman*, weekly; *The Baptist*, weekly.

WELSH.

The Welsh Baptist Handbook, yearly; *Y Greal (The Magazine)*, monthly; *Yr Athraw (The Teacher)*, monthly; *Cydymaith Y Plentyn (Child's Companion)*, monthly; *Seren Cymru (Star of Wales)* weekly.

SCOTLAND.

The Scottish Baptist Magazine, monthly.

Littlefield, Gov. Alfred Henry, was born in Scituate, R. I., April 2, 1829. Several of his ancestors occupied prominent positions in the administration of the civil affairs of Rhode Island. He was one of a family of eleven children. In the spring of 1851 he entered into partnership with his brother. The business of the firm was so successful that it has become one of the most prominent in the State. Gov. Littlefield had an appointment in the civil war as brigade quartermaster on the staff of Brig.-Gen. O. Arnold, and in various ways rendered efficient aid to the government, and extended his sympathy and pecuniary help to the families of the soldiers. He has filled, and continues to fill, important positions in different corporations in Pawtucket, R. I. He has represented the town of Lincoln in both branches of the General Assembly. He was chosen governor in 1880. Gov. Littlefield is an habitual attendant on the ministry of Rev. George Bullen, pastor of the First Baptist church in Pawtucket, of which his wife is a member.

Lloyd, Rev. W. B., the oldest Baptist minister in Mississippi, was born in Georgia in 1809; became a Baptist in 1825, and at once began to preach; was ordained the following year. He settled in Noxube Co., Miss., in 1830, where he engaged actively in the ministry. He was an able preacher and a successful revivalist, having baptized about 3000 persons during the fifty-five years of his ministry.

Lloyd, Rev. W. S., was born in Hyde Co., N. C., Feb. 27, 1811; ordained in South Carolina in 1835; educated in Furman University, in both the literary and theological courses. After a useful ministry of ten years in that State, he settled in Macon Co., Ala., in 1845, where he remained until his death. Soon attracting general attention, he became one of the most popular and useful, as he was one of the most gifted ministers in the State. A striking form, excellent social qualities, with the spirit of a Christian, he made friends of all with whom he came in contact. His churches were among a wealthy and highly-cultivated people. He fell dead in the pulpit in the midst of one of his eloquent sermons, at Mount Meigs, Ala., at eleven o'clock on Sabbath, March 12, 1854. Rev. W. E. Lloyd, of Auburn, one of the best preachers in Alabama, is his son, possessing many of the striking and noble traits of his brilliant father.

Locke, Rev. Jacob, an able and useful preacher of the Old Green River Association in Kentucky, was born in Berkeley Co., Va., about 1768. He removed to Mercer Co., Ky., in 1782, and subsequently to Barren County of that State about 1799. Here he was ordained to the ministry in 1801, and became pastor of the Mount Tabor Baptist church in 1803, besides supplying several other churches.

Mr. Locke was a man of wisdom, piety, and zeal. He was the leading man in planting and establishing the young churches and guiding their associational councils. He was moderator of Green River Association for more than twenty years, and then of Liberty Association from its constitution until his death, which occurred Jan. 18, 1845.

Lofton, George Augustus, D.D., pastor of the Third Baptist church, St. Louis, Mo., was born Dec. 25, 1839, in Penola Co., Miss. He finished his education in 1859-60 at Mercer University. It was his purpose to enter the Methodist ministry, but in 1859, from the study of the Greek New Testament, he was convinced of the Scripturalness of Baptist views, and was immersed into



GEORGE AUGUSTUS LOFTON, D.D.

the fellowship of the Second Baptist church, Atlanta, Ga. In 1861 he entered the service of the Confederacy, and continued through the war as an officer of artillery. He entered the Baptist ministry at Americus, Ga., in 1868; and since that time Dr. Lofton has served as pastor, principally, the Baptist church at Dalton, Ga., the First Baptist church at Memphis, Tenn., and the Third Baptist church at St. Louis, Mo. These churches have all flourished under his care, numerically, spiritually, financially, and socially. He has baptized some 600 converts in his churches; and he is regarded as a devoted, able, and successful pastor, a sound and practical preacher, an indefatigable worker, a friend to the poor, a popular speaker. Besides many articles and sermons for the periodical press, he has written and published some bound volumes,

which have received favorable criticism, and which indicate culture and originality. He is in the prime of life, and has the promise of many years of usefulness. He and his present charge are in close bonds of sympathy, and are co-operating most successfully in religious work of all kinds in St. Louis, in the State, and in the regions beyond. Thoroughly evangelical, Dr. Lofton leads any church he serves as pastor in the most efficient methods of work, and into the widest fields of usefulness. He served faithfully and suffered greatly through the yellow fever scourge of 1873 in Memphis; and in 1875 he led his brethren in the centennial effort to endow the Southwestern Baptist University at Jackson, Tenn. He was also president for two years of the Southern Baptist Publication Society, located at Memphis. Dr. Lofton is especially prominent and well known in the South, and he is rapidly acquiring a national reputation.

Long, Rev. F. M., traces his ancestry to the "Mayflower" and Plymouth Rock. He was born Sept. 30, 1839, in East Tennessee, where he was converted. He was baptized in Macoupin Co., Ill., licensed in 1864, ordained in 1865 by the Honey Creek church, and preached with great success for ten years in Madison, Bond, and Montgomery Counties, Ill. In 1874 he removed to Oregon, and has since then been connected with the Oak Creek church, giving occasional aid to the Providence, North Palestine, and Lacreole churches. He is an earnest, doctrinal extempore preacher, and is one of the most logical reasoners in the Oregon pulpit. He does not put himself forward, but when called out carries all hearts with him. A diligent student and active pastor, he deserves the love of the brethren and the churches, which he possesses to an unusual degree.

Long, Prof. J. C., D.D., LL.D., was born in Campbell Co., Va., Nov. 28, 1833; graduated at Richmond College in June, 1856. The month following his graduation he was appointed tutor in the college, but resigned at the close of the first session; was ordained in Grace Street church, Richmond, Va., July 5, 1857. In the summer of 1857 he was elected teacher in the Florida State Seminary, and held the position for one year in connection with the pastorate of the Tallahassee church. He then became pastor of the Cumberland Street church, Norfolk, Va., and remained until 1861, when the relationship was broken up by the war. From 1861-65 he resided in Goochland Co., Va., and during part of the year 1863 was teacher of a school in Danville, Va. He subsequently became pastor of the Fine Creek and Mount Tabor churches. From 1866-68 he was pastor of the Scottsville and Hardware churches in Albemarle County. In 1868 he became pastor of

the church at Charlottesville, Va., where he remained until April, 1875, when he was elected Professor of Ecclesiastical History in the Crozer Theological Seminary. In this position he continues to render valuable service to the cause of ministerial education. He received the degree of D.D. from Richmond College in 1872, and that of LL.D. from Baylor University in 1880.

Dr. Long is a man of ripe scholarship, unassuming manners, and most genial social accomplishments. His writings evince the results of long-continued and patient research, and display his marked ability to interpret the facts of history in their relation to the church of Christ. His sermons are rich in the clear, simple, and devout exposition of the Word of God.

Long, Nimrod, a banker, merchant, and manufacturer, was born in Logan Co., Ky., July 31, 1814. At the age of fourteen he went to Russellville, the seat of justice of his native county, and entered a store as clerk. Three years afterwards he became a partner in the house. In a short time the senior partner died, and Mr. Long took his brother into the partnership. They were very successful. After some years Mr. N. Long withdrew from the business, and became a commission merchant, and afterwards established the banking-house of N. Long & Co., and in 1870 built the largest flouring-mill in the State. This, like all his enterprises, proved a success, and Mr. Long is now a wealthy capitalist. He became a member of the Baptist church in Russellville in early life, and has used his business talent and growing capital for the cause of Christ with rare liberality. He was ordained a deacon of his church in 1832, was made its treasurer in 1838, and has for many years been superintendent of the Sunday-school. He has been the leading spirit in founding and endowing Bethel College, one of the best and most flourishing institutions of the West. After contributing largely to the erection of its buildings, he endowed the chair of English, known as the N. Long professorship. In 1870 he conceived the idea of boarding students at actual cost, and, to carry it out, caused the erection of the N. Long Boarding Hall, capable of accommodating 100 students. He has also been a liberal patron of Georgetown College and other institutions of learning in his denomination.

Longley, Avard, M.P., was born in Wilmot, Annapolis County, Nova Scotia; is a member of the Wilmot Baptist church; represents the county of Annapolis in the Parliament of Canada. Mr. Longley has been much in political life; is a governor of Acadia College, a strong advocate for prohibition of all intoxicating liquors, and a friend of all denominational enterprises.

Loomis, Rev. Ebenezer, was born in 1794; baptized in 1809; preached first in Tolland Court-

House, Conn., in 1821; ordained in New London, Conn.; labored as pastor, exploring agent, and evangelist in Richfield, Otsego Co., N. Y.; First Newark, N. J.; Hudson, N. Y.; Springville, Boston, and Evans, Western New York; Detroit, China, and Coldwater, Mich.; Cincinnati, O.; North Lyme; First Colchester, Brooklyn; First North Stonington, Preston, and Killingly, Conn.; Fredonia, N. Y.; finally Bradford Co., Pa.; gifted, scholarly, amiable, devoted; gave thousands of dollars to churches, to Connecticut Literary Institution, and to the missionary press in Burmah; always traveled on foot; died in Bradford Co., Pa., in 1872, in his seventy-ninth year.

Loomis, Prof. Freeman, was born in Waterville, Me., May 21, 1844. His studies preparatory to admission to college were pursued mostly at the academy connected with the university at Lewisburg, and he was admitted to Freshman standing in June, 1862. He graduated in 1866, taking the second honors of his class. He passed at once to theological studies, the course in that department then occupying two years. Having finished his theological course, he was temporarily appointed to the principalship of the academy in the spring of 1867. At the commencement in June the board of trustees elected him principal, which position he held for two years. In 1869 the preparatory department became distinct from the academy, and he was placed at the head of it. In 1879 the preparatory department again became a part of the academy, and Prof. Loomis resigned his connection with it. In 1870 he obtained leave of absence, and occupied himself for two years in the study of French and German in Berlin and Paris. During his absence, in 1871, the trustees appointed him to the chair of Modern Languages in the university. This position he held in connection with that of head of the preparatory course till his resignation of the latter in 1879. Since that time he has held only the professorship of Modern Languages. In this department his instruction is faithfully given, and he is deservedly popular with his classes.

Loomis, Rev. Hubbell, died Dec. 15, 1872, in his ninety-eighth year, at Upper Alton, Ill. He was an example alike of the physical vigor and of the intellectual and spiritual robustness of the New England stock. He was born at Colchester, Conn., May 31, 1775. As his father, a descendant of Joseph Loomis, who emigrated from England to this country in 1638, was in moderate circumstances, he was thrown chiefly upon his own resources in procuring his education, graduating at Union College, Schenectady, N. Y., in 1799. Having studied theology under Rev. Joel Benedict, of Plainfield, Conn., he was licensed as a Congregationalist minister in 1801. His first pastorate was at Willing-

ton, Conn., where he continued twenty-four years, uniting with his pastoral duties the work of a teacher, one of his pupils being Jared Sparks, afterwards so eminent as president of Harvard College and author of "The Life of Washington," and other valuable works. In the later years of this pastorate, as a result of earnest study of the Scriptures with reference to questions of denominational difference, he became a Baptist, and united with the Baptist church of Willington; this event, of course, dissolving his connection with the church he had served so long, and necessitating great self-denial in other respects.

In 1829, Mr. Loomis removed to Illinois. After some months spent in Kaskaskia and Edwardsville, he settled in Upper Alton, and then founded the seminary which in 1835 became incorporated as Shurtleff College. His name stands first on the list in the college charter of incorporation. He was a liberal donor to the college, and to the end of his life its earnest friend, while in the various exigencies of its history his counsel was often sought. He was remarkable for conscientiousness; an ardent advocate of human rights, and a warm friend of moral reforms. One of his sons, Prof. Elias Loomis, of Yale College, ranks with the eminent men of science in this country, while others of his children have filled stations of great usefulness, one daughter, Sophia, having been the wife of Hon. Cyrus Edwards, another, Caroline, was married to Prof. Newman, of Shurtleff College, who died in 1844; a son, David B., residing in Minnesota, has filled several terms as a member of the Legislature of that State; while another, John Calvin, was at one time Professor of Languages in the Alabama University.

Loomis, Justin R., D.D., LL.D., was born in Bennington, Vt., Aug. 21, 1810. At the age of seventeen he went to Hamilton Literary Institution, and at a subsequent date he entered Brown University, and graduated with marked honor in 1835. Shortly after his graduation he was elected professor in Waterville College, now Colby University.

Determined to thoroughly inform himself in the field of his chosen studies, he visited South America, where he spent a profitable year in scientific explorations through Bolivia, Peru, and Chili. Thus prepared for more efficient service, he was elected Professor of Natural Science in the university at Lewisburg, Pa., and in 1858 succeeded to the presidency. This office he held with singular ability for twenty years, retiring from it in January, 1879.

His consistent and blameless life, his many acts of benevolence, his indomitable will, combined with practical good sense, his warm interest in the welfare of the university, and especially in the

students, his influence in shaping the character of the town, and in making the Baptist church edifice, which was mainly erected by his own exertions, among the best in the State, have left a stamp of permanent value upon the history of the university.

As an author, he has prepared various standard



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works: "Principles of Geology," "Physiology," and "Anatomy," are works of great value, while various essays, lectures, pamphlets, and sermons attest the possession of talents of a high order. While he could lay no high claim to oratorical power as a public speaker, yet his presence and counsel at the meetings of the Associations and other bodies were always welcome, and were much desired.

His son, Freeman Loomis, is a professor in the university at Lewisburg.

Lord, Edward C., D.D., was born at Carlisle, N. Y., Jan. 22, 1817, and was a graduate of Madison University. He was ordained at Preston Hollow, N. Y., Aug. 27, 1846, having previously received an appointment as a missionary to China. He reached Ningpo June 20, 1847, and was connected with Dr. Macgowan in the care of that station. Having acquired the language, he was able to preach to the natives and hold conversation with them on religious subjects. The health of Mrs. Lord made it necessary for him to return to the United States, which he reached at the close of 1851. Remaining here a little less than two years, he returned to Ningpo. Arriving there June 1,

1854, he commenced again his missionary labors, taking, as far as possible, the place of the lamented Goddard, and having Mr. Knowlton as a co-worker with him. While occupied with these evangelical labors, Mr. Lord performed some work in his study. Writing to the Executive Committee, in 1860, he says, "My notes on the Epistles to the Hebrews and Romans have been completed, and considerable other labor of a similar kind has been performed." And the next year he writes, "My notes on the First Epistle to the Corinthians have been completed and put to press. My notes on Ephesians have been carefully revised, and those on Second Corinthians are in course of preparation." In 1863 he writes, "At Ningpo, in my own neighborhood, I have plenty of work, and I am thankful to say there is much encouragement. At the communion season, about three months ago, I baptized five persons, three men and two women, and I have at present several applicants." The connection of Mr. Lord with the Missionary Union closed in July, 1864. He was in the diplomatic service of the United States in China, and performing more or less of missionary service for several years. His formal connection with the Missionary Union has been resumed. He has had charge of two chapels in Ningpo, being aided in his work by three native preachers.

Lord's Supper, The.—The Lord's Supper, in its form, must be bread and wine; for Matthew says that Jesus took bread and blessed it, and brake it and gave it to the disciples and said, "Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—Matt. xxvi. 28. The retention of the cup from the laity in the Church of Rome, deprives her Eucharist of every divine sanction, and reduces it to a mere human invention.

The Supper is a *memorial* or *remembrancer* of a slain and absent Saviour. His wounds and death are shown by the broken bread and the flowing cup. His *bodily* absence is proved by the object of the Sacrament. Speaking of the bread Jesus says, "This is my body which is given for you; this do in remembrance of me."—Luke xxiv. 19. We can only remember absent persons. So that the purpose of the Eucharist as a remembrancer makes it certain that Christ's body is not in it. And Paul teaches the same truth when he writes,—"For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."—1 Cor. xi. 26. In body, he is not in the Supper, for it is intended to be observed till Jesus, whom "the heaven must receive until the times of restitution of all things" (Acts iii. 21) shall come in the glories of his final advent. His humanity is now at the right hand of God. His Deity is everywhere, but peculiarly near the devout worshiper. The transub-

stantiation* of Rome, and the consubstantiation† of Luther are, therefore, without foundation either in Scripture or in fact.

The sole direct teaching of the Supper is: *The agony of Jesus the sustenance of redeemed men.* Strange that *bread* should be the figure to represent the body of Christ. Why not his image in gold or silver? His statue in marble or wood? His picture on canvas? Then each wound might have been seen, and every writhe of anguish. But no, bread, the *food of the world*, and wine, the beverage of many nations, are chosen to exhibit the wounded body of Jesus. Food and drink, the support of all human life, constitute the *monument* erected by Jesus for himself,—the food, *broken bread*, to remind us of his torn body—the cup, wine, to represent the purple current drawn from his veins. And these emblems are not *to be viewed, simply*, in solemn sadness, nor even in joyful faith,—we are *to partake* of them. Thus teaching that as food and drink sustain men, without which their bodies must perish, so the sufferings of Jesus *are the bread and the beverage* of the soul. And as it would be madness to try to support flesh and blood on anything but food and drink, so it is insanity to look anywhere but to Christ's woes for the nourishment of the undying spirit. And the true disciple, by a *hungering faith*, ought to make these sorrows bread for his soul; while by a *thirsting frame* of spirit he ought to drink at these crimson streams of divine torture. And as we need bread and drink *all the time*, the choice of these emblems by the Saviour proclaims to us that his wounds and death are a constant supply for the necessities of a soul perpetually in want. What other doctrines could be designed by such emblems? Beyond all doubt God speaks to us through them, and says, *Like the body needing bread several times every day, so your souls require atoning blood each instant, and like the food of mankind there is an everlasting supply for all the weaknesses and criminal experiences that mark each footprint of your earthly journey, to which you are as welcome every moment as to the food that covers your own tables, or the fruits that wave in golden beauty on your own abundant harvest-fields.* "He that spared not his own Son but delivered him up for us all, how shall he not with him also *freely give us all things*?"—Rom. viii. 33. "By one offering he hath *perfected forever* all them that are sanctified."—Heb. x. 14. "I give

unto them *eternal life*; and they shall *never perish*, neither shall any pluck them out of my hand."—John x. 28. Thank God for the Lord's Supper!

The Supper has no commission to teach us charity for each other. Examine the descriptions given of it in Matt. xxvi. 26–28, in Mark xiv. 22–23, in Luke xxii. 19, 20, in 1 Cor. xi. 20–29, and allusions made to it elsewhere, and in *every instance* it is a memorial of the Saviour's *wounds and blood*,—a picture of Christ's only *food* for perishing souls, and in each case *destitute* of any other allusion. Many Christians turn it into a feast of charity for members of their own and of other sects, and speak *with unloving harshness* of those who observe it solely as a remembrancer of a Saviour in the throes of death. Charity in its own place is a truly blessed grace; he is not Christ's who has not a goodly measure of it; it is the chain whose golden links bind together the whole heavenly throng, from the Mighty One wielding the sword of Omnipotence to the lowliest shining spirit. From the depths of our hearts, *enthusiasm* surges up in a mighty current around charity, the darling of heaven,—the element of which God himself is composed. But we have a fervent love for the truth of God,—for that whole body of revelation, one fragment of which exceeds in worth the riches of time, and all the material splendors of the universe. And as the Lord's Supper, according to Jesus, has nothing to do with charity, as it is a *MONUMENT* upon which is sculptured the *ANGUISH OF JESUS, THE FOOD AND DRINK OF THE SOUL*, and a monument from which the most dazzling glories in the universe shine forth, and around which the most thrilling melodies of heavenly harmony shall ever float, why obliterate its *divinely* appointed inscription to trace upon it any other writing, even though you inscribe upon it man's love to his fellow,—where Christ's love *in lines of blood* was once read? Surely this is an impious act in any one, and peculiarly so in the adherents of that Protestantism which boasts that the "Bible and the *Bible alone* is its religion." You might with as much propriety assemble the pious business people of several localities together on New Year's day, who manifested the grace of Christian integrity by paying their debts, and induce them to celebrate the Supper as an exhibition of their uprightness and probity. And if it might be said, the cross shows Christ's love for us in the Supper, the example of which commands us to love one another, it might with equal justice be affirmed, the sufferings of Jesus seen in the Supper *as our surety*, show him as wonderfully honest in paying our debts to the violated law, and following in his footsteps, we should refuse all gains not righteously secured.

Lorimer, George C., D.D., was born near Edinburgh, Scotland, in 1838, and in that city he spent

* The Council of Trent decrees, "If any man shall deny, that in the sacrament of the most holy Eucharist, there is contained really, truly, and substantially, *the body and blood, together with the soul and divinity* of our Lord Jesus Christ, and so *whole Christ*, but shall say he is only in it in sign, or figure, or power, *let him be accursed.*" De Eucharis, Can. i. Less. xiii. p. 63. *Canones et Decreta Concilii Trid.* Lipsiæ, 1863.

† The body and blood of Christ truly present in the Supper. Augsburg Confession, Article x.

the early part of his life. For a short time he followed the sea, then for a brief period he had some business connection with a theatre, and occasionally performed some parts, but God had something higher



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and better for him than the stage. He came to the United States when he was about eighteen years of age, and having been providentially led to the city of Louisville, Ky., he was brought under the influence of the preaching of the pastor of the Walnut Street Baptist church. That preaching was blessed to him, and he became a hopeful Christian. The whole purpose of his life was at once changed. He entered upon a course of study in Georgetown College, Ky., preparatory to the Christian ministry, and in 1852 was ordained pastor of the church at Harrodsburg, Ky. He remained there until called to Paducah, Ky., and from there to Louisville, where he was a pastor for eight years. The degree of Doctor of Divinity was conferred upon him by Bethel College while he was in Louisville. From Louisville he was called to Albany, N. Y., where he remained two years, and then accepted an invitation to the Shawmut Avenue church, Boston. While in the midst of a successful ministry with this church, the attention of the Tremont Temple church was directed to him, and he was urged to occupy that central and important position, in which, for several years, his labors have been so much blessed. About eighteen months ago he took charge of the First church, Chicago. Dr. Lorimer is in the prime of his life, and, it is to be hoped, of his usefulness. His ministry is a

popular one, in the best sense of the word. He believes in a genial religion, and seeks to draw men to Christ by the sweet words of a Saviour's love. His preaching has been blessed to the building up of a large church and congregation in Boston; and it has been equally effective in his present charge.

He has just sundered his happy relations with the First church to minister to a new community occupying the field vacated by the Michigan Avenue Baptist church.

Lothrop, Rev. J. Grafton, was a brilliant young minister in Eastern Louisiana, who died, very much regretted, at Greensburg, La., June 16, 1868. He began to preach in 1861.

Louisiana, one of the Gulf States, was long a part of the territory of France, but was purchased by the United States in 1803. It has about 20,000 white Baptists and about 30,000 colored.

The sentiments of the Baptists were first propagated in this State by preachers from the contiguous parts of Mississippi. Rev. Bailey E. Chaney removed with his family into Eastern Louisiana, then called West Florida, in 1798, and settled with a number of other South Carolinians not far from Baton Rouge. He began to preach to his American neighbors, but he was not long without molestation. He was arrested and imprisoned at Baton Rouge by the Spanish authorities. But he purchased his liberty by promising to abstain from preaching in the future, and subsequently returned to Mississippi.

Soon after the cession of the French portion of the Territory, Joseph Willis, a mulatto, who was a licensed Baptist preacher, and who had been a co-laborer with Richard Curtis in Mississippi, boldly crossed the Mississippi River, and in 1804 preached at Vermillion and Plaquemine Brulé. The following year he returned and settled on Bayou Chicot in St. Landry Parish, where he began to preach, and in 1812, with assistance from Mississippi, organized a church, of which he became pastor.

About the beginning of the present century a number of young ministers crossed into West Florida, at the peril of their liberty. By the labors of these, two churches were gathered on Pearl River, called Mount Nebo and Peniel, which were constituted in 1813.

Previous to 1806, Ezra Courtney, who had settled in Mississippi in 1802, made frequent visits into the Felicianas and East Baton Rouge, and about that time removed and settled near the present town of Clinton, and in 1814 Hepzibah church was constituted. In 1819 West Florida was ceded to the United States. Other ministers came into this part of the State. Elisha Anders settled in West Feliciana, Howell Wall and W. B. Wall in St. Helena. As early as 1818 a small church was

gathered in New Orleans, and enjoyed the labors of Benjamin Davis.

West of the Mississippi Joseph Willis continued for several years to labor alone, and organized churches at Cheneyville, Vermillion, Plaquemine Brulé, and Hickory Flat. In 1816 he was joined in this field by Ezekiel O'Quinn and Isham Nettles. On the 31st day of October, 1818, six churches met by delegates at Cheneyville, and organized the Louisiana Baptist Association, of which Joseph Willis was elected moderator. Other ministers were ordained, and churches increased, mainly through the zealous labors of Mr. Willis.

In 1822, Rev. Henry Humble settled on the Ouachita River, in the parish of Catahoula, and in 1826 the First church in Catahoula was established. Here, at a somewhat later day, labored Asa S. Mercer, John Hill, the Meridiths, Thomas and James, and many churches were gathered in the Ouachita region.

In 1820, Rev. James Brinson, with a number of other Baptists, settled at Pine Hills, not far from the present town of Vienna, and organized a church in 1821. Here they were joined by John Impson. They extended their labors westward, and gathered a church about four miles east of Mount Lebanon, called Providence. It was afterwards removed to Athens. Not far from the present town of Minden they found a few Baptists, whom they gathered into a church called Black Lake.

In 1837 a colony, most of whom were Baptists, removed from South Carolina and settled at Mount Lebanon, in Bienville Parish. In the company was Henry Adams, a colored man, who was an ordained Baptist preacher. A church was organized, and Mr. Adams became pastor. He was a man of some education, and was very much respected by the community. This church became one of the most active and influential in the State.

About the same time Elias George, Samuel J. Larkin, and William B. Larkin began to preach in Union Parish, and many churches were gathered in a few years.

In 1843, Rev. John Bryce, an eminent Baptist minister, was sent to Shreveport as collector of customs on imports from the republic of Texas. While discharging the duties of his office he preached in Shreveport and the surrounding country. In 1845 a church was gathered in Shreveport, and Mr. Bryce became pastor. His office of collector of customs having expired by the annexation of Texas, he continued to labor in this region until 1850. He was joined in 1847 by A. W. Jackson and Jesse Lee, two able ministers from Alabama, and on Dec. 21, 1849, the Grand Cane Association was organized.

In the Sabine region the churches were principally planted and consolidated by the labors of

Nathan H. Bray after 1847. There were a few churches before this planted by Willis and his co-laborers, but they were feeble and scattered. In 1848, Mr. Bray formed them into an Association called Sabine.

The Bayou Macon region, between the Ouachita and Mississippi Rivers, had but few Baptists previous to 1850. Shortly after this J. P. Blake and D. D. Swindall began their labors there, and in 1855 organized the Bayou Macon Association.

Louisiana Baptist, a weekly newspaper, was started at Mount Lebanon, La., in 1855, by Rev. Hanson Lee, and conducted with such ability that it ranked with the ablest religious journals of the South. In 1862, Mr. Lee died, and the paper was continued by W. F. Wells, with Dr. Courtney as editor, and subsequently as part owner. At the close of the war Rev. A. S. Worrell bought it, but after a short connection, resold to W. F. Wells, and Dr. Courtney became editor, with W. E. Paxton associate. At the end of the year 1869 Mr. Wells sold his subscription to Rev. J. R. Graves of the *Memphis Baptist*, and the *Louisiana Baptist* was discontinued.

Louisiana Baptist Convention was organized in 1848. Its leading objects were educational and missionary. Under its fostering care Mount Lebanon University came into existence and other schools were encouraged. Its missionaries have penetrated into many destitute parts of the State, and laid the foundation for numerous churches now flourishing. With an active mission board, inspired by Rev. W. C. Friley, the State evangelist, the work of the Convention has greatly prospered for the last two years. Its operations during the past year secured about \$6000.

President, Rev. J. P. Everett, Shiloh, La.; Recording Secretary, Rev. G. W. Hartsfield, Mansfield, La.

Louisiana Baptist Messenger of, is a weekly paper published at Farmerville, La., Rev. S. C. Lee editor. It started in 1879 as a semi-weekly. It began its second year as a weekly. It is well conducted, and it is rapidly growing in public favor.

Louisville, Baptist Orphans' Home of, was established through the efforts of the ladies of Walnut Street church, in Louisville, in 1866. The building first occupied was a rented one. Soon after the house was opened, however, Mrs. J. Lawrence Smith, a member of the Walnut Street church, donated to the Orphans' Home Society \$5000 in money and a lot of ground valued at \$15,000, provided a sufficient amount should be raised to erect suitable buildings thereon. The sum of \$22,000 was speedily secured, and in March, 1867, the ground was broken for the foundation. The new home was dedicated Dec. 19, 1870. During its existence 280 children have been received; 171

of these have been placed in good homes, 62 have been legally adopted in Christian families, and 41 remain in the home. The object of the home is to receive such orphans as cannot be well provided for otherwise, and to educate and train them for useful employments until such time as suitable homes can be procured for them in private families, or until they are able to take care of themselves. Under the management of Miss Mary Hollingsworth, who has been matron since its organization, the home has been very popular, and has been well sustained by voluntary contributions.

Louisville, Walnut Street Baptist Church of.—The First Baptist church in Louisville was organized by Rev. Henson Hobbs in 1815, and consisted of 14 members. In 1839 the church numbered 539. Eighteen withdrew and formed the Second Baptist church. In 1849, when both churches were without pastors, they invited Rev. Thomas Smith, who accepted both calls on condition that the churches would unite and build a good house in an eligible locality. On Oct. 29, 1849, both churches dissolved and formed the Walnut Street Baptist church, and the present magnificent house was erected the following year on the corner of Fourth and Walnut Streets. The first public meeting held in the finished house was the funeral of the pastor. The edifice cost \$105,000. Since its erection it has been altered at considerable expense several times. At one time \$20,000 was expended upon it. Its seating capacity is 1300. It is the mother of the other Baptist churches of Louisville,—a goodly family.

Lovelace, Rev. Colmore, was born in Maryland, Nov. 26, 1795. At five years of age his parents removed to Kentucky. At the age of fourteen he united with Mount Moriah Baptist church, in Nelson County. He was licensed to preach at Severn's Valley church, in Hardin County, in 1822, and ordained in 1823. He was pastor of several churches in Salem Association, and devoted much time to the work of a missionary. He was distinguished for his piety, zeal, and philanthropy. Few men were more devotedly loved or more extensively blessed. He baptized more than 1200 persons. He died in Hardin Co., Ky., March 16, 1864.

Lovell, Rev. Andrew Sprague, son of Stephen and Rhoda (French) Lovell, was born in Braintree, Mass., in September, 1807; converted in 1825; studied at Maine Wesleyan Seminary, Kent's Hill, Readfield, Me., at Connecticut Literary Institution, Suffield, Conn., and at Newton Theological Seminary, Mass.; chosen associate principal of the Connecticut Literary Institution in 1837; principal of the city high school in Middletown, Conn., for two years; for a time the editor of *The Eagle*, published in Worcester, Mass.; in 1847 became pastor of the Baptist church in Mansfield, Conn.; ordained

in 1848; in 1853 accepted a call to Bloomfield, Conn.; in 1857 settled with the Baptist church in East Longmeadow, Mass.; during the war was an agent for the Christian Commission at Newbern, N. C.; in 1868 settled with the Baptist church in Tariffville, Conn.; now living in Andover, Conn.; very scholarly, calm, penetrating, thorough in thought, elegant in style, eminently sound in the faith; mightier with his pen than with his voice; a poet of unusually delicate taste; a man of great purity and integrity.

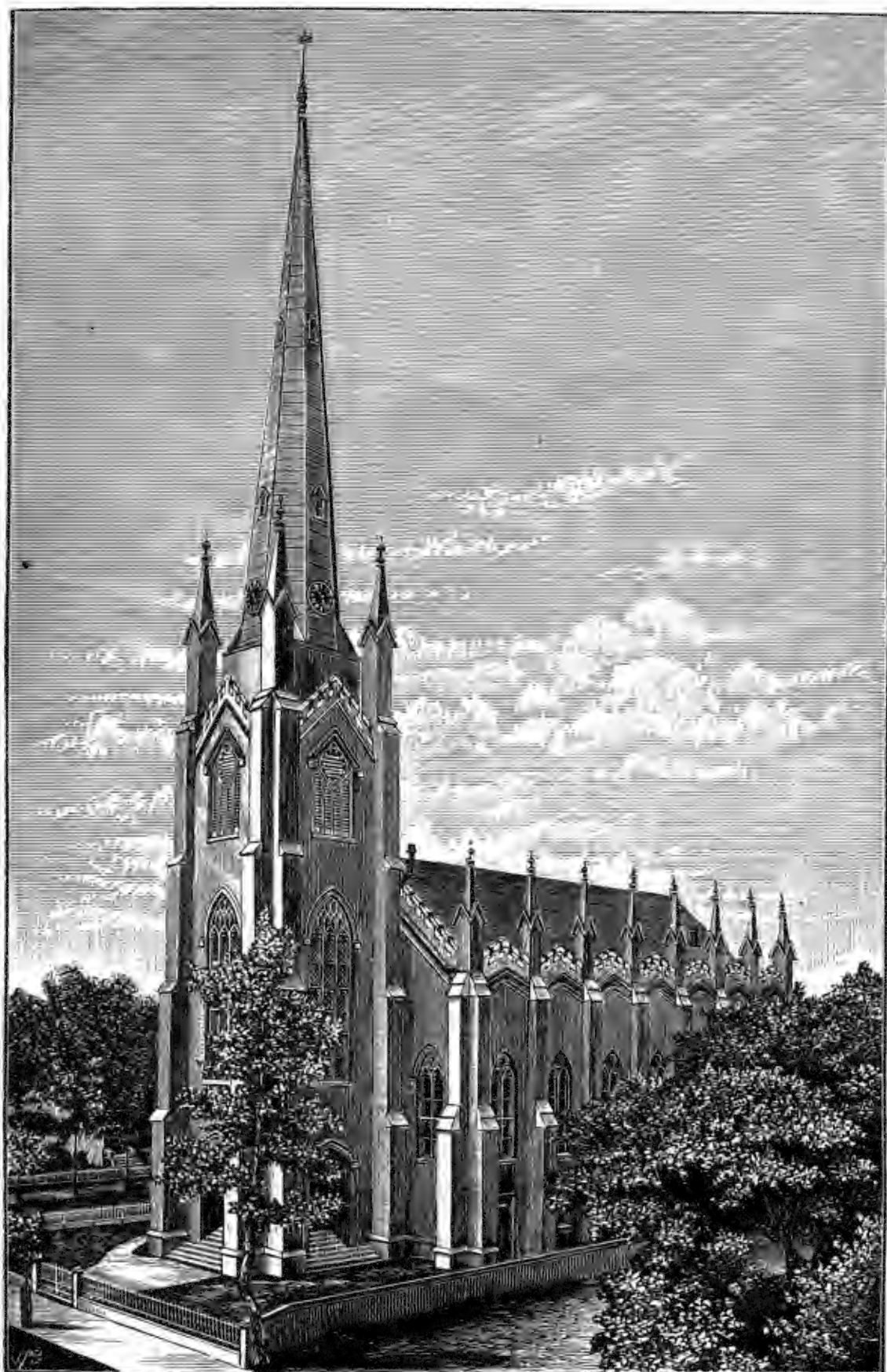
Lovell, Rev. N. G., was born in Rowley, now Georgetown, Mass., in 1806. He graduated at Brown University in 1833, and in the following October entered Newton Theological Institution. He was ordained pastor of the Baptist church in Princeton, Mass., in July, 1834. His subsequent settlements were at Amherst, Bellingham, and North Attleborough. Seventeen years of his life were thus devoted to the ministry. His labors were blessed in all his pastorates, especially in that of Bellingham, where there was an interesting revival of religion, followed by large additions to his church. He died at Valley Falls, R. I., Nov. 15, 1851.

Lowry, Gen. M. P., president of Blue Mountain College, Miss., ten years president of Missis-



GEN. M. P. LOWRY.

issippi Baptist Convention, distinguished as an educator, preacher, editor, and as a brigadier-general in the Confederate army, was born in Tennessee in 1828. He began to preach in Mississippi in 1852; supplied the churches at Farmington, Corinth,



WALNUT STREET BAPTIST CHURCH, LOUISVILLE, KY.

Rienzi, Ripley, and other places; in 1861 entered the Confederate service as a captain, was elected colonel, and for gallant conduct was made brigadier-general, and although he refused further promotion, he was often assigned to the command of a division, and served with distinguished ability at Corinth, Perryville, where he was wounded, and in that terrible succession of battles that followed Sherman's advance into Georgia. During the war he preached regularly to the soldiers, and at its close resumed his old field; founded Blue Mountain Female College; contributed two years to *Georgia Index*, and was six years associate editor of the *Memphis Baptist*. He is also a Doctor of Divinity.

Lowry, Rev. Jennings O'Bannon, pastor of Coliseum Place Baptist church, New Orleans, was born in Georgia in 1851, but reared in South Carolina. He took a literary course at Erskine College, S. C. After a course in theology at the Southern Baptist Theological Seminary, he spent some time at Leipsic, Germany; was pastor of St. Francis Street church, Mobile, Ala., five years; called to New Orleans, in December, 1879.

Lowry, Robert, D.D., was born in Philadelphia, Pa., March 12, 1826. His parents were members of the Associate Presbyterian Church. At the age of seventeen he became a subject of divine grace. After reading the New Testament, he was convinced that it was his duty to follow Christ in baptism. He was immersed April 23, 1843, by Dr. George B. Ide, pastor of the First Baptist church, Philadelphia. He began his religious life with Christian work in helping to organize a Sunday-school in a destitute part of the city. For several years he felt an irrepressible drawing towards the ministry, but did not venture to disclose it until his pastor probed his feelings and encouraged him to begin a course of study. In 1848 he entered the university at Lewisburg, Pa., and was graduated in 1854, receiving valedictory honors. In the same year he was ordained, and called to the pastorate of the First Baptist church, West Chester, Pa. Here he remained four years, during which time a new church edifice was built. In 1858 he was called to the Bloomingdale Baptist church, New York City. A movement for a new church edifice was interrupted by the breaking out of the civil war. In 1861 he accepted a call to the Hanson Place Baptist church, Brooklyn, N. Y., where he labored over eight years. During this pastorate about 400 members were added to the church. In 1869 he was induced to accept the professorship of Belles-Lettres in Lewisburg, and the pastorate of the Baptist church. While here the new church edifice was dedicated. After performing this double work for six years, he retired, with the honorary title of D.D., to Plainfield, N. J. He was subsequently elected chancellor of the university.

Shortly after reaching Plainfield a new church was organized, which called him to its pastorate. This movement led to the erection of the Park Avenue church at a cost of \$40,000. He has always been an active worker in the Sunday-school. He preaches extemporaneously, and holds tenaciously to the distinctive views of Baptists. Multitudes know him as a composer of sacred song rather than as a preacher. His melodies are sung in every English-speaking land. Some of his hymns have been translated into foreign tongues. Music and hymnology are favorite studies with him. Of five sons, three of whom are living, the oldest has given himself to the work of the ministry.

Loxley, Col. Benjamin, was born in Yorkshire, England, Dec. 20, 1720; came to Philadelphia at the age of sixteen, and served five years at the carpenter's trade. Married first Jane Watkins, sister of his master, and on her death, Catherine Cox, of Upper Freehold, N. J. He had fifteen children. About 1755 he helped to form the 1st Artillery Company of Philadelphia, and went as lieutenant into the service under Gen. Braddock, sharing his defeat at Great Meadows. In 1758, Gen. Forbes appointed him to take charge of the king's stores in the province, which he did for seven years. In 1764 he had command of the artillery which awaited the invasion of the "Paxton boys," of which Mr. Graydon gives an amusing account in his "Reminiscences." He describes Capt. Loxley as a very honest little man, "who was always put foremost when great guns were in question." In 1775, Col. Loxley was on the Committee of Safety for Dock Ward, and served in the Provincial Conference and Convention of the times. Commanded the artillery at Amboy, at Germantown, and was constantly engaged in casting and in supplying various munitions of war. While driven out of Philadelphia by the British, they burned five of his buildings and destroyed other property. Some of his family also served in the army. Col. Loxley was early a member of the First Baptist church, and liberal and conspicuous in erecting its meeting-house at La Grange Place. Among other Baptist houses, public or private, where Whitefield preached in Philadelphia, was Loxley's residence, near 177 South Second Street, then said to be in the country. The front of the house was arched, and there the great preacher addressed thousands on the gentle hill, whose slope afforded a resting-place. The neighborhood was where Cadwallader drilled his "silkstocking company," some of whom proved doughty warriors in times that tested men's souls. About opposite was the house of William Darrah, whose wife (Lydia) overheard a plot laid by certain British officers, quartered upon them, to surprise Wash-

ington at Whitmarsh. She "went to mill" early next morning, and contrived to convey information whereby the danger was averted, the British not knowing why their plans failed. Col. Loxley died in the fall of 1801, aged about eighty-one years, leaving many of his name and blood in Pennsylvania and New Jersey. One, Benjamin R. Loxley, was long a useful home missionary in Philadelphia. Another is wife of Robert Lowry, D.D.

Lucas, Rev. Elijah, was born in Plymouth, England, in December, 1828. When quite a lad he accepted Christ, and united with the Wesleyan Methodists. In the spring of 1850 he came to



REV. ELIJAH LUCAS.

America, and having been for a long time troubled on the subject of baptism, and being convinced that the law of Christ required immersion, he offered himself to the First Baptist church of Troy, N. Y., as a candidate for baptism, and was baptized by Rev. Geo. C. Baldwin, D.D., and some time afterwards that church licensed him to preach. Mr. Lucas always shrank from the work of the ministry, and was at last almost thrust into it by the providence of God.

His first settlement was at Waterford and Half-Moon, in Saratoga Co., N. Y. He served both those churches, preaching three times each Lord's day. After laboring for about two and a half years, he removed in 1855 to Stanford, in Dutchess Co., N. Y. In 1859 he accepted a call from Greenport, and continued there three years. He served the First Baptist church in Harlem, New York City, nine years, after having labored about two and a

half years in Hastings, on the Hudson. On returning from Harlem he went to Europe, and on his return he accepted the unanimous call of the First Baptist church of Trenton, N. J., and began his labors there in 1873, and he is still with that church.

Mr. Lucas has baptized a large number at Trenton. His church has over 1000 members, being the largest Baptist church, except the First of Newark, in the State. Mr. Lucas is an able preacher and a devoted servant of the Redeemer.

Luck, Rev. William Francis, was born Nov. 7, 1801, in Campbell Co., Va., in 1827. He removed to Tennessee, and lived there thirty years. In 1857 he located in Lincoln Co., Mo. He professed religion in 1830, and joined the Pleasant Valley church, Tenn. At one time he was missionary of the General Association of Middle Tennessee and North Alabama. He preached until within a few days of his death, and chiefly to four churches. As a preacher, he was bold and impressive. As an evangelist, he was efficient. In Missouri he labored much in revivals. He died Dec. 26, 1878. Rigid in discipline, prompt in reproof, and full of the spirit of Jesus, he commanded the confidence and love of his brethren.

Ludlow, Gen. Edmund, was born at Maiden-Bradley, in Wiltshire, England, in 1620, and educated at Trinity College, Oxford. He was one of the judges that condemned Charles I.; he was a distinguished general in the Parliamentary forces, and for a time at the head of the large English army necessarily kept in Ireland. He was endowed with a penetrating and independent mind; and he could not be moved by fear for the mighty power of Cromwell, or by a desire for the great favors he had to bestow, to change the course he had selected for himself. Ludlow was a decided republican, and when Cromwell assumed the Protectorate, he made a vigorous protest against the step, and gave up his command in Ireland. After the return of Charles II. to England, he went to Vevay, in Switzerland, where he died in 1693. His "Memoirs" are necessary to complete the history of the Parliamentary war in England.

Richard Baxter, speaking of Cromwell, says, "He sent his son Henry into Ireland, who mightily suppress the Anabaptists, so that Maj.-Gen. Ludlow, who headed them in Ireland, was forced to submit."* Ludlow was a Baptist, and worthily he walked in days of danger and temptation.

Ludlow, Rev. James Peter, grandson of Rev. Dr. Stephen Gano, of Rhode Island, was born at Charleston, S. C., Jan. 5, 1833. He was converted at sea, on the whale-ship "Helen Augusta"; baptized at Honolulu, Sandwich Islands, in February,

* Baxter's Life, pp. 69, 70.

1853, by the seamen's chaplain, S. C. Damon; the first immersion ever witnessed at Honolulu. He graduated at Rochester, in 1861 from the university, and in 1864 from the theological seminary, and was ordained in 1864 by the Central church, Newport, R. I.

The American Baptist Home Mission Society sent him to San Francisco, Cal., in 1864, at which place he organized, in 1865, the Tabernacle church, and was for six years its successful pastor. In 1872 he was pastor of Calvary church, Sacramento. Failing health induced him to take a sea-voyage around the world. With health restored, he became pastor at Olympia, Washington Territory, where he served with great success. In 1879 he became missionary for Puget Sound, with residence at Seattle. He is deputy clerk of the U. S. District Court of Washington Territory, over which the Hon. Judge Roger S. Greene, his friend, and also a Baptist preacher, presides with marked ability.

Lumpkin, Rev. John, the third of eight brothers, all of whom attained prominent positions, was the son of John and Lucy Lumpkin, who removed from Virginia and settled in Oglethorpe Co., Ga. He was born in Pittsylvania Co., Va., Nov. 4, 1785, but was brought to Georgia in his infancy, and in Oglethorpe County he was reared and educated, and in it he labored and died. He was a Baptist minister of prominence, usefulness, sterling worth, ability, and conscientious rectitude. Gov. Wilson Lumpkin, of Georgia, was his elder brother, and Judge Joseph Henry Lumpkin, chief justice of the Supreme bench, was his younger brother. He united with County-Line church, Morgan Co., in 1808, and was ordained the same year, and immediately was called to the care of churches. During his ministry he constituted the churches at Antioch and Salem, in Oglethorpe County, and Sardis, in Wilkes County; and at the time of his death, Aug. 1, 1839, the buildings of these three churches were draped in mourning.

His life was a shining example of true Christianity. As a preacher, his sermons were more remarkable for their practical bearing than for brilliancy. In his ministerial career he labored diligently and persistently to win souls for Christ; and God blessed his labors wonderfully. By conforming his example to his precepts he made a deep impression upon the community where he lived, and left to his children a spotless name. During his last moments an aged minister stepped in to bid him a final adieu, and said, "Brother Lumpkin, you are now entering Jordan, how do you find it?" "The deeper I wade the firmer the bottom," was the reply.

Lumpkin, Ex-Gov. Wilson, of Georgia, was born in Pittsylvania Co., Va., Jan. 14, 1783, and

died at Athens, Ga., on the 28th December, 1870, at the age of eighty-seven.

In 1786 his parents moved to Georgia, bringing with them the infant destined to fill so many conspicuous positions in the State of his adoption. At eighteen years of age his mind became awakened to the great importance of salvation, and he experienced peace through faith. Personal investigation of the Scriptures led to his adoption of Baptist views, although his parents were Methodists, and his predilections were towards the Presbyterians. In the course of time his parents, affected by his baptism, became Baptists themselves, after searching the Scriptures. Subsequently, others of the



EX-GOV. WILSON LUMPKIN.

family followed the parents into the waters of baptism, and in a short period all the adult members of the family united with a Baptist church. "God made me a Baptist," said Gov. Lumpkin to a friend, in after-life, "and I can never be anything else. I must be of this faith, if I am the only person in the world professing it," and to the end of his long life he remained steadfast to his convictions.

Hardly had he attained his twenty-first year before he was elected a member of the Legislature of Georgia, which met in 1804, and he discharged his responsible duties so satisfactorily that he was elected for several consecutive sessions. In 1814 he was chosen to represent his district in the national councils, and took his seat at Washington the same year,—a year memorable for the destruction of the national capital by the British troops.

For several sessions Mr. Lumpkin was returned to Congress, bearing off the prize from all competitors. In 1831 he was so prominent with his party—the old Union party, as it was then termed—that he received the nomination for governor, and his election followed. Having served the State for two years, he was triumphantly re-elected in 1833. On retiring from the gubernatorial chair he received, from Gen. Jackson, an important commission in connection with Indian affairs, after the discharge of which duty he became, in 1838, a United States Senator.

He had now enjoyed all the political honors the State could bestow, and being nearly threescore years of age, he sought retirement; and, purchasing a comfortable home in the vicinity of Athens, Ga., he spent in that locality the remainder of his days. The only public service he afterwards rendered was as a member of the board of trustees of the State University, of which he was the senior member and honored president for many years.

Few men have lived in Georgia more universally popular than Gov. Lumpkin. He never failed to secure any office for which he was a candidate before the people. For forty consecutive years he was retained in positions of high trust and honor, and for a much longer period, if we include his service as trustee of the State University. His popularity was due, in a good degree, to his unswerving fidelity to the trusts he had received. If not a bold and dashing leader, he was a prudent officer, and the people felt that the public interests were safe in his hands. He was always ready to serve his friends at any reasonable sacrifice, whilst towards his political opponents he deported himself with so much courtesy that he was constantly disarming their opposition and winning them to his support.

He was endowed by nature with an active and inquiring mind. He early learned to think for himself, and by this process his fine intellectual gifts were drawn out or educated. There were few subjects of importance connected with the science of government which had not been carefully examined by him, and his opinions were promptly forthcoming whenever required. His official papers while governor, and his speeches while a member of Congress, are able and statesmanlike, evincing a thorough knowledge of the subjects discussed; and they are written with the perspicuity and good sense characteristic of a man who has something to say and is intent only in lodging his meaning in the minds of those whom he addresses.

But it was the elevated moral and religious character dignifying and adorning the life of Gov. Lumpkin which constituted his highest excellence. He was a Christian statesman, not indifferent to the

approbation of his fellow-men, but far more anxious for the honor which comes from above. With some honorable exceptions, politicians make poor church members; but Gov. Lumpkin never furled his religious colors for fear it might lose him the votes of those who were of a different religious faith. Whether at his country home, where he first professed faith in Christ, or at Milledgeville, or in Washington City, or Athens, he always took his stand for Christ, identifying himself with his Baptist brethren, however obscure they might be. Assuming nothing on account of the high honors he had received from the State, he took his place among the humblest members of the church, ever counting it a privilege to be even a door-keeper in the house of God. When the work of the Lord was revived, no one rejoiced more than he; and it was a touching sight to see him exhorting the youthful converts to be faithful to their vows, when they presented themselves for church-membership. His silvery locks and tearful eye and tremulous voice emphasized his pious advice with a power and pathos which subdued every heart.

He courted the confidence of his brethren more than the praises of politicians. Late in life he attended a meeting of the Sarepta Association, and, quite unexpectedly to himself, was elected moderator. His heart was touched by the respect thus expressed, and he subsequently remarked that no office which worldly men had conferred ever gave him such pleasure as the confidence thus exhibited by his brethren in calling him to preside over their deliberations. He was a man of great faith and large heart, and with a nature as tender and sensitive as a woman's. Afflictions severe and frequent kept his heart soft. "He had," said one who knew him most intimately, "as much real, heart-breaking, continued trouble as any one I have ever known, yet such was his faith in God that he could rejoice at all times." He was accustomed to say, "I would rather walk in the dark with God than go alone in the light. My dear Lord appoints all my troubles, and I brush away the coming tears when I think that it is his will."

At the time of his death he was probably the oldest Baptist, as he was certainly among the oldest citizens, of the State. He served his generation faithfully, by the will of God, and then fell asleep,—that

"blessed sleep,
From which none ever wakes to weep."

Lung, Rev. A. H., was born in Rush, Susquehanna Co., Pa., Nov. 1, 1826. He received his first lessons at school from Benj. F. Bently, now Judge Bently, of Williamsport, Pa.

At the age of eleven years he found Christ, and was baptized at thirteen by Rev. Davis Dimock, and became a member of the Rush Baptist church.

For two years he taught school. He then became a student in Hartford Academy, in Northeastern Pennsylvania, and after two and a half years was admitted into Lewisburg University, and graduated in 1853. He entered the theological seminary at Rochester, N. Y., and completed his course in the class of 1855.

Acting as a supply, he preached as opportunity offered until May, 1857, when he became pastor of the Baptist church at Canandaigua, N. Y., and was ordained the following August.

Here he labored with marked success until the breaking out of the war. In January, 1862, he was commissioned as chaplain of the 33d Regiment N. Y. Vols. While on the Peninsula, Va., he was attacked with severe illness, and for several days lay in the hospital at Fortress Monroe at the point of death. Recovering, he remained with his regiment until it was mustered out of service, a little before the battle of Gettysburg, after which he resumed his pastorate at Canandaigua. In September, 1864, he was called to the pastorate of the First Baptist church of Germantown, Philadelphia. Here his ministry was signally blessed in the conversion of many souls. In 1866 he laid the cornerstone of the chapel now known as the Second Baptist church of Germantown, and his church dismissed a colony to aid in forming the organization.

In 1867 he was permitted to enjoy the most gracious revival of his whole ministry. In a single year he gave the hand of fellowship to 202 new members, 179 of whom were received by baptism.

In 1868 he planted a mission in Lower Germantown, erected a chapel, and organized a church, which became the Third Baptist church of Germantown.

He became its pastor, and remained with it with much success until June, 1872. In that year he was called to take the pastorate of the Trinity church of Camden, N. J. He is now in his ninth year with this church, which has grown from 90 to about 400 members. Mr. Lung has baptized 712 persons during his ministry.

He is a member of the board of trustees of Lewisburg University and of South Jersey Institute. He is also a member of the board of managers of the New Jersey Baptist Education Society and of the American Baptist Historical Society. He is a diligent worker, a conscientious Christian, and a successful pastor.

Lunsford, Rev. Lewis, was born in the county of Stafford, Va., about the year 1753. He was baptized by the Rev. Wm. Fristoe, and, uniting with the Potomac church, now Hortwood, he began at once to preach. His labors in the Northern Neck of Virginia were greatly blessed, and many were added to the churches which he himself had organized. In the year 1778 he was

chosen pastor of the Moratico church, just then constituted, and he continued in that relation until his death, which occurred Oct. 26, 1793. Mr. Lunsford, in many respects, was a remarkable man. His zeal in the work of his Master is seen in the fact that he would sometimes rise from his sick-bed and preach a thrilling sermon to the waiting crowds; also in the fact that he would start on long and wearisome journeys in the most stormy weather to meet either regular or special appointments. His journeyings took him three different times as far as Kentucky, preaching the gospel everywhere, and he was listened to by thronging crowds of anxious and delighted hearers. In his spare hours he was a diligent student, and among his acquirements was quite an accurate knowledge of medicine, which made him specially useful among families to whom he might, otherwise, not have had access. As a man, Lunsford stood among the foremost in his State for consistency of character, amiability of deportment, and an example of all the nobler traits of human nature; while his powers of reasoning, the keenness of his sarcasm, and his undaunted spirit, made him a terror to the wicked. As a preacher, he had but few equals in his day. His presence was commanding; his voice strong and well modulated; his conceptions quick and elevated; and his whole manner attractive in the highest degree. Lunsford, with other Baptists of those days, met with considerable persecution at the hands of the ignorant and the bigoted. He was frequently threatened, sometimes assaulted, and more than once in great danger; but his prudence and perseverance overcame, in a measure, this hostility. Dr. Jeter has said of him, "He was eminently useful, and the churches which he founded have enjoyed a large measure of prosperity. He would have been distinguished in any age and country; and, though taken from the field of labor in the vigor of his days, but few have accomplished more than he for the extension of the Redeemer's kingdom."

Lush, The Right Honorable Sir Robert, a lord justice of the English High Court of Appeals, has been for many years a prominent member of the Baptist denomination in England. He was born at Shaftesbury, Wiltshire, Oct. 25, 1807, and was educated in his native town. He was called to the bar in 1840, and practised with success in the Chancery courts, his professional services being held in high esteem by the leading commercial men of the metropolis. In 1857 he obtained the dignity of Queen's counsel, and in 1865 he was elevated to the bench and received the honor of knighthood, to which has since been added the dignity of a Privy Counsellor. Sir Robert Lush married the daughter of the Rev. Christopher Woollacot, many years pastor of the venerable

church in Little Wild Street, London, and with that church he was associated until the organiza-



THE RIGHT HONORABLE SIR ROBERT LUSH.

tion of the Regent's Park church, under Dr. Landels, in 1857. Since that time he has served the church in the office of deacon with zeal and devotion, and has been a ready helper of the pastor in every good work. He has also taken a lively interest in the Missionary Society, and has been for several years one of the treasurers of the Particular Baptist Fund. Several treatises on points of law attest his professional eminence, and he was gazetted in 1878 as one of the members of the Royal Commission appointed to inquire into the provisions of the Draft Code relating to Indictable Offenses.

Luther, John Hill, D.D., was born in Warren, R. I., June 21, 1824. On his mother's side he is of Huguenot origin, while his ancestors on the father's side were among the Welsh emigrants who founded one of the earliest Baptist churches on the American continent, the Rev. Samuel Luther being the second pastor of the Swansea Baptist church. He graduated at Brown University in 1847. Among his classmates were Prof. G. P. Fisher, of Yale College; Dr. J. P. Boyce, of the Southern Baptist Theological Seminary; R. A. Guild, LL.D., of Providence; and Benjamin Thomas, a missionary to Burmah. He graduated at Newton Theological Seminary in 1850; taught three years in Georgia before ordination; was pastor of Blackswamp and Old Pendleton churches, S. C., 1854-58; president of Young Ladies' Seminary in Kansas City, Mo., 1858-61; pastor of Miami church during the war, 1861-65; of Palmyra

church, 1865-68; established *The Central Baptist* in St. Louis, Mo., in 1866, and edited it for nine and a half years; pastor of Fee Fee church in St. Louis Co., Mo., the oldest Protestant church west of the Mississippi; pastor of Second Baptist church, Galveston, Texas, one year, ending August, 1878; now president of Baylor Female College, Independence, Texas. His training under Wayland, Sears, and Hackett, his association with Sherwood and Campbell, of Georgia, Johnson and the elder Manly, of South Carolina, have fitted him for extended usefulness. The journals of Louisville and Boston speak of him as a fine rhetorical scholar, a thorough theologian, and an accomplished editor. William Jewell College conferred on him the de-



JOHN HILL LUTHER, D.D.

gree of D.D. He is also a member of the Phi Beta Kappa Society. He is in the prime of his powers.

Luther, Rev. Robert M., was born in Philadelphia, Pa., in 1842. At the age of fifteen he united with the Chambers Presbyterian church, in Philadelphia. For more than two years he continued his connection with this body, and pursued preparatory studies with a view to entering the Christian ministry. In August, 1859, through witnessing a baptism in the Tabernacle church, Philadelphia, administered by Rev. W. T. Brantly, D.D., he was led to be baptized according to the requirements of the Scriptures.

This course involved a temporary separation from his relatives, and gave him a practical experience of the blessedness of putting his whole trust in the Lord, which determined to some extent his after-course.

He was licensed to preach by the Nicetown church of Philadelphia in 1860, and after completing his studies at Princeton, N. J., was ordained April 4, 1864, by a council called by the Nicetown church. About a year previous to this time he had decided to enter the foreign mission field. In May, 1864, having recently married Calista, only daughter of Rev. Dr. J. H. Vinton, our sainted missionary to the Karens, Mr. Luther and his wife sailed for Burmah, and having joined the Rangoon mission to the Karens, they began there the work of educating the future preachers and teachers of the mission. Mr. Luther was chosen president of the Pegu High and Normal School. The mathematical department was committed to Mrs. Luther. The theological class numbered usually about 25 members, and was conducted entirely by Mr. Luther. The vacation of four months was spent in jungle work and in conducting a series of evangelistic labors among the heathen. Having studied medicine, much of the influence attained over the heathen communities was due to Mr. Luther's medical skill, and thus by a combination of labors he and his faithful wife were enabled to do good service for Christ and the church. They were not appointed by any society, preferring to labor independently, and upon the work of the Rangoon mission they expended their entire property. Excessive labor and exposure ruined Mr. Luther's health, and he was carried on board ship in January, 1870, and supposed to be at the point of death. The voyage, however, and the unwearied care of his devoted companion, saved his life, and he landed, after more than six years' absence, in July, 1870, upon his native shores.

He has since been actively engaged in the work of the ministry in this country. He served the Fifth Baptist church of Philadelphia for seven months as stated supply, during which period about 100 were led to Christ, principally from the Sabbath-school. Needing a colder climate in order to control the frequent attacks of the malarial disease contracted in the Burmese jungles, he accepted a call to Bennington, Vt., where he remained for more than nine years, having a very successful pastorate. He resigned his charge at the request of the Executive Committee of the American Baptist Missionary Union, at the same time declining a call from the church at Waltham, Mass., to accept the position of district secretary of the Missionary Union for the Southern District. He entered upon his labors Oct. 1, 1880.

Lyndon, Gov. Jonas, was born in Newport, R. I., March 10, 1704. His relatives were among the honored and respected citizens of his birthplace, and he received in early life a good education. At the age of twenty-six he was chosen clerk of the lower house of the General Assembly,

and of the Superior Court of the county of Newport, which offices he held for many years, discharging his duties with great fidelity. The year 1758 is memorable in Rhode Island history, it being the year in which commenced an exciting struggle for the governorship between the friends of Samuel Ward and Stephen Hopkins. Strife raged with great violence until, as we are told, "such was the heart-burning hostility of the belligerent parties as very greatly to impair the enjoyment of domestic tranquillity and interrupt the hospitalities of social life." Success and defeat at different times fell to the lot of the rival candidates, and for ten years the State was the scene of bitter animosity. At last the parties interested seem to have been aware that the time had come to put an end to the quarrel, and amicable arrangements were made for the election of a governor, both Mr. Ward and Mr. Hopkins stepping aside to give place for the introduction of a new name. It is an indication of the esteem in which Jonas Lyndon was held by his fellow-citizens that he was at once selected as a candidate to fill the most important position in the State, and chosen by them to occupy the gubernatorial chair, his term of service commencing May 1, 1768. Gov. Lyndon came into office at a time of great interest in the colonies. Signs of growing hostility to the arbitrary measures of the British government were exhibiting themselves on all hands. In Rhode Island, where there was the declaration of sincere loyalty to the crown, there was no hesitancy in giving utterance to an earnest protest against the infringement of the rights of the citizens. In Bartlett's "Records of the Colony of Rhode Island" we find a lengthy correspondence between Gov. Lyndon and the Earl of Hillsborough touching matters in which the citizens of Rhode Island felt the deepest interest, and a letter also which the governor wrote to the king. In the letter, after giving expression to the most loyal affection for "His Most Excellent Majesty," Gov. Lyndon and the "Company of the English Colony of Rhode Island and Providence Plantations in New England in General Assembly convened, beg leave with great humility to lay before your majesty a representation of our grievances, and to offer our humble supplications for redress." After alluding to the close ties which unite them to the mother-country, and briefly rehearsing the history of the events which led to the establishment of the New England colonies, and dwelling with emphasis on the rights and immunities guaranteed to Rhode Island by the charter of King Charles II., especially the "exclusive right of giving and granting their own money by themselves or by their representatives," the letter of Gov. Lyndon goes on to say, "It is with the greatest concern and grief that your majesty's loyal subjects

in this colony find their property given and granted by your majesty's Parliament without their consent. Although we have the highest veneration for that most august body, to whom we cheerfully and readily submit, as to the supreme legislature of the whole empire, in all things consistent with the first and most fundamental rights of nature, yet we humbly conceive that the late acts of Parliament imposing duties and taxes upon your majesty's subjects in America, not for the regulation of commerce merely, but for the express purpose of raising a revenue, thereby giving and granting the property of the Americans, without their consent, to be an infringement of those rights and privileges derived to us from nature, and from the British constitution, and conformed by our charter, and the uninterrupted enjoyment of them for more than a century past." This letter, expressive of the sentiments of the General Assembly of Rhode Island, and signed by its patriotic governor, was accompanied with two others to the Earl of Hillsborough, in which the same views were presented. The three communications were sent to Joseph Sherwood, Esq., the agent of the colony in London, to whom the governor wrote, "By these you will know the sentiments of the General Assembly upon the late acts of Parliament for raising a revenue upon the free inhabitants of the colonies without their consent. They look upon them as incompatible with their rights, and with their existence as a free people; and they have no doubt but that you will exert your utmost endeavors to obtain a repeal of these acts." Those letters to the king and the Earl of Hillsborough produced no change in the policy of the British Parliament. Mr. Sherwood in communicating the circumstances that he had delivered the documents forwarded to his care, writes, "We learned yesterday from one of his majesty's ministers that the legislature is determined not to repeal those acts for the present, but to enforce the execution of them; yet such enforcement is intended to be executed with lenity and mildness if it can; but at all events the execution of those acts will at present be enforced, according to the best information we can get."

The administration of Gov. Lyndon continued but for one year, from May 1, 1768, to May 1, 1769. His declination for another term seems to have been a voluntary act on his part. It may be that he saw that difficulties and dangers were gathering around the colony, and he shrank from the grave responsibilities which might fall upon him as the chief magistrate of the State. His habits of life rather fitted him for the quiet clerical pursuits in which he had so long been engaged. The Hon. J. R. Bartlett speaks of him as "of an amiable and something of a literary character; he

had been many years clerk of the Court of Common Pleas for the county of Newport, which place he held undisturbed by either party. He was of mild and inoffensive manners; moderate in politics, as well as in his general deportment. He held the place of governor only one year, when, by his own consent, he left the gubernatorial chair to resume his former office of clerk of the Common Pleas, which place he held until his death."

Although not a communicant, Gov. Lyndon was a warm friend and supporter of the First Baptist church of Newport, and a constant attendant on its worship. In conjunction with another person, Hezekiah Carpenter, he gave the lot on which the church edifice stands, and also a parsonage, which stood on the lot on which the "Perry House" was subsequently built. Upon the occupancy of Newport by the British he removed to Warren, R. I., where he died of smallpox, March 30, 1778.

Lynn, Rev. Benjamin, "the Daniel Boone of the Kentucky pulpit," is known only as the hunter-preacher of Southern Kentucky. The earliest account we have of him is that he was a wandering hunter in the Green River Valley before its settlement. As soon as a few people had settled in stockade forts along the river to which he had given his name, he formed No-Lynn (now called South Fork) church of Separate Baptists, in 1782, according to tradition, in what is now La Rue County. Three years after he gathered Pottingess Creek church, in Nelson County, and a little later Levelwoods church, in La Rue County. His name is connected with the traditions and, in some cases, with the earliest records of the oldest churches located in Southern Kentucky, near the Tennessee line. His name is preserved in No-Lynn (now written Nolin) River, *Lynn* Camp Creek, *Nolin* church, *Lynn* Association, and other localities and religious bodies.

Lyon, Rev. Albert Jonathan, was born in Sturbridge, Mass., July 11, 1848. When he was ten years of age his family removed to Newport, Minn. He was prepared for college by Rev. Dr. Drury. While pursuing his studies he became a Christian, and was baptized by his father, Rev. A. S. Lyon, in June, 1863. One year of his university course was spent in Shurtleff, and the last three in Rochester University, where he graduated in 1871. He entered the Rochester Theological Seminary to prepare for the ministry, and decided to offer himself as a missionary. He sailed from New York Oct. 24, 1877, and arrived at Rangoon December 27. He reached Bhamo Feb. 13, 1878. He was soon attacked by a fever, and died March 15. Thus, on the threshold of life a promising young missionary was cut off. His loss was deeply felt by his companions in Christian labor.

M.

MacArthur, Robert Stuart, D.D., was born at Dalesville, Quebec, Canada, July 31, 1841. His parents came from the Highlands of Scotland to Canada. His father is a Presbyterian, but his



ROBERT STUART MACARTHUR, D.D.

mother and other members of the family are Baptists. He was converted at the age of thirteen, and baptized at Dalesville. He was zealous as a church member, and at eighteen began to hold religious meetings and address the people. He prepared for college at the Canadian Literary Institute at Woodstock, Canada; was graduated at the University of Rochester in 1867, taking in the course the Sophomore prize for declamation, and the gold medal for the best written and delivered oration at graduation. He was licensed to preach Sept. 25, 1868; was graduated in the theological seminary at Rochester in 1870. While in the seminary he preached on Sunday evenings at Lake Avenue chapel, which resulted in many conversions and the organization of a church now flourishing.

In June, 1870, he accepted the call of the Calvary Baptist church, on Twenty-third Street, New York, where he has since labored with marked ability and success. He is now one of the leading ministers in that city.

Macgowan, Rev. John, was born in Edinburgh, Scotland, about 1726. He was converted among the Wesleyan Methodists, and by them ordained to the ministry. Discovering the unscriptural character of Arminianism, he left the Methodists and united with the Congregationalists; light continuing to increase upon him, he followed the Saviour in immersion. In July, 1767, he was ordained pastor of the Devonshire Square church, London. He continued in this office till his death, which occurred Nov. 25, 1780.

Mr. Macgowan had a powerful imagination, a clear intellect, and a heart full of love to Jesus.

As an author, he became well known beyond the limits of his own denomination. His "Dialogues of Devils" has passed through a number of editions, and its pages are well known on both sides of the Atlantic; this book deserves a place in the library of every Christian. His other books are "The Shaver, or Priestcraft Defended; a sermon, occasioned by the expulsion of six young gentlemen from the University of Oxford for praying, reading, and expounding the Scriptures; humbly dedicated to Mr. Vice-Chancellor and the Heads of Houses;" "Sermons on the Book of Ruth;" "The Arian and Socinian Monitor."

Mackenzie, Hon. Alexander, ex-prime minister of the Dominion of Canada, was born Jan. 28, 1822, in Logierait, Perthshire, Scotland. In his boyhood he attended the public schools of Moulin, Dunkeld, and Perth; but at the age of fourteen the death of his father made it necessary for him to engage in industrial pursuits. He learned the business of an architect and builder, which he followed for a time in the neighborhood of Irvine, on the coast of Ayrshire. During his stay there he became the subject of saving grace, and united with the Baptist church in Irvine, then under the pastoral care of the late Dr. Leechman. In 1842 he emigrated to Canada, and settled in Sarnia, on the St. Clair River, where he commenced business as a contractor, meeting with well-merited success. This was a period of great political excitement in the Canadian colony, on the subject of Responsible Government. The masses of the people, in opposition to the ruling faction, demanded that public affairs should no longer be managed under the irresponsible control of Downing Street nominees, but that Cabinet ministers should have seats in the Canadian Legislature, and be responsible to the Parliament of Canada for every executive act.

The contest was long and bitter; but at a general election, in 1848, the Reformers were completely victorious, and popular government became firmly established. It was not possible for a man



HON. ALEXANDER MACKENZIE.

of Mr. Mackenzie's strong political convictions and sympathies to stand idly by when such a struggle was in progress. Very shortly after his arrival in the country he espoused the cause of the people, and was soon recognized as one of its most earnest and fearless advocates. In process of time he became the acknowledged editor of the *Lambton Shield*, a Liberal paper, which he conducted for several years in Sarnia with distinguished ability. He was first elected to Parliament in June, 1861, as member for the county of Lambton, of which Sarnia is the county town, and at every succeeding election he has been returned for the same constituency. From the beginning of his parliamentary career he has taken a prominent part in the councils of the nation. He contributed very largely to the success of the scheme of British American confederation, which was accomplished in 1865. In the fall of that year he was offered a seat in the Federal Cabinet, which he declined because he could not approve the commercial policy of the government. In 1871 he was elected to the local Legislature of Ontario, as representative of West Middlesex, and soon after became a member of the Provincial Administration. But finding it inexpedient for a member of the Federal Parliament to busy himself with local legislation, he resigned both seat and office in 1872, and has since given

his undivided attention to the politics of the Dominion. Soon after this he became the recognized leader of the Liberal party, and in 1873 he was made prime minister of Canada. For five years he discharged the duties of this exalted position with rare wisdom and fidelity, laying the country of his adoption under a debt of gratitude, which history will not fail to record. In 1875-76 he visited Great Britain, where he was warmly welcomed by Queen Victoria and the leading statesmen of the empire. In Scotland his visit was a series of ovations, men of all ranks and parties uniting to do him honor. He received the "freedom" of several Scotch burghs, and many other marks of popular appreciation; but the order of knighthood, tendered him by her majesty in recognition of his distinguished public services, he felt himself obliged to decline.

Mr. Mackenzie is a man of superior mental culture and of great intellectual power. In private life he manifests the most kindly disposition, without the slightest ostentation or assumption. He is (1881) a member of the Jarvis Street Baptist church, Toronto, Ontario, a trustee of the Toronto Baptist College, and a warm friend to the work of the denomination generally.

Maclaren, Alexander, D.D., was born in Glasgow, Scotland, in 1825. His father was for many years a pastor of the Scotch Baptist church in that city, and was held in high reputation by his brethren as an expositor of the divine Word. On his father's removal to Australia, he attended the ministry of Dr. James Paterson, for forty-six years pastor of the Hope Street Baptist church in Glasgow, and was baptized on May 7, 1840. When not much more than sixteen years of age he was entered at Stepney College, London, as a student for the ministry. He made thorough and honorable progress in all the studies of that seminary, and at the close of the course took the B.A. degree at the London University, with the prize for proficiency in the Hebrew and Greek Scriptures. His first settlement was at Portland chapel, Southampton, where a notable minister, Rev. John Pulsford, had preached for a few years, and a very mixed congregation had been gathered. At the time of Mr. Maclaren's settlement the attendance was small, and for some years few, if any, signs of progress appeared. The young minister was for a time uncertain whether his ministry should be continued, but he persevered in his course, making for himself the reputation of an original and reverent thinker. His peculiar treatment of sacred themes in the pulpit, and his unclerical attire, led some of his neighbors to think he was heterodox. But Mr. Maclaren lived down all suspicion of heterodoxy, and it became evident to all that the town possessed in the young Baptist pastor a public teacher of great gifts. The church

was filled, and ultimately crowded. In 1858 he was induced to remove to Manchester, to become pastor of a church founded on similar principles of organization to that at Southampton. Since that time his fame as a preacher and writer has steadily risen. The great mercantile city cherishes his name as one of her choice possessions, while the literary and theological world esteems Dr. Maclaren one of the foremost preachers of the age. By the denomination he is regarded as a tower of strength; his attachment to the distinctive tenets of the body being known to all. He filled the chair of the Baptist Union in 1875, and is a zealous promoter of the missions and other denominational enterprises. He is in great request as a lecturer, but for the most part he gives himself to pulpit and pastoral work. A very large edifice recently built is already too small to accommodate the congregation, and the church is the centre of evangelistic activity. Several editions of his sermons have been published on both sides of the Atlantic. He has also written a little book on Italy, which attracted favorable notice. The Edinburgh University gracefully tendered him the degree of D.D. in 1878, in recognition of his distinguished ability as a theologian and a preacher.

Maclay, Archibald, D.D., was born in Killearn, Scotland, May 14, 1778, and died in New



ARCHIBALD MACLAY, D.D.

York, May 2, 1860. The family removed to Glasgow, where he formed the acquaintance of the learned Christian philanthropist, Robert Haldane. To him he made known his wish to prepare for the min-

istry, and Mr. Haldane gave him the means to procure an education. In 1802 he commenced preaching as a Congregationalist at Kirkealdy, in Fifeshire. In 1804 he was appointed a missionary to the East Indies, but the British government interfered and the project was abandoned. Then, through the advice of Mr. Haldane, he sailed for New York; commenced preaching in Rose Street, and soon organized a Congregational church. Three years later his investigations and convictions led him to unite with the Baptists, and the majority of his church in Rose Street followed him.

A Baptist church, now known as the Tabernacle church, was organized, of which he remained pastor until 1837, when he resigned, to become the general agent of the American and Foreign Bible Society. He labored with great success in this work for thirteen years, traveling over all parts of the United States and the British provinces. The Bible Translation Society of England was one of the results of his labors. In 1850 he assisted in organizing, and became the general agent of the American Bible Union, whose main object was the revision of the English Bible. Becoming dissatisfied with its management, he withdrew from it in 1856, and published his reasons for so doing.

One of his addresses in favor of faithful translations was issued in several languages, and more than a hundred thousand copies of it circulated. He was a superior preacher, an able writer, and a successful minister.

Maclay, Hon. William B., son of Archibald Maclay, D.D., was born in New York in 1812. After four years at the University of New York he was graduated with the highest honors of his class in 1836, the valedictory being awarded to him by the faculty. He was immediately elected a member of the council of the university, which position he still holds. He was elected to the Legislature of New York in 1840, 1841, and 1842. He is known as the author of bills which passed the Legislature which greatly improved the facilities of the higher courts in their work, and lessened the expenses of litigation. In 1842 he drafted a bill, which became a law, establishing the present system of public schools of New York, of which he has the honor of being the founder. Mr. Maclay has been five times elected a representative in Congress from his city. With great credit he served on the Committee of Ways and Means, on the Committee on Naval Affairs, and on other important committees. He was prominent in securing a reduction of letter postage, and published his views in *Hunt's Merchants' Magazine*. He had the faculty of stating his opinions on all public questions with clearness and force, and therefore carried his points in State and national legislation. It is admitted by statesmen that he has given the clearest account of our title

to Oregon of any man, and put that matter beyond dispute. Since his retirement from Congress he has held no office except that of commissioner of the New York and Brooklyn Bridge Company. He is a member and supporter of the Madison Avenue Baptist congregation.

Maclay, William W., a grandson of Rev. Dr. Archibald Maclay, was born in the city of New York, March 27, 1845. He was graduated from the U. S. Naval Academy in 1863, and was immediately commissioned ensign in the navy. For gallant conduct he was promoted to the grade of master in 1865. He served with Admiral Porter in both bombardments of Fort Fisher, in 1864 and 1865. In 1867 he was commissioned lieutenant, and in 1868 was again promoted, to lieutenant-commander. In the same year he was made fleet-lieutenant and acting fleet-captain in the U. S. Asiatic Squadron. Again, in 1868, he was appointed instructor of mathematics in the Naval Academy at Annapolis. In 1870 he was elected corresponding member of the U. S. Geographical Society, and was awarded the gold medal by the society on practical engineering, and was then appointed an engineer of the dock commission of the city of New York, which position he still holds. His rapid promotion was the result of his peculiar fitness and ability for the service assigned him. His essay was published in a pamphlet of over fifty pages in the "Transactions of the American Society of Civil Engineers," and shows great industry and remarkable talent in that field of labor.

Macon, Hon. Nathaniel, was born in Warren Co., N. C. He was a soldier of the Revolution, and a member of the U. S. Congress for thirty-six years; whom John Randolph, his life-long friend, remembered in his will, describing him as "the wisest man I ever knew;" and whom Jefferson characterized as "the last of the Romans." He was a great reader of the Bible and a staunch Baptist, because the New Testament made him one. While in college at Princeton, N. J., nigh the then seat of war, in 1777, he enlisted in the Continental army for a short term. When the emergency passed he studied law, but when the seat of war was transferred south he again enlisted. Refusing a commission, he served as a private; was at the fall of Charleston and the defeat at Camden, S. C.; retreated with Greene before Cornwallis in Virginia, but saw his surrender at Yorktown; retired from the army only when the preliminary treaty of peace was signed in 1782, and refused all pay during his service and a pension after the war. His ability and integrity led to his choice, while a youth and in the army, in 1780, as a State senator, where he served till 1785. He opposed the payment of the depreciated State currency except at its market value, on the

ground that speculators from covetousness had robbed the soldiers in their need. From 1787 to 1789 he opposed the adoption of the U. S. Constitution as giving a power liable to be abused to the oppression of the people. In 1791 he entered the U. S. Congress; was a member of the lower house till 1815, and Speaker from 1801 to 1806, and was then in the U. S. Senate from 1816 to 1828, serving as president *pro tem.* from 1825 to 1827. He steadily declined cabinet positions, twice refusing Jefferson's efforts to secure his services as postmaster-general, and remonstrating when, in 1824, Virginia cast her twenty-four electoral votes for him as Vice-President. In Congress, as in his State, he opposed speculators in the Continental currency. He supported the second war with Great Britain only on the ground that defensive, not offensive, war was justifiable. He voted for the embargo, but against privateering, the increase of the navy, and the building of forts, except for home defense. From the conviction that true philanthropy, as well as patriotism, could not be mercenary, he voted in 1795 against a grant of lands to the Count de Grasse, and in 1824 to the Marquis de La Fayette. When his principles triumphed in the election of Gen. Jackson, he felt that he could withdraw from national affairs. During his long public life, the sagacity as well as integrity of Mr. Macon won the esteem of all parties. Called in 1835 to preside in the convention that revised the constitution of North Carolina, his marked consistency again appeared. He opposed the "freehold" qualification of voters because it fostered a landed aristocracy. An avowed and devout Christian believer, he opposed all religious tests from official candidates, since the conscientious doubter was more reliable than an unscrupulous taker of an oath. The last public position held by Mr. Macon was that of Presidential elector in 1836, when Mr. Van Buren was chosen. To a friend who blamed his independent course, he explained in these memorable words, under date Warren Co., N. C., Oct. 6, 1836, "I think better of the people than most men. I have tried them in every way, and never found them wanting." He was taken sick only a few hours before his death. He had ordered a plain wooden coffin, and had directed that he should be buried on a rocky knoll, where the plow could never find soil to tear, and that a heap of loose stones only should mark his grave. The only memoir of his life, that of Edward R. Cotton, Baltimore, 1840, is out of print. He died June 29, 1837. The *Democratic Review* for October, 1837, Washington, D. C., thus opens its notice: "There is no man in the history of this country who is destined to a higher or a more perpetual fame than Nathaniel Macon of North Carolina." The pupils of Dr. Wayland will imagine his ethical views echoed as by telephone from

Rhode Island to North Carolina. The line of Christian heroes is not broken in this New World.

Madison University, Hamilton, N. Y., overlooks a village of rare beauty and healthfulness. It is near the geographical centre of the State, and near the centre of a new net-work of railways, which give easy communication with every part of the State. In all of its forms it is sixty years old; was opened as a school in 1820; organized as a seminary, college, and academy in 1834; chartered as a university in 1846. As a university, it at once appropriated the patronage, organism, faculty, classes, alumni, and what of property and other resources there then were in the Hamilton Literary and Theological Institution, and thus were united the vigor of a young life with the strength and prestige of the old.

Early patronage was wide-spread,—drawn not from New York only, but from Vermont, Massachusetts, Connecticut, New Jersey, Pennsylvania, Ohio, and Michigan. The body that founded it was at the time energetic and diffusive. It looked to this school with great hope, and on it concentrated its best offerings and fervent prayers. The school was strictly indigenous, springing up from the smallest of beginnings, brought from no foreign land, borrowing its plan from no existing institution. It grew under the pressure of an outward need and the workings of an inward zeal, and became the expression of a denominational sentiment. Free in its blessings to all, it yet acknowledged its chief allegiance to those representative Baptists who founded it.

The times that gave birth to this enterprise were eventful. The second war with England had closed with the Treaty of Ghent, Dec. 24, 1814, and English domination in the colonies had ceased. The country was stimulated by a new sense of freedom, and the American idea of independence and undisputed sovereignty in the Western World was for the first time having full scope. Emigration, with a fuller tide, was flowing west of the Hudson, and carrying New England arts, manners, education, religion, and thrift over this State, and through it into the Western States.

One of these tides moved down the beautiful valley of the Chenango, and towns, villages, schools, and churches sprung up in the valley and on the hill. Baptists had no college in the State of New York, nor had they any schools for common education or for the education of the ministry. But no Convention was called, no general concert of action, no resolutions passed determining when, where, or how. Almost unconsciously a seed was dropped, a prayer was offered,—

"Sink, little seed, in the earth's black mould,
Sink in your grave so wet and so cold;
Earth I throw over you, darkness must cover you,"—

and the seed germinated and grew, almost unobserved, but vigorously.

In 1817 thirteen men met. They gave one dollar each, and these thirteen dollars were the beginning of the endowment. Soon Dr. Baldwin, of Boston, and thirty others gave 238 volumes, and this was the beginning of the library. A room was given in the chamber, and this was the beginning of the college buildings. Two students came in poverty,—Wade and Kincaid,—and these were the beginning of generations of students. True, such beginnings did not seem auspicious. But faith gave them superhuman energy. This energy had push, and this again, vitalized by the idea that Baptists must have an institution that furnished a complete education, gave unexpected development and growth.

The alumni, most of whom have graduated from some one of the courses,—academical, scientific, collegiate, or theological,—number about 2700. The first two students, Rev. Jonathan Wade, D.D., and Rev. Eugenio Kincaid, D.D., and 80 others, went out as foreign missionaries; 21 are counted as presidents of colleges; 88, professors and principals; 63, authors, legislators, and Congressmen. The alumni are found in all the professions, but the largest number are ministers of the gospel; 130 have been honored with the Doctorate from different colleges and universities, and these alumni are found in every quarter of the globe as true representative men. The three schools have graduated about as follows: from the theological seminary, 700; from the college or university, 830; from the academy or grammar school, 1200.

The annual average of students in attendance is about as follows: in the theological seminary, 35; in the college or university, 102; in Colgate Academy, 100. Ladies not counted in. The first class that took the full college course of four years, and graduated in 1836, numbered 26, 9 of whom are still alive, and 8 of these now living have been honored with the Doctorate. This class entered about fifty years ago.

If you inquire after the faculty that has taught this large body of students, you will find that many are gone,—Rev. Nathaniel Kendrick, D.D., Prof. Daniel Hascall, Prof. Seth S. Whitman, Prof. Joel S. Bacon, D.D., Rev. George W. Eaton, D.D., LL.D., Stephen W. Taylor, LL.D., Rev. John S. Maginnis, D.D., John H. Raymond, LL.D., Rev. Edmund Turney, D.D., Prof. John F. Richardson, Ph.D., Rev. David Weston, D.D., Rev. Barnas Sears, D.D.

The following have resigned: Rev. Thomas J. Conant, D.D., Rev. Asahel C. Kendrick, D.D., William Mather, M.D., Rev. George R. Bliss, D.D., Rev. Albert N. Arnold, D.D., Rev. Prof. Ezra S. Gallup, Prof. Wm. I. Knapp, Prof. Edward Judson, Prof. A. S. Bickmore, Ph.D.

EAST COLLEGE.

WEST COLLEGE.

ALFRED HALL.



MADISON UNIVERSITY, HAMILTON, N. Y.

The following are the present faculty: Rev. E. Dodge, D.D., LL.D., Professor of Metaphysics and Theology and Præses; Rev. P. B. Spear, D.D., Professor of Hebrew and Latin Emeritus; Rev. A. M. Beebe, D.D., Professor of Logic and Homiletics; Rev. H. Harvey, D.D., Professor of New Testament Exegesis and Pastoral Theology; L. M. Osborn, LL.D., Professor of Natural Sciences; N. L. Andrews, Ph.D., Professor of Greek Language and Literature; J. J. Lewis, A.M., Professor of History, Literature, and Oratory; J. M. Taylor, A.M., Professor of Mathematics; O. Howes, A.M., Professor of Latin and Modern Languages; Rev. W. H. Maynard, D.D., Professor of Moral Philosophy and Ecclesiastical History; Rev. W. R. Brooks, D.D., Lecturer on Natural History; Rev. S. Burnham, A.M., Professor of Hebrew and Old Testament Exegesis; Rev. F. W. Towle, A.M., Professor of Greek Language and Principal of the Colgate Academy; E. P. Sisson, B.P., Professor of Mathematics; J. W. Ford, A.M., Professor of Latin Language; Geo. H. Coffin, Professor of English and Natural Sciences.

The four Presidents.—There have been four presidents. Dr. Nathaniel Kendrick, the first, died Sept. 11, 1848, from a fall and lesion of the spine, being seventy-two years old. He was elected in 1836, but was virtually president during the twenty-eight years of his connection with the institution. He was tall, six feet four, well proportioned, of large brain, lofty forehead, and benevolent expression. He was easily *primus inter pares*, and, of natural right, presided everywhere. His influence was as far-reaching as his name. He had a clear voice, an earnest look, and was truly eloquent. He is well described by B. F. Taylor, the "Jubilee" poet,—

"I see Kendrick's grand form towering up like a king's,
I hear accents at first like the waving of wings;
Now he warms with his theme into true welding weather,
And the word and the blow are delivered together.
The thought and the thinker are all in a glow,
The glasses he whirls from his dome of a brow.
His words that were halting grow freer and bolder,
And he strikes for the truth straight out from the shoulder.
It is Gabriel's trumpet and Gideon's sword,
'Tis the pillar of fire and the breath of the Lord;
It is crash after crash with the tables of stone,
'Tis the thrill of the thunder, the dread of the throne.
Then softer and sweeter his cadences grow;
It was Sinai before, it is Calvary now."

Standing by Dr. Kendrick is Rev. Prof. Daniel Hascall, who came to Hamilton in 1812, and settled as the pastor of the Baptist church. To him is accredited the original idea of a seminary in Hamilton. Dr. Kendrick, in 1816, became pastor of the church at Eaton. These two men supplemented each other, and harmonized in every good work. In 1820, when the "school" was opened, Hascall became Professor of Languages, and Ken-

drick of Theology. Hascall continued eighteen years and resigned. Kendrick remained till his death.

Around these men rallied other stalwart men, pioneers in the forest, in the churches, and in great enterprises,—Hon. Jonathan Olmsted, Judge Samuel Payne, Deacon William Colgate, Hon. Seneca B. Burchard, Judge James Edmunds, and others,—men ready at all times for great sacrifices and great achievements.

In 1851, Prof. Stephen W. Taylor, LL.D., was elected second president. He was graduated at Hamilton College; had made teaching his life-work; had been from 1834 to 1836 professor or principal of the academy at this institution; had in the mean time founded the university at Lewisburg, Pa., and, after the settlement of the question of removal, returned to Hamilton. He was of the English type, square, strong built, methodical, firm of purpose, a good organizer, and strong executive officer. He was connected with the university in different departments of instruction for eighteen years, and left his mark on its history. He died of disease of the spine, Jan. 7, 1856, at the age of sixty-five.

In 1856, Rev. George W. Eaton, D.D., LL.D., was elected the third president. In mind and body he was cast in a large mould. His features symmetrical, movements graceful, sympathies large, of good nature, in satire powerful, his language felicitous. He was a natural orator. In memory, imagination, and description he was masterly. A scene once before him, he could reproduce with all the freshness and vividness of the reality. His religious emotions and convictions were strong, and constituted the underlying current of his life. He was connected with the university in different capacities—as Professor of Mathematics, of History, of Philosophy, of Theology, and as president—for forty years, and died Aug. 3, 1872, at sixty-eight years of age.

The fourth president is Rev. Ebenezer Dodge, D.D., LL.D., elected in 1868. He has been connected with the university twenty-seven years as Professor of the Evidences of Christianity, of Metaphysics, of Biblical Interpretation, of Theology, and as president. He was graduated from Brown University and Newton Theological Seminary, and has earned a reputation as scholar, teacher, and author that places him among the best thinkers of the age.

The present faculty are well known among the educators of our country. Some who have left us deserve mention. Dr. Barnas Sears, the secretary of the Peabody Fund and former president of Brown; Dr. Thomas J. Conant, a well-known exegete and translator; Dr. A. C. Kendrick, a Greek scholar and author, have helped to make this uni-

versity. Then the writer's room-mate and class-mate and colleagues in the faculty, Dr. John H. Raymond and Prof. J. F. Richardson, the one president of Vassar and the other Professor of Latin in Rochester, now both departed, have been free to acknowledge their indebtedness chiefly to this university for their success in life's work, and to accept the credit in turn given for their hand in this enterprise. What the university has done for them it can do for all the loyal.

Financial Condition.—The finances of themselves would make a history, for these are the rock-bottom on which human endeavor builds. It should be noticed that since 1846 two corporations have a hand in this enterprise. The Baptist Education Society for twenty-seven years had the sole responsibility and management. For the last thirty-three years the Madison University has had the same in all except the nomination of theological professors and the support of needy young men for the ministry. All the salaries and running expenses of these three schools fall upon the Madison University. The annual income needed for this corporation is now about \$40,000, the salaries alone being \$30,000.

It were vain to attempt a history of the night and day struggles, of men who have had to dig a channel and create a depth of current sufficient to float this great enterprise. It were as easy to tell of the hidden forces of nature which underlie all her operations. Only results are known or seen.

When the university was chartered it had no property. It had none in 1850 on the adjustment of the removal controversy. It had only about \$52,000 in 1864 when the war closed. Without a hired agency, the most quiet and energetic measures were prosecuted to fill the treasury. The old policy of borrowing and paying was set aside, and the university put upon the most rigid cash system. For seventeen years, without debt or outside assistance, except from liberal donors, the university has each year balanced its accounts, drawing nothing from endowment funds. No pledges were counted or even reported till they were turned into cash or its equivalent. The progress has not been rapid, but of steady growth. In round numbers: in 1864, \$62,000; in 1865, \$121,000; in 1868, \$177,000; in 1870, \$255,000; in 1874, \$304,000; in 1876, \$405,000; in 1880, \$430,000, for endowment without debt.

Then the unproductive property, buildings, grounds, library, museum, apparatus, president's house, which have come of gifts within the last sixteen years, amount to \$120,000 more, making the whole sum raised since the war \$550,000. These figures are independent of the Education Society's accounts of scholarships, beneficiaries, and agencies. Deacon Alva Pierce has been treas-

urer of the Baptist Educational Society of New York for the last forty-three years, and P. B. Spear treasurer of Madison University for the last seventeen years.

This university has acted directly and indirectly on the schools and systems of instruction in our country to stimulate the standard for higher attainments. It has acted on its own denomination to lift it to a higher plane of moral power. It has given origin to three other universities of similar type, and has co-operated with like institutions to mould the national mind and to give Americans an enviable name among the nations of the earth.

To the above account of the financial prosperity must be added a gift of \$50,000, one-half to go to Colgate Academy, given at Commencement in 1880 by Mr. James B. Colgate, of New York, as a thank-offering for his rescue at sea in the winter of 1879–80. See also articles HAMILTON THEOLOGICAL SEMINARY, COLGATE ACADEMY, and the biographical articles of persons alluded to in this sketch. For a full history, see also the historical discourse of President Eaton in Jubilee volume, or "First Half-Century of Madison University."

Magazine, Massachusetts Baptist Missionary, has the honor of being the first periodical publication by the Baptists of this country. It was established by the Massachusetts Baptist Missionary Society in September, 1803. The society was organized somewhat more than a year before its executive officers announced a periodical which was felt to be necessary as a medium of communication with the churches, to awaken interest in the cause of missions, and to give publicity to the reports and letters of the missionaries in their employ in different sections of the country. Only two numbers, of thirty-two pages each, were issued the first year, and two the second year. The twelfth number of the volume was published Jan. 1, 1808. The second volume was completed in the next two years. The issues were somewhat irregular until a new series was commenced in 1817, the numbers being issued in alternate months till the close of 1824. Since that time it has been published each month down to the present time. The area of its operations was enlarged in 1826, after the removal of the Foreign Mission Board to Boston, and it became the organ of the Triennial Convention, and when the Missionary Union was formed it held the same relation to the new society. Until the close of 1835 the contents of the magazine were of quite a miscellaneous character, being largely biographies of distinguished ministers and laymen, not always Baptists, but persons of note in the other denominations, essays on literary subjects, reviews, letters, journals, etc. From the commencement of 1836 down to this date it is devoted to the publication of articles bearing directly or indirectly on the

cause of foreign missions. As the organ of communication between the missionaries and the churches it has rendered invaluable service to the noble cause which it advocates. It is not easy for us to appreciate the eagerness with which in thousands of Baptist families the letters and journals of Boardman and Judson, in the earlier history of foreign missions, and those of Wade and Kincaid, and Dean and Bixby, and very many others in later times, have been read, and what an impulse has been given by their perusal to the great work of evangelizing the nations of the earth. Steady improvement in the magazine has been the aim of its editors. It may safely be said to take a high rank among the class of publications of which it is so good a representative, comparing favorably with the organ of the American Board of Commissioners for Foreign Missions, the *Missionary Herald*.

Magazine, The Baptist.—Our English brethren were occasionally troubled by their relations with *The Evangelical Magazine*. The profits of that publication were to be divided among the widows of Congregational and Baptist ministers. And it was sometimes unkindly hinted that Baptist widows needing its aid were more numerous than those of Independent ministers. Besides, our English brethren felt a crying need for a magazine to spread the tidings of their missions fully before their churches, and to discuss many denominational questions. *The Baptist Magazine* was established in 1809, and it has rendered immense service to our British brethren and to the cause of truth.

Magazine, The Baptist Family.—This pictorial monthly is published in Philadelphia, Pa. J. Eugene Reed, Esq., is editor and proprietor. Its contents include tales, biographical sketches, notes of travel, essays, poems, and editorials. It devotes special attention to the following departments: the young folks, literature, popular science, health in the home, music and art notes, farm and kitchen, and church and ministerial record. The pictures are numerous and well chosen. The editor is one of the most talented young men in the denomination, he is an earnest Baptist, and his magazine is full of interest and instruction. The young and the old read it with delight and profit.

Magee, Rev. John, son of Rev. Thomas Magee, was born in Cork, Ireland, but converted and baptized in St. Stephen, New Brunswick; studied at the Baptist Seminary, Fredericton; was ordained pastor of the Baptist church, Mangerville, New Brunswick, in 1840; was pastor at Macknaquack and Nashwaak, and performed much missionary work. Died Dec. 23, 1861, after a useful ministry of twenty years.

Magee, Rev. Thomas, was born in Ireland; converted and baptized in the city of Cork; ordained in New Brunswick, March, 1831; labored

as an evangelist extensively, not only in New Brunswick, but also in the State of Maine. He served the Baptist denomination in a faithful ministry of over twenty years.

Maginnis, John Sharp, D.D., was born of Scotch-Irish parents, in Butler Co., Pa., June 13, 1805. He was brought up a Presbyterian. He was converted young, in Vernon, O., and united with the Baptist church in that place. He received his literary and theological training in Waterville College, Brown University, and Newton Theological Seminary. In October, 1832, he was ordained pastor of the Baptist church of Portland, Me., and soon the community had such an increase that a second church was established. In 1838 he accepted the professorship of Biblical Theology in the institution at Hamilton. In this position he continued with great usefulness until he accepted the chair of Biblical and Pastoral Theology in the new seminary connected with the University of Rochester, and the professorship of Intellectual and Moral Philosophy in the university at the same time. He died Oct. 15, 1852.

In 1844 he received the degree of Doctor of Divinity from Brown University.

Dr. Maginnis was a vigorous Calvinist, and his students went forth with Paul's doctrines enshrined in their hearts or living in their minds to confound the Arminianism which they brought to the seminary, and which prejudice would not permit them to renounce.

He was a man of very extensive and varied learning, often reaching into the distant Christian past, so largely given up to Romanists and Anglicans. He had a powerful and penetrating, as well as a highly-cultured mind. He had not many equals in his day, and very few superiors, as an acute reasoner. While not offensive in his independence, he was unbending when truth required it, or wisdom seemed to demand it.

He was a devout Christian in the minute as well as in the grandest relations of the soul. The churches lost a noble leader and heaven gained a mighty soul when John Sharp Maginnis left his frail body for the skies.

Magoon, Elias Lyman, D.D., was born in Lebanon, N. H., Oct. 20, 1810. His grandfather was a Baptist minister, and a participator in the scenes of the Revolution; his father an architect, who enjoyed considerable success in his profession and endured protracted sickness.

At sixteen years of age young Magoon was apprenticed to the bricklayer's trade, which he followed to his twentieth year, and by the use of his trowel during his vacations, and in the intervals of study, supported himself through ten years of preparatory studies at New Hampton Academy, Waterville College, and Newton Theological Institution.

He was ordained the night after graduating, in 1839, and he immediately settled at Richmond, Va., as pastor of the Second Baptist church, where he remained six years. A beautiful new edifice was



ELIAS LYMAN MAGOON, D.D.

erected, and all was prosperous until the division arose in the denomination on the question of slavery, which took place while the young pastor was in Europe.

Returning speedily, he quietly resigned, and was at once called to the Ninth Street Baptist church, Cincinnati, but remained in Richmond until a successor was procured. He served in Cincinnati four years, and in 1849 removed to New York, as pastor of the Oliver Street Baptist church. In 1857 he took charge of the First Baptist church in Albany, where he remained ten years, and from it removed to the Broad Street Baptist church, Philadelphia, where he still labors.

Rarely sick, this busy preacher has not been out of employment a single Sunday for forty years. His large and liberal congregation have just celebrated his seventieth birthday with unanimous congratulations, and both leader and people seem never to have been under more favorable auspices than now.

The usual honors of A.B. and A.M. were conferred at Waterville, now Colby University; and, in 1853, Rochester University added the D.D.

Dr. Magoon's published works are "Orators of the American Revolution" (New York, 1848); "Living Orators in America" (New York, 1849); "Proverbs for the People" (Boston, 1848); "Re-

publican Christianity" (Boston, 1849); and "Westward Empire" (New York, 1856). In their day many of these books were sold, but now are out of print.

Dr. Magoon possesses extensive culture, manly independence, a large heart, an unsullied record, and the warm love of throngs in and out of Philadelphia. His ministry has been greatly blessed, and his name is favorably known all over the land.

Main, A. H., is a native of Plainfield, Otsego Co., N. Y., where he was born June 22, 1824. His parents were Alfred and Samantha Main. His father removed from Connecticut to New York in his youth, and thence, in 1846, to Dane Co., Wis., which has since been the family home. Mr. Main was educated in the common schools of New York. He engaged in mercantile business, and continued it after his removal to Madison, Wis., in 1856, until 1860. That year he became cashier of the Sun Prairie Bank, which position he held until he closed the business, in 1863. For many years Mr. Main has been at the head of one of the largest insurance offices in Madison, and in fact in the Northwest.

When quite young he united with the Baptist church. He is well known by the denomination in the State, and in his own Association, as well as in the State work, he has borne a generous and active part. In his own church at Madison he is a trusted leader; and in the Christian and philanthropic enterprises of the city he is one of the most able and earnest workers.

Maine Baptists.—The oldest incorporated town in what is now the State of Maine was Kittery. The presence of Baptist sentiments was recognized not far from the year 1681. A few Baptists were among the earlier settlers of this place. Among the more prominent of these was William Screven, who suffered no small amount of persecution from the "standing order" on account of his persistent adherence to Baptist principles. A church was formed in 1682, but in less than a year it was broken up and its members scattered. From the dissolution of the church in Kittery, a period of eighty-five years elapsed before the appearance of any other organized body of Baptists. In 1768 a church was formed in Berwick from persons converted under the preaching of Rev. Dr. Hezekiah Smith. That church lived through all the fiery trials of persecution, and is to-day the flourishing church of South Berwick. In a few years other churches were formed. As the district of Maine was settled, Baptist principles everywhere spread and new churches were organized. In the State there are now 13 Associations, embracing 261 churches, with a membership of nearly 21,000 persons.

The Maine Baptist Convention was formed in 1824. Its officers are: President, Rev. H. E.

Robins, D.D.; Vice-President, Rev. S. L. B. Chase; Recording Secretary, Rev. H. S. Burrage; Corresponding Secretary, J. Ricker, D.D. Its permanent invested funds are \$9700, and its income from all sources as reported at its last meeting \$8400.91.

The Maine Baptist Charitable Society has for its object to contribute to the wants of indigent ministers and to the needy families of deceased ministers. The president is P. Bonney, Esq.

The Maine Baptist Education Society furnishes aid to young men in a course of preparation for the Christian ministry. Its funds amount to nearly \$3000. The president of the society is Rev. J. McWhinnie.

The Baptists of Maine constitute one of the strongest and most efficient denominational bodies in the country. Their college, Colby University, with the three academic institutions having a vital connection with it, the Waterville Classical Institute, Hebron Academy, and Hootton Academy, furnish the best facilities for the higher education of the young. An able ministry is guiding and moulding the churches. The spirit of benevolence pervades these churches, and they will compare favorably with other churches in their contributions to all good causes. Every year marks progress and religious enterprise. The Baptists of Maine have no reason to be ashamed of their past record, or of the position which they now hold among the other religious communities of the State.

Major, Samuel C., a deacon of the Fayette church, was born in Franklin Co., Aug. 26, 1805. In 1826 he removed to Fayette Co., Mo. Seven of eleven children survive him. One of them is Hon. Samuel C. Major, Jr. In 1832, Mr. Major was elected a justice of the peace, and held the office for thirteen years. In 1840 he was appointed public administrator. At different times he was mayor of the city of Fayette. He was alive to the public good and to religious interests.

In 1843 he made a profession of faith in Christ, and united with the Fayette Baptist church. He was for years the efficient president of the executive board of the General Association of Missouri. He left for his family the rich legacy of a well-spent life, whose characteristics were unfeigned modesty, strict integrity, genuine friendship, and devoted piety. He died March 13, 1880, aged seventy-five years.

Malcom, Howard, D.D., LL.D., was born in Philadelphia, Pa., Jan. 19, 1799. His father was of Scotch descent, and his mother a lineal descendant of Hugh Roberts, a distinguished Welsh Friend preacher, who was on terms of intimacy with Wm. Penn. Howard's father died at the age of twenty-three, in 1801, leaving his wife and child to the care of her father, John Howard, a retired merchant. This grandfather died when Howard was

nine years of age, and Mrs. Malcom devoted herself to the education of her only child. In 1813 he was placed at school in Burlington, N. J., to be prepared for college, and in September, 1814, he



HOWARD MALCOM, D.D., LL.D.

entered Dickinson College, at the age of fifteen. Most of the students here were insubordinate, and a serious difficulty between students and professors terminated, in April, 1815, in the closing of the institution. In 1815, Howard entered a counting-house to prepare for the life of a merchant, which had long been his ambition. While here, he says in his diary, August, 1815, "I have for some time past been tormented with the fear of dying," the first indication of an awakened conscience. In December an accident to his knee confined him to his room for three weeks, and he says, "This was one of the most merciful providences of God to me. The pain was not so great as to prevent my reading. I learnt more about the Bible than I knew before altogether." On January 1, 1816, he related his experience before the Sansom Street Baptist church, and on the 16th of January this entry appears in his diary, "Have been much disturbed lately with an idea that intrudes itself upon all occasions, viz., that I must shortly quit the counting-house and prepare to go out and proclaim the glad tidings."

He was licensed to preach in 1818; entered Princeton Seminary soon after, where he remained until 1820. During these formative years, from 1816 to 1820, young Malcom's experiences, as given copiously in his diary, were most deep and interesting, and characterized

by a singular maturity of thought and independence of action. But space here only permits a very brief sketch. He was ordained in April, 1820, was married to Miss Lydia Shields May 1, 1820, and in the same month became pastor of the Baptist church at Hudson, N. Y. Here he remained until 1826, when he became first general agent of the American Sunday-School Union. In this capacity he spent nearly two years, and visited all the principal cities of the country in establishing auxiliary societies and local depositories, in raising funds, and in the performance of the varied duties of this responsible mission. In November, 1827, Mr. Malcom became pastor of Federal Street church in Boston. His success with this church was very great. He was also a member of various boards and societies, and he delivered a great many lectures. He was the author, in 1828, of his "Bible Dictionary," which was immensely popular, reaching a circulation of over 200,000 copies, and it is still sold. He also prepared for the press a work on the "Extent of the Atonement," and one on "The Christian Rule of Marriage," both of which had a large sale. He edited "Law's Call," Henry's "Communicant's Companion," and Thomas à Kempis's "Imitation of Christ." Under these labors his health gave way, and in 1831 he spent eight months with his wife in visiting the countries of Europe. In December, 1833, his beloved wife died. In 1835, Mr. Malcom was obliged to resign his pastorate because his voice failed him, and in September, having been chosen to visit foreign missionary stations by the Triennial Convention in Boston, he sailed for Burmah, remaining two and a half years. The issue of this important journey was in the missionary field a cementing and unifying of the labors of our missionaries, and in this country, upon his return, the result was a general increase of interest and contributions for missionary purposes. These were accomplished by his numerous lectures in different parts of the country, and the publication of "Malcom's Travels," a work of 600 pages, which at once became a standard both in this country and Great Britain. Upon his return he could not resume his pastorate, as his voice had not been restored. In 1838 he married Miss Anne R. Dyer, of Boston, and in 1840 he was simultaneously elected to the presidency of Shurtleff College, Ill., and Georgetown College, Ky. He accepted the latter early in 1840. Under his fostering care and indomitable industry the institution received a great impulse. In 1842 he received from Dickinson College the degree of A.M., and the degree of D.D. at the same time from the University of Vermont and Union College, New York. In 1849 he resigned the presidency of Georgetown College, and within a few weeks was called to the pastorate of the Sansom Street church, Philadelphia, and again to the pres-

idency of Shurtleff College. He accepted the former. This church of his youth was not long permitted to have the benefit of his labors, for in 1851 he became the president of the university at Lewisburg, Pa. About this time he edited "Butler's Analogy," with a very full conspectus, which is now used largely as a text-book. After six years of successful labor for the university, Dr. Malcom resigned to complete his "Index to Religious Literature," which was published in 1869. During these years he became deeply interested in building up the American Baptist Historical Society, and to this noble work he was devoted to the end of his life. He was for many years the president of this society, as well as of the American Peace Society, senior vice-president of the Pennsylvania Colonization Society, and was one of the founders of the American Tract Society. In 1878 he sustained a severe trial in the loss of his esteemed and beloved wife, and from this time all his powers rapidly failed, and he died in Philadelphia in March, 1879, in the eighty-first year of his age, a member of the church in which he was converted, baptized, licensed, and ordained. A noble eulogy was pronounced by one in the expressive words, "It would be difficult to name any good cause to which his heart had not been given."

Mallory, Charles Dutton, D.D., was born in West Poultney, Vt., Jan. 23, 1801, and died July 31, 1864. He graduated with the first honor at Middlebury College, Vt., in August, 1817; was baptized and joined the church in 1822; and the same year moved to South Carolina, where he was ordained in 1824, at Columbia. There he married Miss Susan Mary Evans, granddaughter of Rev. Edmund Botsford. In 1830 he removed to Augusta, Ga., and took charge of the Augusta Baptist church. Four years afterwards he became pastor of the church at Milledgeville, but resigned to become the agent for Mercer University, in 1837, laboring as such for three years, when he began a life of evangelistic and pastoral labors for various churches in Middle and Western Georgia, which continued until 1852, when he retired to his farm, near Albany, where he resided, in feeble health, until his death, in 1864. In 1840 he married his second wife, Mrs. Mary E. Welch, a lady of superior worth and talents, who preceded him to the skies by two years.

Dr. Mallory was a man of most uncommon piety, and exerted a more wholesome influence than any other man of the denomination in the State. No other stood higher in the esteem of the brethren; nor did any other of his day, in the truest sense, do more for the cause of God and the denomination in the State. Dawson was a more brilliant orator, and Crawford was more learned and scholarly, but neither surpassed him in the highest and best

characteristics, as a preacher. He had clear views of divine truth, and a deep experience of its sanctifying power in the heart. His voice was commanding; his elocution distinct and forcible; his



CHARLES DUTTON MALLARY, D.D.

imagination splendid; his language chaste, and his address affectionate and persuasive. While eminently pure and clear, his style was often ornate, and sometimes arose to sublimity. He loved to preach Christ crucified as the only foundation of a sinner's hope, and to exhibit a sovereign God, working all things after the counsel of his own will. These high themes he discussed with a clear head and a warm heart, and rendered them eminently practical by the manner in which he pressed them on the consciences of his hearers. Thoroughly instructed in the Scriptures, profoundly conversant with the workings of experimental religion, and knowing well "the windings and doublings" of man's deceitful heart, he was exactly fitted to take it captive with the sweet influences of revealed truth.

He had the happy talent of introducing religious subjects in his conversation with others, and of directing their attention to the great interests of eternity. To those who knew him intimately his conversation was simply delightful, for a spirit of piety pervaded almost every sentence of his discourse; and the power of a well-cultivated mind added interest and instruction to the other charms of his conversation. In all that he did and said his profound spirituality shone conspicuously as the distinguishing feature of his character. If any man ever had the full assurance of hope it was he, for

his faith in God seemed to know no misgiving. His chief joy was in the worship of God, and scarcely any possible contingency was permitted to interrupt his family and private devotions. At the domestic altar and in the closet he held sweet communion with the Father of spirits, and came forth to his public ministrations and religious efforts richly imbued with the spirit of his divine Master. Everywhere he exhibited a beautiful consistency of Christian character. He maintained always a close walk with God. His aim in life was to promote the glory of God and the good of mankind. Every personal interest was subordinated to this sublime purpose. No narrow-mindedness checked his expansive charity, for his benevolence embraced the whole human race,—the needy at his own door, and the heathen at the ends of the earth.

His private life was as pure as his sentiments were exalted, and in all his relations with his brethren he was a model of gentleness and unselfish Christian courtesy. He was distinguished for his controlling and peaceful influence in our denominational councils. He was most skillful and prompt to adopt measures in promotion of harmony and efficiency, and, by word and deed, led his brethren onward in the way of truth and righteousness, and in extending the Redeemer's kingdom throughout the world. When money was needed for the interests of the churches and for the spread of the gospel, he was a liberal contributor and a most successful agent in procuring the gifts of others. His example and influence survive in the memory of thousands; the seeds of truth which he has sown are still growing and bringing forth fruit in the lives and hearts of many who heard his voice. Besides these he has left written memorials which will be read with interest and profit for many years to come, among which are his memoirs of Mercer and Botsford, and that most excellent book entitled "Soul Prosperity." While a man of strong convictions and determined purposes, he was as meek and gentle as a lamb. With a will as determined as ever moved a despot, it was so tempered and subdued by grace that it would bear all things, believe all things, hope all things, endure all things. His self-control seemed to be complete; no unkind word or hasty speech, or anything to stain a most consistent and holy life, ever escaped his lips or characterized his actions. He never entered the arena of strife, but would pour oil on the troubled waters, and turn away anger by soft words, and with melting tenderness reprove the erring. So profound was his piety that nothing ever seemed to disturb it. The expression of his countenance when in the pulpit was tender and heavenly. While replete with doctrinal truth, his sermons were full of tenderness and pathos, his greatest strength consisting in what rhetoricians have denominated *unction*; for, as he

stood in the pulpit, his audience *felt* that they were in the presence of a man of God. It was this, united to his native good sense, which gave him such influence in religious deliberative assemblies, and secured for him the most profound attention, and rendered his suggestions most likely to meet the approval of his brethren; and it was this, imbuing all his words and actions, which gave him such spiritual power among his brethren, and made him a pillar in the denomination, and which yet gives his memory a fragrance among Georgia Baptists.

Dr. Mallary was a warm advocate of temperance, missionary societies and Sunday-schools, and to the very end of life continued to preach whenever physically able. Though so energetic and laborious during his whole ministry, his services to God and his generation were performed with a feeble body, especially in the last years of his life, when he was subject to frequent attacks of nervous disease, attended with violent pain in the head. His death was peaceful and happy, and his last expression, uttered while gently clapping his hands, was, "Sweet, sweet home!"

Mallary, Hon. Rollin C., was born in Cheshire, Conn., May 27, 1784. Ten years after his birth his parents removed to Poultney, Vt. He was a graduate of Middlebury College, in the class of 1805. He studied law with Horatio Seymour at Middlebury, and Robert Temple at Rutland, and was admitted to the Rutland County bar in March, 1807. He soon became a leading lawyer in the county, and for five years was State attorney. He was elected a member of Congress in 1819, and took his seat in the House of Representatives Jan. 13, 1820. He had several re-elections, and remained a member continuously until his death. He gained a prominent position in Congress, second, perhaps, to no other member from New England in his time, and particularly distinguished himself as a friend and advocate of the "protective system." At the commencement of the Twentieth Congress he was made chairman of the Committee on Manufactures, and reported the tariff of 1828, and his efficient efforts doubtless contributed largely to secure its passage.

Mr. Mallary died at Baltimore, Md., in 1831, while on his return home from Washington.

Maltby, Rev. Clark O., was born in Rutland, N. Y., July 19, 1836; educated at the Normal College at Albany, from which he graduated in 1858. Mr. Maltby devoted a number of years to teaching and mercantile pursuits, in both of which he was very successful. Hearing the call of God to preach the gospel, he entered Rochester Theological Seminary in 1874, and graduated in 1877. Before he completed his course he received the unanimous call of the Baptist church in Madison, Wis., to its pastorate. He entered upon his labors

here in the autumn of 1877. The church had been in a very dispirited condition for a number of years. Through Mr. Maltby's pastorate a great change has been effected. The house of worship has been thoroughly repaired, a new organ purchased, a fine congregation gathered, and the future of the church is full of promise. He occupies one of the most important fields in the State,—the capital of the Commonwealth. He is bringing to his work the practical wisdom gained by large experience with men in business relations, mature and finely cultured intellectual powers, and a heart aglow with love for the highest and holiest calling. He has won in his brief ministry the place of a trusted shepherd in his flock, that of a Christian gentleman in the city, and that of a useful and respected minister of Christ throughout the State.

Mangam, William D., was born in Croton, Westchester Co., N. Y.; an uncommon man, with acute, strong, comprehensive mind, and noble, generous impulses; started in the city of New York without capital, and became one of the largest and most successful commission merchants; but lived not for himself; was an unswerving Baptist in his principles; bequeathed to the Clinton Avenue Baptist church of New York City, of which he was a member, a property worth \$60,000; was habitually benevolent, and always active and noble.

Manly, Basil, D.D., was born in Chatham Co., N. C., Jan. 25, 1798; baptized Aug. 26, 1816, and licensed to preach in 1818. He graduated at the College of South Carolina, Dec. 3, 1821, with the first honor, when honors were given to such men as Preston, Pettigrew, and O'Neal. He was ordained in 1822. His first settled pastorate was at Edgefield Court-House, S. C., where the savor of his influence is yet felt. In March, 1826, he became pastor of the First Baptist church in Charleston. Seldom has a pastor been so loved by all, saint and sinner, old and young.

After about ten years of most successful labor in Charleston he became president of the State University of Alabama. He was the controlling spirit of the university, and it enjoyed unwonted prosperity for eighteen years under his administration.

In 1855 he returned to Charleston as pastor of the Wentmouth Street church. After four years of fruitful toil, he was again recalled to Alabama as State evangelist, a position for which he was peculiarly fitted, and his labors were abundantly blessed.

He spent the close of his life with his son, Rev. B. Manly, Jr., professor in the Southern Baptist Theological Seminary, at Greenville, S. C. It was a great pleasure to him to see the institution in successful operation for which he had so long labored and prayed. Doubtless he could have

adopted the language of Simeon: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."



BASIL MANLY, D.D.

Dr. Manly was one of the most distinguished ministers with which the Spirit of God ever blessed the Baptist denomination.

Manly, Basil, Jr., D.D., LL.D., son of the distinguished Dr. Basil Manly, of South Carolina, was born in Edgefield District, S. C., Dec. 19, 1825. After attending a preparatory school in Charleston, he became a student at the State University of Alabama, where he graduated in 1843. He then entered Newton Theological Seminary, where he remained for a time, and subsequently graduated at Princeton. He was licensed to preach at Tuscaloosa, Ala., in 1844, where he was ordained in 1848. He preached two years to several country churches in Alabama. In 1850 he accepted a call to the First Baptist church in Richmond, Va. His health failing, in 1854 he superintended the erection of a building, costing \$70,000, for the Richmond Female Institute, of which he became principal. In 1859, when the Southern Baptist Theological Seminary was established at Greenville, S. C., he was elected one of its original professors. While the seminary was suspended during the war he preached to several churches in the neighborhood. Upon the re-opening of the seminary he resumed his professorship, in addition to which he collected money for the support of students, by means of which nearly a hundred young men were enabled to attend the institution. In 1871 he ac-

cepted the presidency of Georgetown College, which position he occupied until 1879, when he again accepted a professorship in the Southern Baptist Theological Seminary, now located at Louisville Ky. He is regarded as a man of extensive learning and critical scholarship, and is still more highly esteemed for his "meek and quiet spirit" and his constant devotion to the cause of Christ.

Manly, Rev. C. G., was born in Hamden, Georgia Co., O., Jan. 14, 1834; converted and baptized in 1851. He attended the district school and Burton Academy, and studied at Kalamazoo and Franklin Colleges. He was ordained at Rolling Prairie, Ind. in February, 1865, and was pastor of the church there one year; was missionary colporteur of the Baptist Publication Society for Northern Indiana to Southern Michigan one year; organized the church at Three Oaks, Mich., during this year and became their pastor, and continued with them four years. He came to Kansas in November, 1869, and organized the second Baptist church west of Emporia; assisted in constituting what is now known as the Southwestern Kansas Baptist Association, in October, 1871. He has been pastor of the Augusta church four years. During the fifteen years that he has been in the ministry he has supervised the building of three meeting-houses and the repairing of two. He is a modest, but faithful and efficient pastor.

Manly, Charles, D.D., was the son of Dr. Basil and Sarah M. Manly, May 28, 1837, in Charleston, S. C. He was prepared for college at Tuscaloosa, Ala., in the school of R. Furman, and was graduated from the University of Alabama July 11, 1855; was baptized April 24, 1853; licensed to preach by the Tuscaloosa Baptist church Oct. 2, 1855; was graduated from the Princeton Theological Seminary, N. J., April 29, 1859, and was ordained pastor of the church in Tuscaloosa, Ala., June 19, 1859. Dr. Manly continued in this field of labor until called to the pastorate of the church in Murfreesborough, Tenn., Sept. 24, 1871, whence he removed to Staunton, Va., as pastor of the church there, Oct. 12, 1873. Dr. Manly was connected, either as professor or president, from 1860 to 1873, with the Alabama Female College; and, as president, with Union University, Murfreesborough, Tenn., from September, 1871, to September, 1873. The degree of A.M. was conferred upon him by the University of Alabama in 1859, and the degree of D.D. by William Jewell College in 1872. Dr. Manly has contributed frequently to the *Religious Herald*. In his pastoral labors he has been very successful, and is a polished and vigorous preacher. He is now pastor of the church at Greenville, S. C., where he labors with great acceptance and usefulness.

Manning, Rev. Edward, pre-eminent among

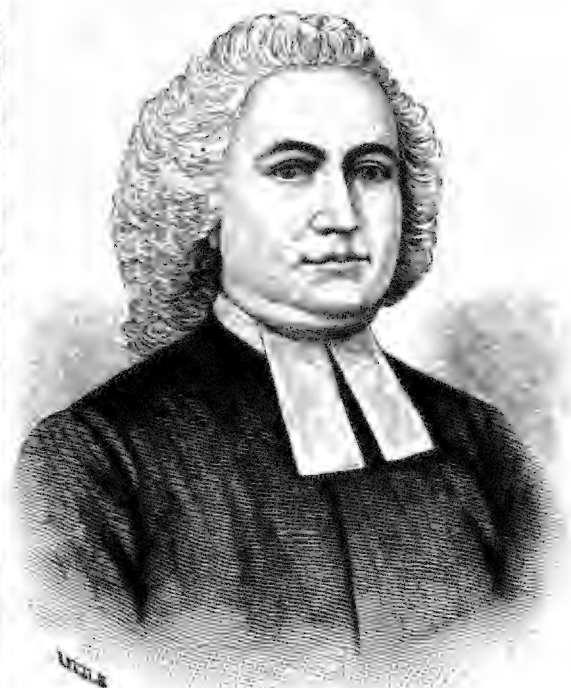
the founders of the Baptist denomination in the Maritime Provinces, was born in 1766, in Ireland; brought up in Falmouth, Nova Scotia; awakened by hearing Henry Alline pray, in 1784; converted April 29, 1789, under the ministry of Rev. John Payzant, and soon began to evangelize; had a revival at Kingsclear, New Brunswick, 1793; ordained Oct. 19, 1795; renouncing Pedobaptism, was immersed, in 1797, in Lower Granville, by Rev. Thomas Handley Chipman; became pastor of the Regular Baptist church, Cornwallis, Nova Scotia, Jan. 27, 1808, and continued in it till his death, Jan. 12, 1851; united in forming the Baptist Association, June 23, 1800; was a firm friend of Horton Academy and Acadia College. Edward Manning possessed a massive and powerful intellect, much firmness, keen penetration, great administrative ability, deep Christian experience; was a profound theologian and a very useful minister of Christ.

Manning, James, D.D.—So identified was the life of James Manning with Brown University that the history of the earlier years of that institution is also the history of his life. He was its first president, we might almost say its founder, and he ceased not from laboring for it till the hand of death interposed. The twenty-six years of his connection with the college were years calling forth the highest administrative and financial ability, the utmost prudence and indomitable perseverance; years always crucial to a young and financially feeble institution, but doubly so by the poverty consequent on the war of the Revolution. How ably he accomplished the arduous task that befell him the high position that Brown University occupies among the colleges of our country sufficiently attests.

James Manning was the son of Isaac and Catherine Manning, and was born at Elizabethtown, N. J., Oct. 22, 1738. About the age of eighteen he went to Hopewell, N. J., to prepare for college, under the instruction of the Rev. Isaac Eaton. In 1758 he entered the College of New Jersey, where he graduated four years later with the highest honors of his class. It was at the beginning of his college course that he made a public profession of his faith, and shortly after his graduation he entered the ministry. His marriage to Margaret Stites occurred in 1763, and a year was spent by him in traveling extensively through the country.

There was a strong feeling among the Baptists of their need of an educated ministry, and the Philadelphia Association, which met in 1762, resolved to attempt the establishment of a denominational college in Rhode Island, and to Mr. Manning was intrusted the carrying out of this object. A charter was obtained from the General Assembly in 1764 authorizing the establishment of the College of Rhode Island.

Mr. Manning then removed to the town of Warren, about ten miles from Providence, where he established a grammar-school, which soon became a flourishing institution. It was removed to Provi-



JAMES MANNING, D.D.

dence in 1770, and is now in existence as the University Grammar-School. A church was organized in Warren the same year,—1764,—and Mr. Manning was called to the pastorate. In 1765 he was formally appointed "President of the College of Rhode Island, and Professor of Languages, and other branches of learning, with full power to act in these capacities at Warren and elsewhere." The college opened at Warren in 1766 with one student. Three others, however, joined within a few days, and at the first commencement—1769—a class of seven was graduated.

In 1767 was formed the Warren Association, comprising at first but four churches, but it soon extended over New England. Mr. Manning was a prominent and useful member of this body, several times being chosen moderator. The Association was of much benefit to the college, giving it material aid and strength.

It was decided in 1770 that the time had come for the erection of a college building, and Providence was selected for the site, the town and county subscribing £4200 as an inducement thereto. The officers and under-graduates accordingly removed from Warren to Providence, and during the course of the year University Hall was erected. Mr. Manning having resigned the pastorate of the Warren church, and the pastor of the First Baptist church

of Providence being desirous of retiring from the duties of his office, that church invited President Manning to preach for them, and in 1771 called him to be their pastor. His power in the pulpit was great, and during his pastorate the church was much blessed. Many additions were made to its membership, and several revivals were experienced, that of 1774 resulting in 104 conversions. The increased prosperity and membership of the church under Mr. Manning's charge made necessary the erection of a new house of worship. With the view also of holding there the commencement exercises of the college, the church was designed and made to be the largest and finest church edifice of the denomination in the colonies.

President Manning continued his arduous and multifarious duties as president, professor, and pastor till the breaking out of the war of the Revolution. The college had been growing in reputation and usefulness, and was fast attaining that high position and influence it now occupies. But the capture of the town by the British forces necessitated the closing of the college, the building being occupied by them as barracks. After their departure it was used as a hospital by the American and French forces, and not till 1782 was the course of instruction permanently resumed. Meanwhile, President Manning occupied himself with his pastoral labors, and efforts for the amelioration of the distress so prevalent during that period.

In 1786, President Manning was chosen by the General Assembly to represent Rhode Island in the Confederation of the States. He was induced to accept the position in the hope of gaining from Congress an appropriation for the use made of the college by the allied forces during the struggle for independence. He was granted leave of absence by the college and church from March until September, when he returned and resumed his duties.

The articles of the Confederation of the States proving inadequate for the purpose designed, a union upon a new basis was proposed. Our national Constitution, framed at Philadelphia in 1787, was adopted by a few of the States with serious opposition, but in some of them, and especially in New England, there was great danger of its final rejection. Dr. Manning, though holding no political office, was deeply interested in the result, believing that upon the adoption of the Constitution the future prosperity of the country depended. He attended the debates on the measure in Boston, and the favorable action of Rhode Island was in a large degree due to his counsels and influence.

Dr. Manning had long felt that his collegiate duties were too great to allow him to give the care his church required, and in 1791 he requested the appointment of a successor. In April of this year he preached his farewell sermon. He had the year

previous expressed a desire to be relieved from his collegiate duties, but before the request had been complied with he was stricken with apoplexy, and his useful life was ended July 29, 1791, in the fifty-third year of his age.

Manning, Rev. James, another founder of the Baptist denomination in Nova Scotia, was born in Ireland in 1764; brought up in Falmouth, Nova Scotia, and awakened under Henry Alline's ministry; converted in 1789, and joined the Congregational church, Rev. John Payzant, pastor; commenced to preach in 1792; evangelized with his brother Edward in New Brunswick, in 1793; in 1796, James, renouncing Pedobaptism, was immersed by Rev. Thomas Handley Chipman. After returning from a second tour with Edward in New Brunswick and Maine, he was ordained pastor of the church in Lower Granville, Sept. 10, 1798, and continued in this position to his death, May 27, 1818. James Manning was an earnest Christian and a faithful minister, a wise counselor and peacemaker in the church of God. His grandson, Rev. J. W. Manning, is now the useful pastor of the North church, Halifax, Nova Scotia.

Manning, Rev. Reuben Elias, late one of the principals of Wayland Academy, a native of Penfield, Monroe Co., N. Y., was born March 31, 1840. His parents removed while he was quite young to Salem, Mich., where he spent his childhood and youth, receiving in the common schools of the neighborhood the rudiments of an education. He devoted himself for a number of years to agricultural pursuits with marked success. As the result of his excellent management he became the owner of a fine farm, and was one of the most successful men in that calling in his neighborhood. He obtained a hope in Christ in 1858, and united with the Baptist church. He had frequent convictions that he was called to preach the gospel, and finally, in 1869, he abandoned farming and began to prepare for the work of the ministry. He graduated from Kalamazoo College, Mich., in 1873, and from the Baptist Theological Seminary at Chicago in 1874. Before graduating he received a call to the pastorate of the Baptist church in Beaver Dam, Wis., and was ordained by this church Feb. 28, 1874. His pastorate here was one of marked success, the church growing in numbers and efficiency, and obtaining through his influence a prominent position in the community.

In September, 1877, having become associated with Prof. N. E. Wood in the principalship of Wayland Academy, he resigned his pastorate to engage in the work of teaching in that institution. He was associate principal with Prof. Wood, and Professor of Mathematics until June, 1880, when he retired from the school with a view of again entering the pastorate.

He is a man of splendid executive abilities, with superior qualities as a pastor.

Mansfield, Rev. David Logan, a distinguished minister in Gasper River Association, was born in Logan Co., Ky., June 8, 1797. In early manhood he became a member of Stony Point church, in his native county. His education was completed at Glasgow, Ky., under the direction of that famous instructor, Rev. R. T. Anderson. He was ordained to the ministry in November, 1823; soon after which he became pastor of Providence church, in Warren County, to which he removed in 1825, and there he settled for life. He was pastor of several other churches, and was very successful in leading sinners to Christ. In the winter of 1832-33 he baptized over 300 persons. He died about 1850.

Mansfield, Rev. James W., the most prominent minister of his day in Little River Association, in Kentucky, was born in Albemarle Co., Va., March 18, 1794. In 1815 he settled in Kentucky, stopping for a few months in Mercer County, where he was baptized, and then locating in Christian County. In 1819 he removed to Caldwell County, where he made his home. In May, 1820, he was licensed to preach, and was ordained pastor of Donaldson church in 1827, in which office he served twenty-five years. At the same time he had charge of three other churches, and from the scarcity of ministers, for a considerable period he preached to several other churches on "week-days." Among the churches he formed is that at Princeton, the county seat of Caldwell. He was fourteen years moderator of Little River Association. He died Oct. 15, 1853.

Manton, Rev. Joseph Randall, A.M., son of Dr. Shadrach and Amey Randall Manton, was born in Providence, R. I., Sept. 28, 1821; graduated at Brown University in 1842; united with the Fourth Baptist church in Providence; taught in Worcester Academy; studied theology at Hamilton, N. Y.; ordained to the Baptist ministry at Gloucester, Mass., in 1848; from delicate health left the New England coast and settled with the church in Clarksville, Tenn., from 1850 to 1857, also preaching widely as an evangelist; settled with the Vermont Street Baptist church in Quincy, Ill., from 1857 to 1860; from impaired health removed and settled with the Baptist church at Minneapolis, Minn., in 1860, and remained till 1865; removed to St. Joseph, Mo., and remained four years; in 1869 settled with the church at Richfield, Minn., where he now labors; a man of marked talents, true devotion, uncommon culture, and great eloquence, of delicate health, successful in his labors, and greatly esteemed.

Manz, Felix.—See article ANABAPTISTS.

March, John, was born in England; removed to St. John, New Brunswick, in 1854; is a prominent

Baptist of that city; was connected for several years with the press; is now the efficient secretary of the board of school trustees for St. John; is earnest and liberal in support of all denominational objects.

March, Rev. Stephen, brother of John March, was born March 28, 1832, in England; came to New Brunswick in 1854; was ordained at St. Francis, New Brunswick, July 5, 1856; became, in 1858, pastor of the Baptist church in St. George, New Brunswick; took charge of the church in Bridgewater, Nova Scotia, in 1862; Onslow in 1874; Canning in 1877; returned to Bridgewater in 1879. He is a good preacher and pastor.

Marchant, Judge Henry, was born at Martha's Vineyard, Mass., in April, 1741. His early education was the best that could be obtained in the schools of Newport, R. I. He completed his studies at Philadelphia, in the institution which subsequently became the University of Pennsylvania. He spent five years in the study of law, and having been admitted to the bar, commenced the practice of his profession at Newport, R. I. Early in his career he advocated the rights of his country against the oppressions of Great Britain. At the October session of the General Assembly, in 1770, he was elected attorney-general of the State, and held this office until May, 1777. In 1771 he went to England in his official character to look after some matters affecting the interests of Rhode Island. While abroad he was brought into intimate relations with gentlemen of the Whig party, upon whom he exerted no little influence in favor of his country. Returning to his home in 1772, and anticipating the troubles which his sagacity told him would soon befall a town so exposed as was Newport, he purchased an estate in Narragansett, whither he moved his family. He was a delegate to the Continental Congress for three years, and was one of the signers of the Articles of Confederation. After the war he returned to Newport, which place he represented for a time in the General Assembly. President Washington appointed him judge of the District Court for Rhode Island, which position he held until his death, Aug. 30, 1796. In his religious sympathies Judge Marchant was a Baptist, and shared, with Roger Williams, an intense love of civil and religious liberty, which was transmitted to his posterity.

Marcom, Rev. J. C., was born in Orange Co., N. C., in 1814; baptized in June, 1835, by Thomas Freeman; ordained in 1847, Revs. J. S. Purefoy, W. T. Brooks, W. A. Atkinson, and T. B. Horton forming the Presbytery; has served many churches in Wake, Chatham, and Harnett Counties; was reading clerk of Raleigh Association for thirty years, and moderator for two sessions; has taught school, and is still active and useful.

Marcy, Gov. William Learned, was born in Southbridge, Mass., Dec. 12, 1786, and died at Ballston Spa, N. Y., July 4, 1857. He was graduated at Brown University, removed to Troy,



GOV. WILLIAM LEARNED MARCY.

N. Y., studied law, and was admitted to the bar. He served as lieutenant in the war with England, in 1812. In 1816 he was appointed recorder of Troy, and in 1818 he became editor of the *Troy Budget*, a leading daily newspaper. In 1821 he was appointed adjutant-general of the State militia, and in 1823 was elected by the Legislature comptroller of the State, and removed to Albany. In 1829 he was appointed one of the associate justices of the Supreme Court of the State, which office he held till 1831, when he was elected United States Senator. He served as Senator two years, when he resigned to accept the office of governor of New York. He was re-elected in 1834, and again in 1836. In 1845 he was made Secretary of War by President Polk, a post made peculiarly difficult by hostilities with Mexico. As a member of President Polk's cabinet he distinguished himself in the settlement of the Oregon boundary question, and other matters which engaged the attention of the government. In 1853 he was called into the cabinet of President Pierce to fill the high office of Secretary of State. In his correspondence with Austria, his state papers on Central American affairs, and the Danish Sound dues, his great ability as a writer, a statesman, and diplomatist was demonstrated to the world.

He was a constant attendant and liberal sup-

porter of the Pearl Street Baptist church of Albany, and an ardent admirer of Dr. Bartholomew T. Welch. In all the varied relations of life, public and private, there is no stain on his memory. His wisdom, his faithfulness, and his integrity stand unchallenged, and his memory is justly revered by all who knew him.

Margrave, Rev. William G., was born in Lexington, Va., Nov. 23, 1793. The death of his father when he was an infant left his education entirely to his faithful mother, who was a member of the Presbyterian Church. When seventeen years of age he located in the town of Lewisburg, W. Va., where he spent the remainder of his life.

He was for a long time one of the most ungodly men in Lewisburg, a common drunkard, and a reproach to his neighbors. While engaged in his dissolute pleasures he was powerfully convicted of sin and was converted. It was with difficulty that he found a Baptist preacher to receive him. At length Rev. James O. Alderson heard of him, and came to his home and baptized him, and at once he began to preach. Whatever he did he performed with all his might. And such was the strength of his faith that he never doubted the reality of his conversion, and to the day of his death his zeal knew no abatement. His ministry was greatly blessed. An attack of pneumonia ended his work on the 24th of February, 1867. He died exhorting sinners to repent.

Marsh, Ebenezer, is one of the men long identified with Baptist progress in Southern Illinois. He has been for many years president of the Alton Bank, and a pillar in the Alton Baptist church. He was born in Sturbridge, Mass., Sept. 16, 1806. He was educated at Dudley Academy in that State, but in early life removed to Illinois, being one of the first settlers in Madison County in that State. His first occupation was that of teacher in the Rock Spring Seminary, St. Clair County, an institution founded by Dr. John M. Peck. In 1832 he removed to Alton, engaging first in the insurance business, subsequently as a banker. As a member of the church in Alton, of the Shurtleff College board of trustees, and in other positions of service, he has done much to promote denominational growth in his own section of the State.

Marsh, Rev. J. B., was born in Collisville, N. Y., May 26, 1830; converted at nine; baptized by A. B. Earle in May, 1848; was licensed by the Collisville church, but fearing that he was not called he returned the license; came to Virginia as a missionary of the Sunday-School Union in 1854; to North Carolina in April, 1855; was ordained in Ashville in September, 1858; preached for several years in Western North Carolina, but since 1868 has served churches in Catawba, Iredell, and Davie Counties.

Marsh, Rev. R. H., was born in Chatham Co., N. C., Nov. 8, 1837; graduated at Chapel Hill in 1858; was baptized by Dr. T. C. Teasdale at Chapel Hill, in October, 1856; spent two years at the Southern Baptist Theological Seminary in Greenville, S. C.; was tutor at Wake Forest College in 1859; professor in Oxford Female College in 1862-63; preached in Granville County until 1864, when the death of his father recalled him to Chatham; returned to Oxford in 1868, where he still resides, the blessed pastor of several excellent country churches. Mr. Marsh was for several years the pastor of the Oxford and Henderson churches; was for two sessions moderator of the Flat River Association, and has been for ten years a trustee of Wake Forest College.

Marshall, Rev. Abraham, to whom belongs the highest place among the Baptist pioneer preachers of Georgia, was born April 23, 1748, in the town of Windsor, Conn. He was the son, and probably the oldest, of Daniel Marshall, by his second wife, Martha Stearns. Although he was the subject of deep religious impressions from early childhood, yet it was not until he was about twenty-two years of age that he entertained well-grounded hopes of salvation. At that time his parents were living on Horse Creek, S. C., a few miles north of Augusta, and there, about 1770, he united with the church, and was baptized in the Savannah River. He was immediately seized with a desire to lead others to the Saviour, and soon began to call sinners to repentance. In January, 1771, in company with his parents, he removed to Columbia Co., Ga., and settled on Big Kiokee Creek, about which time he was regularly licensed to preach. He was not ordained, however, until May 20, 1775.

Just as he had chosen his life-work the Revolutionary war broke out, and Georgia became a scene of violence and blood. During almost the entire struggle the people were subject to the combined outrages of Britons, Tories, and Indians. Many sought safety in flight, among whom were those noble and useful men, Edmund Botsford and Silas Mercer, the former never to return as a permanent laborer, and the latter not until after an absence of six years. Abraham Marshall and his venerable father, however, remained at their posts, faithfully preaching the gospel. Sometimes they were taken prisoners, and subjected to great indignities, but through all God mercifully preserved them.

On the 2d of November, 1784, soon after the war closed, Daniel Marshall was called to his reward on high, and his son Abraham succeeded him as pastor of Kiokee church. In May, 1786, some business affairs, in connection with his father's estate, rendered it necessary for Abraham Marshall to visit his native town in Connecticut. He made the trip on horseback, and was absent several

months, preaching almost every day during his journey. In New England his sermons drew together vast crowds, some comparing him to Whitefield in the fervor and power of his eloquence.

On his return, in November, 1786, he entered upon his ministerial labors with greater zeal than ever, and, being free from the care of a family, he engaged much in itinerant work, visiting various parts of the State, and preaching the Word with great power. In the spring of 1787 a wonderful revival began, and spread far and wide: thousands attended the ministrations of the gospel, and multitudes were converted. During the year more than 100 were baptized at Kiokee church alone, and the church membership soon increased to more than 300.

Now in the zenith of his powers, Abraham Marshall went everywhere throughout the State, preaching, baptizing, organizing churches, and ordaining ministers. So much assistance did he render in the work of constituting churches, and setting men apart to the ministry, that it was said to be "his business, his trade." This language will not appear extravagant when it is remembered that in three years the number of churches in the Association increased from 7 to 31, and in seven years to 56, while during the same period the ministers had increased from 6 to 36.

Mr. Marshall married Miss Ann Waller, of Virginia, in 1792, being then forty-four years old, and for twenty-three years they lived happily together, she preceding him to their heavenly home by four years only. Four sons were the issue of this marriage, only two of whom attained to manhood.

He retained the pastorship of the Kiokee church until his death,—a period of thirty-five years,—during which it kept its high position as the mother of churches and ministers. He from time to time had the oversight of other churches. In addition, during the whole course of his ministry, he continued his itinerant labors, his praise being emphatically in all the churches.

In the old family mansion, near the Kiokee meeting-house, Mr. Marshall, full of years and honors, ended his earthly life on Sunday, Aug. 15, 1819.

It is not too much to say, in conclusion, that for abundance of labors and general usefulness the first place among the pioneer Baptists of Georgia belongs to Abraham Marshall.

Marshall, Rev. Andrew, was for many years pastor of the First African church of Savannah, Ga. He was born in South Carolina about 1755. He was owned by different masters, and he acted as "body-servant" to President Washington when he visited Savannah. Andrew was a witness of many of the exciting events of the American Revolution and of the war of 1812, and in the latter

war he showed a patriotism which proved him to be above the love of money.

Andrew purchased his liberty about the time he was converted, and he joined the church in 1785, and not long after he was licensed to preach. In 1806 he became pastor of the Second Baptist church of Savannah. This was a colored church; the First church was a white community, of which Dr. Henry Holcombe was pastor. Mr. Marshall's church increased from 1000 to 3000 members, when he led off a colony and formed the First African church. Here his popularity was extraordinary, and his influence and usefulness unbounded. His congregations were overflowing; his reputation was carried over the whole country, and it was known even in Europe. Andrew Marshall became one of the noted ministers of America. Every visitor who came to Savannah was likely to hear him, and when he was going to officiate in Augusta, Macon, or Charleston, throngs greeted his ministrations, many of whom were respectable white persons. It is said that "the Legislature of Georgia at one time gave him a hearing in an entire body." Sir Charles Lyell and Miss Frederika Bremer attended his church, and published sketches of him. But his wide-spread fame did not injure him. He was an intelligent man, and he was deeply pious; he had wonderful executive ability in managing his immense church and his secular business; he had great good sense and untiring perseverance; he was endowed with a keen perception and with ready arguments, and he would have been a leader in any age or country.

He read and owned many books, among which was Gill's "Commentary," which shaped his theology and gave perseverance and stability to his converts.

"His voice was so deep, sonorous, and tender that its capacity for the expression of pathos was unsurpassed."

He baptized nearly four thousand converts.

He died in Richmond, Va., Dec. 8, 1856, and he was buried in Savannah on the 14th of the same month.

"An immense procession about a mile long, with fifty-eight carriages, either loaned by families in the city to their servants or other colored friends, or occupied, as in many instances, by respectable white people themselves, followed him from his church to his grave." So Andrew Marshall, a colored friend of law and order, a man of genius, a grand Calvinistical Baptist, a man upon whose ministry the broad seal of divine approval conspicuously rested, was honored in life and in death in his native South.

Marshall, Rev. Asa M., for many years one of the most beloved ministers of Georgia, was born in Jones County, Dec. 20, 1832, of parents who were

pious and consistent Baptists. A. M. Marshall was left an orphan at seven; at twenty he professed religion and united with the church; entered the Freshman class of Mercer in 1856, and graduated in 1860, studying with a view to the ministry. He was ordained in the fall of 1860, and in the following year became chaplain of the 12th Ga. Regiment, and served through the entire war, preaching to the soldiers, nursing the sick, and taking part in those grand revival movements that occurred among the troops which resulted in the salvation of so many. After the war he returned home and entered upon pastoral duty, which he has continued to the present time, serving various churches in Putnam and Greene Counties. As a preacher, he is plain and unaffected, earnest, and forcible. His whole aim seemed to be to edify his churches, hold up the Cross, and win souls to Christ. He is a man of genuine piety, and during his entire ministry has maintained a consistent and godly character. He is a strong friend of missions and Sunday-schools.

Marshall, Rev. Jabez P., eldest son of Rev. Abraham Marshall, was converted after leading a wild life in youth, and became an able and useful minister. He succeeded his father in charge of the Kiokee church, which he served usefully until his death, which occurred in 1832, closing a period of sixty years, during which father, son, and grandson presided over the same church. He wrote a life of his father, and served as clerk of the Georgia Association for a number of years.

Marshall, Rev. William, belonged to one of the most distinguished families of Virginia, and one that has been equally famous in Kentucky. He was a brother of Col. Thomas Marshall, so noted among the pioneers of Kentucky, and an uncle of Chief-Justice John Marshall of the Supreme Court of the United States. He was born in Fauquier Co., Va., in 1735. He grew up to be a brilliant young man, and gave himself much to fashionable amusements. Upon his marriage with the daughter of Rev. John Pickett, a pioneer Baptist minister of that region, he was brought under the influence of the gospel. In 1768 he was converted and baptized. In a short time he began to preach with mighty power, and multitudes were converted. He was a singularly gifted orator, and continued to labor here about twelve years. Meanwhile he was ordained, and became pastor of South River church. As early as 1780 he removed to Kentucky, and settled in Lincoln County. He was active and diligent in the ministry, and in a short time aided in building up a number of churches. After a few years he settled in Shelby County, where he raised up Fox Run church, and became its pastor. He died in 1813.

Marshman, John C., son of the distinguished

missionary, Dr. Marshman, of Serampore, accompanied his parents to India in early childhood, and spent many years in that country in various secular employments, especially identifying himself with Christian journalism. While a mere boy he devoted himself with remarkable zeal and fidelity to the work in which the Serampore missionaries were engaged. In conjunction with his father he labored in producing the Chinese version of the Scriptures. He established the first paper-making works in India, issued the first newspaper published in the Bengali language, and founded the English weekly newspaper, the *Friend of India*, which in his hands became one of the most influential journals in the world, and a potent factor for good in the Indian dependencies of the British crown. In its early days this newspaper escaped suppression from the British authorities by the protection of the Danish government, under whose flag it was published at Serampore. It was outspoken in its denunciation of official misdoings, and fearlessly advocated the civil rights of the native population. But whilst Mr. Marshman continued to be a layman he did efficient work in connection with the Baptist missions, especially devoting himself to the interests of Christian education. He gave a very large proportion of his increasing income year by year to the maintenance of Serampore College and other educational institutions. He became in later life the friend and trusted adviser of the government in important affairs, and few men exercised a greater influence upon the rulers and the ruled. His literary labors also procured him high standing. The lives of Carey, Marshman, and Ward, together with his history of India, will long perpetuate his name. His eminent services were recognized by the English government by the bestowment of the honor of C.S.I. (Companion of the Order of the Star of India). He spent the closing years of life in his native land, enjoying the esteem of a large circle of friends, and serving the cause of Christian missions and philanthropy. He died July 8, 1877, in his eighty-third year, and was followed to his grave by many distinguished men, including Lord Lawrence, formerly governor-general of India, and other famous Anglo-Indian statesmen, who had personally known his character and worth. Mr. Marshman's views concerning missionary methods of operation occasioned much discussion. He held with tenacity the opinion that India and the other Eastern nations could not be converted to Christianity by Europeans, and that the business of missionaries was to raise up "native apostles." When he died he was engaged upon a series of biographies of the viceroys of India, a work for which he was universally regarded as better qualified than any man living.

Marshman, Joshua, D.D., was born at Westbury Leigh, Wiltshire, England, April 20, 1768. He received such education as the village school afforded, and eagerly perused all the books that came within his reach. His love of reading was so notorious, that when he proposed to join the Baptist church, the members were afraid he had too much head knowledge of the gospel to have much heart experience of it, but their apprehensions in time passed away. In 1794 he removed to Bristol to take charge of a school supported by the Broadmead Baptist church, and was soon afterwards baptized and received into church fellowship. He joined the classes of the theological seminary, and for upwards of five years studied the classics, and also Hebrew and Syriac. The periodical accounts which recorded the labors of Carey awakened in him a missionary spirit, and in 1799 he and his wife offered themselves for service in India. Three other missionaries embarked with him in an American ship, the "Criterion," on the 29th of May, 1799, and landed at Serampore on October 13, seeking protection under the Danish flag from their anti-missionary countrymen in Calcutta. When the authorities found that the missionaries had arrived without a permit from the India House, they threatened Capt. Wickes, of the "Criterion," that his vessel should be refused entry unless the four missionaries appeared at the police-office, and entered into engagements to return forthwith to England. Representations were, however, made to the governor-general, Lord Wellesley, which resulted in the abandonment of all hostile proceedings against the vessel, but the missionaries were compelled to remain at Serampore. After the establishment of the mission in Serampore, Mr. and Mrs. Marshman opened boarding-schools, which soon attracted large numbers of scholars, and were a source of permanent income to the mission. In association with Mr. Marshman, Carey labored on translations of the Scriptures, preaching, and other missionary work. In 1806, Mr. Marshman commenced the study of Chinese, with the view of translating the Scriptures into that language, and, after fifteen years of arduous toil, he carried through the press the first Chinese Bible. He received the diploma of D.D. from Brown University in June, 1811. In 1814 he published "Key to the Chinese Language," towards the expense of which the government of India voted £1000. On the 31st of May, 1818, the first newspaper ever printed in any Eastern language was issued from the Serampore press, and was very popular among the natives. After the death of Dr. Carey, his already enfeebled constitution gave way, and although he rallied for a time, the capacity for work was exhausted. He died on Dec. 4, 1837, and his remains were laid in the cemetery with his departed colleagues.

Marston, Rev. Charles C., pastor of the Baptist church in Clinton, Wis., a native of West Medway, Mass., was born in 1849. When he was but a child his parents removed to Washington Co., Iowa. At the age of twelve he made a public profession of faith in Christ. His parents were Baptists, and he had been from early youth instructed in this faith. But no Baptist church had yet been organized in the vicinity where he resided, and he united with the Winebrennarians,—a denomination holding views of faith and practice in some respects similar to those of Baptists. By them Mr. Marston was licensed in 1865, and ordained to the work of the ministry in 1866. He held pastorates at Boiling Springs, Spring Grove, and Lanark, Ill. In 1876 he united with the Michigan Avenue Baptist church of Chicago, Ill. He has since been fully identified with the Baptist denomination. He completed the usual course of study in the University of Chicago, preaching for the Norwood Park Baptist church while prosecuting his studies in the university. In 1878, having been called to the pastorate of the Baptist church in Clinton, Wis., he removed to that place, which continues to be his field of labor. His ministry has been more than usually successful, having been attended with revivals of considerable power. He is doctrinal in his preaching, a close student of the Bible, and one of the promising young ministers of the State.

Marston, S. W., D.D., was born in York Co., Me., July 23, 1826. He studied in academies in Maine and New Hampshire, and for four years in New Hampton Institute, and graduated with honor in 1852. He was baptized by Rev. Abner Mason in 1847, in Medway, Mass.; was pastor at Brookfield in 1852, and in 1853 went South for his health, and in a short time returned to Middleborough, Mass., and taught two years, and preached during this time at New Bedford. Subsequently he taught in Greenville, Ill., and in Burlington, Iowa. In 1860 he became pastor at Plainfield, Ill. In 1865 he took charge of the Boonville Institute in Missouri. In 1868 he began his Sunday-school labors in Missouri, and in five years he increased the number of Baptist schools from 74 to 603, and organized a Sunday-school Convention in each of the 59 Associations of the State, auxiliary to the State Sunday-school Convention, of which he was the secretary. In October, 1873, he became superintendent of State missions for Missouri, which position he held for three years, and then was appointed by President Grant United States agent for 57,000 civilized Indians in the Indian Territory, whose affairs he managed with great satisfaction to the government. In 1879 he was appointed by the American Baptist Home Mission Society superintendent of freedmen's missions in the South, which position he now holds. Dr. Marston is a thorough

Baptist, a logical thinker, an able preacher, and a successful minister of Jesus.

Martin, Rev. A. F., was born in 1812 in Missouri, and converted in 1830; has been preaching forty-seven years in Linn Co., Mo.; has served as missionary of the General Association of Missouri, and performed evangelistic work, through which many have been converted. He was ordained in 1833. His parents were constituent members of the Fee Fee church, St. Louis County, and his brother, Dr. Martin, was a constituent member of the Fourth Baptist church of St. Louis.

Martin, Hon. Isaac L., was born in New Brunswick, N. J., Jan. 11, 1829. He early entered into business with his father, a merchant in his native city. After years of success his father transferred the business to his sons. Mr. Isaac Martin has long been a director of the National Bank of New Jersey and of the New Brunswick Fire Insurance Company. After serving in the Legislature two terms he was, in 1879, elected senator from Middlesex County for three years. Mr. Martin while yet a youth united with the First Baptist church in New Brunswick; has been in the board of trustees, the Sunday-school, and other departments of church work.

Martin, Rev. James, B.A. (of London University), late president of the Baptist Association, Victoria, Australia, and distinguished among scholars and theologians for his translations from the German, was born in London, England, in September, 1821, and at an early age joined the church at Hackney. He studied at Stepney College, and then proceeded to Bonn, in Germany. Having completed his course with success, he settled first at Lymington, and subsequently at Stockport, Edinburgh, and Nottingham. During his nine years' pastorate at Nottingham he rose rapidly to distinction as a preacher and theologian. He translated upwards of twenty volumes of Clark's Foreign Theological Library, including several of the best works of Keil, Delitzsch, Kurtz, Ebrard, and Hengstenberg. In 1869 he received a pressing call from Melbourne, Australia, which at length he accepted. The position involved the honor and responsibility of denominational leadership in that rapidly growing city and colony, and high expectations were cherished by all who knew him, which, in his brief Australian career, were in no scanty measure fulfilled. But in the full tide of success and honor he was stricken down, and died Feb. 13, 1877, in his fifty-sixth year. Both in England and Australia his death was keenly felt as a severe bereavement to the denomination and the Christian church at large. Mr. Martin published little except an able treatise on "The Origin and History of the New Testament."

Martin, Rev. M. T., proprietor of *Baptist Record*,

Jackson, Miss., was born in 1842; was nine years Professor of Mathematics in Mississippi College; acted as agent of the college after the war; redeemed the property from mortgage; added \$50,000 to the endowment, and extinguished an incumbrance in the form of scholarships, amounting to \$42,000; began to preach in 1877, and is one of the most efficient evangelists in the State.

Martin, Rev. Robert, a prominent minister in North Louisiana Association, La., was born in South Carolina in 1814; began to preach in Georgia in 1841; removed to Bossier Parish, La., in 1852, and became the successful missionary of the Baptist State Convention, and was instrumental in planting most of the churches in Bossier Parish. After three years in this relation he became supply for a number of the churches which were planted by his instrumentality, and he has since labored in that capacity, supplying Salem, New Hope, Sarepta, and Spring Branch, in the parish of Bossier.

Martin, Rev. Samuel Sanford, was born April 15, 1820, in Colisville, Broome Co., N. Y., and was baptized at the age of sixteen. After a three years' course at Hamilton, he was ordained at Colisville, Sept. 27, 1843. Removing to Illinois, he became pastor of the Knoxville, now Galesburg, Baptist church. His pastorates since have been at Lamoille, where he helped to build the first Baptist house of worship, at Dixon, Tremont, Delavan, —where also under his labors the first meeting-house was built, and Rev. D. H. Drake, missionary to Kurnool, India, was baptized,—Washington, Forest City,—a church being here gathered,—and San José. Mr. Martin is numbered with those in Illinois whose chief work has been the laying of foundations.

Martin, William E., A.M., principal of the University Academy, Lewisburg, Pa., was born in May, 1845, in Saltsburg, Indiana Co., Pa. Here he received his academic training. In 1868 he was baptized by Rev. Azariah Shadrach, and united with the Saltsburg Baptist church. In the following year he entered the Junior class in the university at Lewisburg, from which he was graduated in the class of 1871.

After a year spent in teaching in the preparatory department of the university, he entered the Crozer Theological Seminary, in fulfillment of his original purpose to prepare himself for the ministry. After a single session, however, he was recalled to the work of instruction at Lewisburg. He was principal of the English Academy until 1878, when the classical and English departments of the preparatory work of the university were consolidated into the University Academy, with Principal Martin at its head. He has been very earnest in his purpose to elevate the standard of scholarship. Under his excellent management,

and with his constant and self-denying labors, the academy is a success.

Maryland, The Baptists of.—The first Baptist church in Maryland was formed in 1742, at Chestnut Ridge, about ten miles north of Baltimore City. Its founder was Henry Sator, or Sater, a General Baptist, who came from England in 1709. It has ever since been known as "Sater's" church. It has a small brick meeting-house in a beautiful grove of about four acres, containing numerous graves of the Baptist fathers and their descendants. This church at first increased rapidly. In four years it numbered 181 members, and extended into Opeckon and Ketockton, in Virginia. In 1754 a church, principally originating from Sater's, was founded at Winter Run, in Harford County, which has since borne the name of the Harford church. For forty years it was under the pastoral care of the Rev. John Davis, who died in 1809, in the eighty-eighth year of his age, venerated and beloved. "Sater's" became nearly extinct under Antinomian influence, and is now a very feeble body.

The First Baptist church of Baltimore was organized Jan. 15, 1785, with 11 members, all of whom, except its pastor, the Rev. Lewis Richards, were dismissed from the Harford church. From the Harford church also arose the churches at Taneytown and Gunpowder. The First church worshiped until 1817 in a small house on the corner of Front and Fayette Streets. In that year they completed the edifice in Sharp Street, so long known as the "Old Round-top," at a cost of \$50,000; but the debt thereby incurred was not entirely removed for thirty-five years, and seriously hindered the prosperity of the church. During ninety-five years it has had only five pastors, viz.: Lewis Richards, thirty-three years; E. J. Reis, three years; John Finlay, thirteen years; Stephen P. Hill, sixteen years; and J. W. M. Williams, the present pastor, nearly thirty years. From it originated several churches, principally the Waverly church, and the Seventh church in 1845, and the Lee Street church in 1854. In the year 1878, the vicinity of the meeting-house having become almost entirely occupied by warehouses, the church removed to Lafayette Avenue, near Tremont Street, where, in a new and beautiful house of white marble, renewed prosperity has been enjoyed.

The Second church of Baltimore was founded in 1797, by Elder John Healey, from Leicester, England, who with five others came to Baltimore in 1795. Elder Healey remained as pastor for *more than fifty years*, and died June 19, 1848. To this church belongs the honor of having established the first Sunday-school in the State of Maryland, in the year 1804.

The High Street Baptist church was constituted

Feb. 14, 1835, of 10 members, six of whom were Wm. Crane and his family, and two, the Rev. J. G. Binney, its first pastor, and his wife. It was at first called the "Calvert Street church." Mr. Binney remained but a few months, and in January, 1836, the Rev. George F. Adams became the pastor, and continued as such for about seven years, during which time the church increased to nearly 300 members. In 1843, the Rev. Jonathan Aldrich succeeded Mr. Adams, and in 1844 the church left the Calvert Street house and built a new one on High Street, first occupied in November of 1845. A crushing debt had been incurred in its erection, and in July, 1846, the pastor resigned and the house was offered for sale. After months of anxious solicitude relief was obtained by the concessions of creditors, the extra efforts of the church, the liberality of friends, and the election of a pastor, the Rev. Franklin Wilson, who served without salary, thus permitting the entire income to aid in reducing the debt. In November, 1850, a disease of the throat compelled Dr. Wilson to suspend his labors; but, in a large measure owing to his liberality, the house was saved, and the church has continued to prosper under his successors, the Revs. H. J. Chandler, John Berg, L. W. Seeley, E. R. Hera, Geo. P. Nice, R. B. Kelsay, M. R. Watkinson, and J. T. Craig. The above named may rightly be called the "mother-churches," as most of the others (except the Nanjemoy and Good Hope churches in Charles County) sprang from them either directly or indirectly.

ASSOCIATIONS.

The Salisbury Association, on the eastern shore of the Chesapeake Bay, was formed in 1782, under Elijah Baker and Philip Hughes. It probably never had over 600 members, and, having adopted anti-mission views, has almost dwindled into non-entity.

The first meeting of the *Baltimore Baptist Association* was held at Fredericktown, in August, 1793. Six churches, with 226 members, were represented there. It increased slowly, until, in 1820, it had 18 churches, with 1362 members. It was decidedly in favor of domestic and foreign missionary operations for more than forty years, with a few dissentients on the part of some pastors and churches. The anti-missionary spirit culminated at the meeting held in May, 1836, at Black Rock, in the adoption, by a vote of sixteen to nine, of resolutions against "uniting with worldly societies," and in a declaration of non-fellowship with those who had done so. By "worldly societies" were meant missionary, Sabbath-school, Bible, tract, and temperance societies. The Association was at once divided, and the two sections have since had only a nominal existence.

The Maryland Baptist Union Association was or-

ganized Oct. 27, 1836, with only 6 churches, 4 ministers, and 345 members. The ministers were Stephen P. Hill, Geo. F. Adams, Thos. Leahman, and Joseph Mettam. From the beginning it was a missionary body, and in favor of all the objects denounced by the "Black Rock" resolutions. For many years it included several churches in the District of Columbia; but in 1877 six white churches there withdrew to form a separate Association, and in 1879 the few colored churches of the District also withdrew, so that the Association is now confined to Maryland alone. Its present statistics will be found below. The largest number ever reported was in 1877, before the withdrawal of the District churches, viz., 51 ministers, 60 churches, 10,716 members. Nearly all the churches outside of Baltimore have been aided more or less by its contributions, and several of those within the city. During the forty-four years of its existence it has disbursed, in sustaining missionaries and aiding feeble churches, \$130,518, besides assisting indirectly in the erection of a large number of meeting-houses, the education of young men for the ministry, the support and endowment of the Columbian University, and the distribution of Bibles and religious publications. A weekly paper, the *True Union*, was originated under its auspices in 1850, and continued until suspended by the war in 1861. Afterwards, in 1865, the *Maryland Baptist*, a monthly, was issued for one year. Subsequently, the Rev. O. F. Flippo for several years published a monthly,—the *Baptist Visitor*. The Association has an invested fund of \$11,205 derived from special legacies, a "Superannuated Ministers' and Widows' Fund" of \$3061.22, and a "Church Building Loan Fund" of \$606.81.

The Baltimore Baptist Church-Extension Society, organized in 1854, has been of much value in planting churches in the city. The Lee Street and Franklin Square meeting-houses were built under its auspices, and more recently the Leadenhall Street house; and a new and handsome edifice for the First Colored church has been partly erected by this society aiding the members of the church. The recent progress of the colored Baptists in Baltimore has been wonderful. The First church, founded in 1836, had only 80 members in 1868, after an existence of thirty-two years; it now has 350. In 1848, the Rev. Noah Davis, then a slave in Virginia, was aided by Baltimore Baptists in purchasing his freedom. He became a missionary of the Association, and a small church was organized under his ministry in 1852. That church, united with fragments of others, has now grown to be the largest one in the Association; and the colored Baptists, who, twelve years ago, were comprised in 2 churches, with 273 members, have now 5 churches, with 2726 members.

REVIVALS.

Many revivals have occurred at intervals in separate churches, but some have had a general and marked influence on the denomination. The first was in 1839, when the additions by baptism (606) were more numerous than the whole previous aggregate of members (565). In 1857 the baptisms reported were 559. From 1870 to the present time (except in 1871-72) the annual additions have ranged from 531 to 1085.

EMINENT MINISTERS.

This sketch would be very incomplete without further reference to at least two brethren whose labors, under God, have been greatly blessed in building up the cause of truth in Maryland,—the Rev. George F. Adams and Richard Fuller. To Brother Adams was largely due the origin of the Maryland Baptist Union Association. As pastor of two churches in the city, and two or three in the country, as general State missionary for several years, as editor, historian, as a faithful, zealous, wise, consistent, devoted man of God, his labors and his character contributed much to the extension of our principles and the establishment of the churches in the faith. He died April 16, 1877, universally lamented, leaving behind him a precious memory, and a rich treasure in the "History of the Maryland Churches," carefully prepared by him.

The Rev. Richard Fuller, D.D., entered upon the pastorate of the Seventh church, Baltimore, June 1, 1847. After twenty-four years' labor there, during which the church increased from 104 to 1170 members, he went out, in 1871, with 134 members, to establish the Eutaw Place church. At the time of his death, October, 1876, that church had increased to 468 members. But his usefulness must not be measured by the hundreds converted and baptized under his ministry. The influence of his noble character, his splendid talents, his impassioned eloquence, his fame as one of the greatest pulpit orators of the age, his powerful advocacy of every philanthropic and Christian enterprise, did much to give his beloved denomination and the truth it maintains a higher estimate in the public mind, and to win for it a wider sway. Such transcendent abilities so thoroughly consecrated to Jesus, and permitted for nearly thirty years to shed their sacred lustre upon Baltimore and the surrounding country, formed indeed one of the richest gifts of God to the Baptists of Maryland.

Quite a large number of ministers have gone forth from the Maryland Baptist churches, many of them to do good in other States. Among them are the honored names of Spencer H. Cone, Bartholomew T. Welsh, Wm. Carey Crane, Elijah S. Dulin, Noah Davis, the founder of the American

Baptist Publication Society, and Benjamin Griffith, for so many years its efficient corresponding secretary; the missionaries Rosewell H. Graves, Brethren Bond and Rohrer, whose mysterious loss at sea occasioned such profound sorrow; J. L. Holmes, murdered by the rebels in China; Jno. A. McKean, J. H. Phillips, J. B. T. Patterson, Levi Thorne, Isaac Cole, S. C. Borton, J. W. T. Boothe, J. L. Lodge, J. T. Beckley, C. J. Thompson, Richard B. Cook, J. H. Brittain, George McCullough, H. W. Wyer, W. S. Crowley, and many others.

CONDITION IN 1880.

Nearly all the Baptist churches in Maryland are connected with the Maryland Union Baptist Association. At its session in November, 1879, reports were received from 47 churches, 14 of them being in Baltimore City, and 33 in the country or in the smaller towns. The strength of the denomination is in the city of Baltimore. Ten of the city churches are white, numbering 3641 members; four colored, numbering 2686 members. Twenty-three of the other churches are white, numbering 1386 members; ten colored, numbering 605. In other words, there are in Maryland 8318 Baptists, of whom 5027 are white, 3291 colored. Of these, 6327 are in 14 churches in Baltimore, averaging over 452 members to each church, while only 1991 are in the 33 churches of the State at large, averaging about 60 members to each church. The largest church is the Union Colored church of Baltimore, with 1497 members. The largest white church is the Seventh, with 590 members, though several others nearly equal it; for instance, the First church, 528; the Eutaw Place, 519; the Franklin Square, 494; the High Street, 438; the Lee Street, 407; the Second, Broadway, 328.

All the city churches have good substantial houses of worship, none very large, but several of considerable architectural beauty. They are well located, at proper distances from each other, so as to reach all parts of the city. All except four, one German and one colored, are self-supporting and liberal in benevolent contributions. With each is connected a flourishing Sunday-school.

Many of the churches in the State are not well located. Of the 23 white churches only 7 are in towns or cities of over 2000 population, the remainder being in small villages or country places. All of them have suitable meeting-houses, generally paid for. Partly for want of material, their growth has been slow, and their struggles for existence severe. Several have become extinct.

Mason, Alanson P., D.D., was born in Cheshire, Mass., Jan. 19, 1813. He was graduated from Madison University in the class of 1836, and from the Hamilton Theological Seminary in 1838. He was pastor of four churches in the State of New

York,—Clockville, Groton, Binghamton, and Williamsburg, and of the First Baptist churches in Fall River and Chelsea, Mass. After serving the latter church for thirteen years, he resigned his pastorate to enter upon the duties of district secretary for New England of the American Baptist Home Mission Society. In this position he is now serving his thirteenth year. While pastor in Chelsea he was for seven years a member of the board of overseers of Harvard University by appointment of the Massachusetts Legislature. He received the degree of Doctor of Divinity from Madison University in 1859.

Mason, Rev. Auguste Francke, pastor of the Baptist church in Milwaukee, Mich., was born in Clockville, N. Y., Nov. 17, 1839. He is a descendant of sturdy old Samson Mason, a dragoon of the republican army of Oliver Cromwell, who came to America in 1650, and concerning whom the records of Rehoboth, Mass., contain the following curious mention: "Dec. 9, 1657.—It was voted that Samson Mason should have free liberty to sojourn with us, and to buy house, lands, or meadow, if he see cause for his settlement, provided that he lives peaceably and quietly." Anabaptist as he was, this permission was regarded a peculiar act of grace on the part of the New England Puritans. For generation after generation the descendants of Samson Mason were pastors of the Baptist church in Swanzey, Mass. The Rev. Alanson P. Mason, D.D., the sixth generation from the old Cromwellian, and Sarah Robinson Mason, were the parents of Auguste Francke Mason. Mr. Mason's father, an able and prominent minister of the Baptist church, after a pastorate at Clockville, N. Y., was settled for six years at Brooklyn, N. Y., and thirteen years at Chelsea, Mass. Mr. Mason's mother was the daughter of a New England farmer, and a woman of superior intelligence and great force of character. She was educated at Mrs. Willard's well-known seminary, Troy, N. Y., in which institution she afterwards became a teacher. Mr. Mason was educated at Chelsea, Mass. After leaving the high school he became a clerk in the counting-room of a mercantile house in Boston, where his energy and business aptitude pointed to a successful career. In 1857, during the great religious awakening, he was the subject of deep religious convictions, which caused him to withdraw from mercantile life and to turn his attention to the gospel ministry. After a course of study at Madison University, from which he afterwards received the degree of A.M., he was ordained at Barnstable, Mass., in June, 1859. Although comparatively a young man, his ministerial labors extend over a period of nearly twenty years, and have been attended with marked success. He has been settled as pastor at Meriden, New York City,

Leominster, and Washington, D. C. Mr. Mason is an earnest and forcible speaker, and his sermons exhibit much originality of thought and scholarly research.

Mason, Rev. Darwin N., was born in Indiana, and reared in New York, on the shore of Lake Erie, on a farm. He graduated at the State Normal School in Albany in 1856. He was ordained, and settled as pastor at Rochester, Minn., in 1861; removed to Iowa in 1868; served as pastor in Cedar Falls, as principal in Des Moines University, as pastor in Indianola, Boone, Marshalltown, and Marion. He was secretary of the Iowa Baptist State Convention 1874-77. He has been in his present pastorate at Marion since 1876.

Mason, Francis, D.D., was born in York, England, April 2, 1799. In early life there was developed in him a remarkable taste for mathematical studies. A love for the English classics was also awakened, and he made himself familiar with the works of the best authors in his native tongue. He came to this country in 1818. After his conversion he could not rest satisfied with the routine of his daily life. He wanted to do noble things for his Master. He was licensed to preach Oct. 1, 1827, and became a member of the Newton Theological Seminary in November following. Two years afterwards he received an appointment from the executive board of the Missionary Union, and sailed May 26, 1830, in company with Rev. E. Kincaid and wife, for Calcutta, and arrived in Maulmain in November. He joined Mr. Boardman in Tavoy in 1831, and was with him during the last weeks of his life, administering the ordinance of baptism to the Karen converts on the memorable occasion when, as a dying man, the worn-out missionary reclined on the banks of the stream in whose waters the new disciples were "buried with Christ by baptism." Dr. Mason's connection with the Tavoy mission continued for about twenty-two and a half years, or one-half of his whole missionary life. While at Tavoy Dr. Mason's life was an exceedingly active one, and the visible results of his labors were manifest in many directions. For some time the superintendence of the station rested on him. A seminary for the education of teachers and preachers was also under his charge. He translated the Scriptures into the Sgau Karen and Pwo Karen languages. He also made his collections for his "Notes on the Fauna and Flora of Burmah," published in 1852, and for a similar work which was published some time later.

Dr. Mason having obtained permission of the board, proceeded to Toungoo to commence a mission in that place, where he arrived Oct. 22, 1833. In a few weeks he was joined by San Quala, "the Karen apostle," and two assistants. The most remarkable success followed the labors of these de-

voted missionaries. Although Dr. Mason was obliged to leave Burmah for this country in the early part of 1854, the work went on with marvelous strides, so that when, three years later, he returned to Toungoo, there were 2600 baptized Christians and 35 churches connected with the mission. In ten years from the establishment of the station more than 6000 converts had been baptized and 126 churches had been formed.

In the midst of this wonderful prosperity occurred those singular circumstances which those who have made themselves familiar with the history of this mission will recall. Mrs. Mason, the wife of Dr. Mason, came under the influence of certain strange delusions, and through her teachings of the new converts the most lamentable defections from the simple gospel were the result. The peculiar hallucination which seemed to have taken possession of her mind was this: "She pretended to have found the language in which God spoke to Adam, the 'God language' as she called it, in the embroideries of the Karen women's dresses, in the pagodas, and other appendages of Buddhist worship, and claimed that all nations have this language, and that what is needed only is to read it according to the key which she stated she had received." It was in vain that the executive board protested against the inculcation of these wild vagaries, and set forth the great injury which the Karen churches must suffer from the propagation of such sentiments. Dr. Mason did not see fit to interfere in the matter, and there was no alternative but that his connection with the Missionary Union must cease. For a little more than seven years this separation continued, but at last the extravagant conduct of his wife forced him to believe that she must be laboring under a form of insanity, and he could no longer sanction the course which she was pursuing. His relation to the Missionary Union was restored July 11, 1871, and continued harmonious and pleasant until his death, which occurred March 3, 1874.

From the foregoing sketch it is evident that Dr. Mason was no common man. Placed in any position he could not fail to secure respect for his ability. He created a new literature for the Karens, giving to them the Word of God and other devout and instructive books in their own tongue. He was a careful observer of the natural history of the country in which he passed so many years of his life. Sir J. D. Hooker, an eminent English naturalist, says of his "Fauna and Flora, etc., of British Burmah and Pegu," "F. Mason, D.D., has made the most valuable addition to the history of the fauna and flora of British Burmah of any man of modern times." In many respects Dr. Mason will be regarded as holding a first place in the ranks of American missionaries.

Mason, Rev. J. O., D.D., was born in Fort Ann, Washington Co., N. Y., Dec. 25, 1813. His parents were active members of the Baptist Church, and lived until a ripe old age. Their influence and training during his early years very largely moulded his subsequent life and character. When about to enter college, in his eighteenth year, he was converted, and began to prepare for the gospel ministry. In 1833 he became a student in the Literary and Theological Institution at Hamilton, N. Y., graduating in 1836. Shortly after appointed by the Foreign Mission Board as a missionary to the Creek Indians beyond the Mississippi. He was ordained Aug. 30, 1838, and, accompanied by his wife, started for his field. The unsettled state of the Indian tribes rendered mission work almost impossible, and, after many attempts to gain a foothold, he was compelled to abandon it. In May, 1840, he settled as pastor at Fort Ann, and remained with much success nearly four years. Sept. 1, 1844, he entered upon the great work of his life, as pastor of the Bottskill Baptist church, in Greenwich, N. Y. With an occasional brief intermission on account of ill health, he has labored with this honored church until the present time. During all these years he has been blessed in leading souls to Christ and in breaking the bread of life to a people in whose hearts he is held with affectionate regard.

Mason, Deacon John R., son of Deacon Mason, of Warren, R. I., is a member of the Central church, Oakland, and treasurer of the California Baptist State Convention. He was born at Warren, R. I., in 1826; spent some years at St. Louis, Mo.; crossed the plains for California in 1849; and has been a successful merchant. He was converted in 1868, and baptized by Rev. J. P. Ludlow, and has ever been active in church and denominational interests on the Pacific coast.

Mason, Rev. J. P., was born in Chatham Co., N. C., March 13, 1827; baptized by Rev. Johnson Olive, November, 1848; ordained in January, 1856, Revs. G. W. Purefoy, B. J. Hackney, and Thomas Yarboro forming the Presbytery. Mr. Mason has served Lystia church for twenty-two years, and served other country churches nearly as long. He is a good pastor.

Mason, Prof. Otis Tufton, was born in Eastport, Me., April 10, 1838; was baptized in 1856, and united with the First Baptist church, Washington, D. C., and was licensed to preach by the First Baptist church in Alexandria, Va., in 1859. Prof. Mason was educated at the Columbian College, where he graduated in 1861 with the degree of A.M. From that time to the present he has been the successful principal of the preparatory school of the university. He is superintendent of the Sunday-school of the First Baptist church,

Washington, D. C., and a deacon in the same. He is a collaborator of the Smithsonian Institution in anthropology, joint editor of the scientific department of Harpers' serials, and anthropological editor of the *American Naturalist*. He is the author of several papers on anthropology, published in the "Smithsonian Reports," and in the "Proceedings of the American Association." Prof. Mason is, at present, engaged in collating materials for an encyclopædia of the North American Indians, an atlas of the archæology of the United States, and a grammar and dictionary of the Southern Indian languages, a department of research in which he is deeply interested, and for which he has special aptitude.

Mason, Sumner R., D.D., was born in Cheshire, in the western part of Massachusetts, June 14,



SUMNER R. MASON, D.D.

1819. He was a lineal descendant of Samson Mason, who was at one time an officer in Cromwell's army, a radical in politics and a Baptist in religion. He came to America about 1650. For assisting in the building of the Baptist meeting-house in Swansey he was summoned before the authorities of Plymouth colony, fined fifteen shillings, and warned to leave the jurisdiction. When the subject of this sketch was about seven years of age his parents removed to Penfield, in the western part of New York. His father died in 1828, leaving a widow and a large family. Dr. Mason pursued his preparatory studies in Cincinnati, and entered Yale College in 1838, where he remained two years. He was baptized and united with the First Baptist

church in New Haven, March 1, 1840. For the next seven years he was engaged in teaching in Cincinnati and in Nashville, Tenn. He was licensed to preach by the First Baptist church of Nashville when Dr. Howell was pastor, Sept. 7, 1844. He pursued his theological studies under the direction of Dr. Howell, and was ordained pastor of the First Baptist church in Lockport, N. Y., Aug. 22, 1849, where he remained until called to the First Baptist church in Cambridge, Mass., where he commenced his ministerial labors March 4, 1855. Here he proved himself to be "a workman that needed not to be ashamed, rightly dividing the word of truth." The church under his ministry of sixteen years grew not only in its membership, but in sound doctrine and active benevolence, and every year added to its pastor's reputation and the weight of his influence in every direction in which that influence was exerted. It might have reasonably been predicted that many years of active service and great usefulness were before this devoted minister of Christ, but in the very prime of life he was suddenly cut down. What at the time was known as the "Revere disaster" sent a great shock through the minds of people residing in the neighborhood where the frightful event occurred. Dr. Mason was on his way to Beverly, Mass., to exchange pulpits with Rev. J. C. Foster. It was on Saturday evening, Aug. 26, 1871. At the Revere station, a few miles out of Boston, an express train from Portland met the outgoing train, and Dr. Mason, with a score of others, was instantly killed.

In an appreciative sketch of the life of Dr. Mason, his friend, Dr. O. S. Stearns, says of him, "He was a sincere friend, an earnest, sympathetic Christian, a truth-searching theologian, an effective preacher, a wise and judicious pastor. To his family he has bequeathed a life full of sunny memories. By his people his name will always be honored. In his denomination he will long be considered one of its choicest ornaments. By all who knew him he will be esteemed as a *prince in Israel*."

Massachusetts Baptists.—We can trace the history of the denomination in the State of Massachusetts nearly to the settlement of Boston in 1630. Among the earlier inhabitants of the district taken possession of by Gov. Winthrop, and the nearly fifteen hundred people who accompanied him, there were found some who had grave doubts about the divine authority of the rite of infant baptism, and refused to have it performed in the case of their own children. The first president of Harvard College, Rev. Henry Dunster, took a decided stand on the subject, and openly avowed his sentiments against infant baptism. Then came the persecution of Thomas Gould, and the troubles through which the First Baptist church in Boston passed,

beginning with the formation of the church in 1665 and extending through several years. Two years previous, in 1663, the church in Swansey was formed, it being really a transfer of the Swansea church in Wales, organized in 1649, to this country. From the Boston church there were formed, from time to time, churches in different sections of the State, made up chiefly of members who, having been connected with that church because it was the only church of their faith which they could conveniently join, desired to enjoy church privileges in the locality where they lived. In this way commenced the church in Kittery, formed in Maine in 1682, and about the same time the church in Newbury. Thomas Hollis, an eminent merchant of London, proved himself the warm friend of his denomination by making generous provision for Baptist young men to be educated for the ministry in Harvard. As early as 1727 we find that there were Baptists in Springfield, the pastor of the First church in Boston, by special request, visiting that place to administer the rite of baptism to several persons. Before the close of the century there were about 50 churches in different sections of the State. Among the oldest of these we mention the church in Wales, 1736; Bellingham, 1737; the Second church, now Warren Avenue church, Boston, 1743; First Middleborough, 1756; West Harwich, 1757; Third Middleborough, 1761; and the First church in Haverhill, 1765. With rare exceptions very few of these 50 churches were churches of much pecuniary ability. But they were earnest followers of Christ, and contended for what they believed to be "the faith once delivered to the saints." They encountered persecution, they suffered many civil disabilities, and yet they continued to grow and multiply until they have reached a high rank among the other denominations of Christians in the State.

The latest statistics give us the following figures: There are 14 Associations, embracing 289 churches, with 232 pastors. The number of ordained ministers in the State is 328. The total membership of the churches is 48,764, and the amount of money raised for various purposes, so far as reported, for the year covered by the statistical tables to which we refer, was \$713,125. The church having the largest membership is the Union Temple, Boston, the number being 1501.

Of the State denominational societies the Convention may be first mentioned. It was formed May 26, 1802, and was incorporated Feb. 28, 1808. It is authorized to hold real estate to the amount of \$200,000. The receipts for 1880 were \$12,800. The officers of the Convention at the present time are Eustace C. Fitz, president, and four vice-presidents, all laymen, Rev. G. W. Bosworth, D.D., secretary, and Rev. Andrew Pollard, D.D., treasurer.

directors is made up of 50 ministers and laymen, who represent the different sections of the State. Another organization is "The Baptist Charitable Society for the Relief of Widows and Orphans of Deceased Baptist Ministers." Rev. G. G. Fairbanks is its president. Its receipts in 1880 were over \$2550. This society was formed in 1821. "The Massachusetts Baptist Pastoral Conference" was formed in 1829, its object being the relief of aged and indigent ministers. It is authorized to hold property to the amount of \$75,000. The president is Rev. C. M. Bowers, D.D. "The Northern Baptist Education Society" was formed in 1814. It has a permanent fund of \$32,400. The president is Rev. Henry M. King, D.D., and the secretary Rev. J. C. Foster. The society has aided during the year 52 young men studying for the ministry. Its income in 1880 was \$6774.91. (See articles on FIRST BAPTIST CHURCH OF BOSTON, FIRST BAPTIST CHURCH OF SWANSEY, NEWTON THEOLOGICAL SEMINARY, PIERCE ACADEMY, WORCESTER ACADEMY, and THE WATCHMAN AND REFLECTOR.)

Mather, Rev. Asher E., was born in Canada in 1823; son of Deacon Alonzo T. Mather. The



REV. ASHER E. MATHER.

family removed to St. Lawrence Co., N. Y., in 1828, and to Michigan in 1836. He devoted some time to teaching, and then engaged in business in the city of Detroit. His attention was early turned to the gospel ministry, and many of his brethren thought he was called of God to this work before he could overcome his fear lest he was not qualified for it. At length, in 1851, turning away from pursuits that promised large pecuniary returns, he became pastor in Mount Clemens, where he was ordained in August, 1851. This pastorate continued

only for a year, but was specially attended with the blessing of God. The Tabernacle church, in Detroit, of which he had been a deacon, called him to be its pastor, and he accepted the call. But the plans of the church could not be carried out with the means at its command, and after a brief period he removed to Romeo, where a small church was in a depressed condition. During the next four years his work was greatly blessed, a good house of worship and a parsonage were built, and the church, which had been aided by the American Baptist Home Mission Society, became self-supporting. His next pastorate was in Pontiac, and continued nine years. These were years of prosperity. At the opening of the war he rendered valuable service in raising a regiment of volunteers, and became its chaplain. He was absent from the church a year in this service.

In 1866 he became district secretary of the American Baptist Home Mission Society, and for ten years engaged in work for that society with great earnestness, and with constant tokens of divine approval. Having led in the organization of the church in Caro, in 1876, and the erection of its house of worship, he became, soon after, pastor in Portland, where he is now engaged in earnest work.

No Baptist in Michigan is more fully acquainted with the churches throughout the State, and none have rendered a service more widely felt. He has assisted at the dedication of more than fifty houses of worship. It was at his suggestion that the Woman's Baptist Home Mission Society of Michigan was formed,—the first society of its kind in the country. He served the State Convention as its secretary for seven years, and in 1879 was made its president.

Mathews, William, LL.D., is by far the best and most successful writer the West has yet produced. Having enjoyed in early life the culture of New England, and, later, having breathed for many years the stimulating atmosphere of the West, he combines with the finished scholarship of the one, the vigorous vitality of the other. He was born at Waterville, Me., July 28, 1818. His taste for study, and his proficiency in whatever in that way was undertaken, were shown very early in life. At the age of thirteen he entered Waterville College, now Colby University, and in 1835, at the age of seventeen, graduated. Two years were then spent in the Harvard Law School, and two years more in the office of Hon. Timothy Boutelle, of Waterville. Having been admitted to the bar, he first taught for a year in Virginia, but returning to Waterville in 1841, he began the practice of law, associating with that, however, the editorship of a literary paper,—*The Yankee Blade*. This latter proved to be for him the more congenial sphere. After two

years the paper was removed to Gardiner, Me., where for some four or five years its publication was continued with marked success; subsequently to Boston, in which city it achieved a circulation and popularity in all parts of the United States scarcely equaled by any other literary paper. As editor of the *Blade*, Mr. Mathews formed many interesting and valuable literary acquaintances, including several of the best known and most eminent of American writers.

In 1856, Mr. Mathews sold his paper and removed to Chicago. His work here was at first in the form of contributions to various journals; but in 1859 he was appointed librarian of the Young Men's Association, holding that office some three years. He was then elected Professor of Rhetoric and English Literature in the University of Chicago. This place he filled with eminent success until 1875, when he resigned it, with a view to devote himself entirely to authorship. In this new line of work he has been remarkably successful. His writings for the most part have the form of essays, upon subjects literary, biographical, and practical, covering a wide range, but so grouped as to give each of his volumes admirable unity of direction and general topic. His style is a model of elegance and vivacity, while his method, being largely illustrative, enables him to utilize the results of an almost ubiquitous reading and study. The titles of his principal books, and nearly in the order of their appearance, are "Getting On in the World," "Words, their Use and Abuse," "Orations and Orators," and "Monday Chats," the last named being a translation of Sainte-Beuve's "Causeries du Lundi," introduced by an appreciative biography of the great French *littérateur* and critic. Dr. Mathews's home is still in Chicago, where he enjoys the warmest esteem of a wide circle of cultured friends.

Mathias, Rev. Joseph, of Hilltown, Bucks Co., Pa., was born May 8, 1778. He was baptized on a profession of his faith in his twenty-second year. He was ordained to preach the gospel July 22, 1806, and he continued in the work of the ministry for more than forty-six years as pastor of the same church. He possessed a vigorous intellect, a spirit of stern loyalty to Jesus, and a heart overflowing with love to the Redeemer.

He was a strong Calvinist, fully persuaded that each believer owed his salvation to a gospel springing from the everlasting and personal love of God, a gospel bearing the whole treasures of grace to every heart that received it, and a gospel surely carrying each recipient to the world of glory.

He was untiring in the use of means to bring men to the Saviour. His prayers for the salvation of his people were marked by a fervor and a faith that nothing could surpass. His public appeals to

saints and sinners to follow Jesus were unusually tender and earnest.

He preached three times on the Lord's day, and several times during the week. And it was his regular custom to make a tour annually, at a convenient season of the year, extending over several weeks, and to preach every night at the place where he stopped. To gather a congregation he sent word beforehand, and the people thronged to hear the gospel. In a brief account of one of these apostolic trips before me, it is stated that he preached in ten different places, and baptized ten persons at three of his meetings. Only one of these services was held in a church, the others were conducted in barns and school-houses. The labor performed for the Saviour in this way was effective and very extensive. Many were born again, and united with other denominations, and many others formed Baptist churches, several of which are in a flourishing condition at this time.

In one of his preaching journeys he tells of two persons "who requested baptism, but the relation they gave was not satisfactory, and their request was not granted." Mr. Mathias built up Christian churches in the truth, and with soundly converted members, whose future experience would encourage their brethren and commend the gospel.

He was an earnest advocate of missions all over our own country, and away to the ends of the earth. He was ever ready to speak for missions in his own church and in the region around. And it was his custom to commend Christian love for the perishing at home and abroad by a liberal contribution of his own, which gave him freedom of utterance in appealing to others, and which imparted a peculiar power to his missionary arguments.

He had five sons and three daughters, every one of whom was converted under his ministry, and buried in the waters of baptism by his hands.

No man was loved more in the old Philadelphia Association than Father Mathias. His fame had traveled over the entire State and a large section of New Jersey. Wherever he was known he had a warm place in the hearts of the friends of Christ.

He was a firm Baptist, and while he loved all Christians, he knew nothing of that charity that would sacrifice the smallest part of God's truth. Not for empires, nor for mines of gold, nor for worlds, would he slight his Lord that he might bribe the servants of that Master for their good will.

Mr. Mathias preached three times the Sunday before his death; on the following Tuesday evening his spirit suddenly entered the heavens. On Friday an immense concourse of people gathered at his funeral services, every one of whom felt that

a father and a friend had been borne to the skies when Father Mathias fell asleep. And though this event occurred thirty years ago the memory of our venerable friend is as fragrant as ever, not in Hilltown only, but for hundreds of miles around it.

Mattoon, Rev. C. H., of Albany, Oregon, is an earnest and influential preacher, and known as the Baptist historian in that State. There is hardly any pastor or prominent Baptist in Oregon whose history is unknown to Mr. Mattoon. He has preached in nearly every part of the State. Born at Canastota, N. Y., of Old-School Presbyterian parents, he became a Baptist, and was immersed at Genoa, O., in 1844. He obtained a good education at Central College, O. He went to Oregon in 1851; was licensed in 1853; published *The Religious Expositor* six months; was Professor of Mathematics in McMinnville two years; and in agency work became familiar with Baptists in the State and adjacent Territories. In 1871 he was ordained by the Pleasant Butte church; is a strong Baptist writer of the Landmark school; in 1874 held a written discussion on that subject; is more logical than rhetorical in preaching; is positive, and so full of the facts in Baptist history that he is sometimes called "the Baptist Encyclopædia of Oregon." He is historical secretary of the Baptist Convention of the North Pacific coast.

Maxcy, Jonathan, D.D., was born in Attleborough, Mass., Sept. 2, 1768. In his case the moulding influence of a highly gifted mother was felt in the formative period of his life. Such was the intellectual development of young Maxcy that his parents determined to secure for him all the advantages of a liberal course of study. Having been prepared for college in the academy of Rev. William Williams, of Wrentham, not far from his native place, he became a member of the Freshman class in Brown University in 1783, when he was but fifteen years of age. All the hopes which had been cherished with reference to him were abundantly realized. He made rapid progress in the acquisition of knowledge and in mental discipline, and graduated with the highest honors of his class in 1787. His talents were brought into immediate service in the college where he had gained his laurels. He was appointed a tutor, and for four years devoted himself with great success to the duties of his office. But his Master had a higher service for him. Having become a subject of the converting grace of God, he was baptized by Rev. Dr. Manning, and connected himself with the First Baptist church in Providence. The church at once gave him a license to preach, and he was invited to supply the pulpit which President Manning had recently vacated. From the outset of his public efforts as a preacher of the gospel his rank as a

pulpit orator was established. So pleased was the church with these efforts that he was solicited to resign his office as tutor in Brown University and accept a call to the pastorate of the flock to which he had ministered with so much satisfaction. The call was accepted, and Mr. Maxcy was ordained Sept. 8, 1791, when he was but twenty-three years of age, the Rev. Dr. Stillman preaching the ordination sermon. He was also appointed a professor in Brown University on the same day, as well as a trustee of the college.

In the midst of most congenial employments, and when he was constantly developing his powers as a preacher and a pastor, Dr. Manning was suddenly smitten down by a fatal disease and died. All eyes were at once turned to Maxcy as the most suitable person to fill the vacancy created by the decease of the lamented Manning, and he was unanimously elected president. He resigned his pastorate just one year from the day he was ordained, and entered upon his duties in the university. He was only twenty-four years of age, the youngest man, if we mistake not, that was ever called to fill so responsible a position in this country. His youth probably brought him in closer and more intimate relations with the students of the college than if he had been older. At any rate, he was from the first very popular, and the young men were proud of their youthful president. Several discourses which he published within a few years after he took charge of the university added greatly to his reputation as an able divine. In 1801 Harvard University conferred on him the honorary degree of Doctor of Divinity. He was at the time only thirty-three years of age. His official connection with Brown University continued for ten years, when he was called to the presidential chair in Union College, where he remained two years. Finding our Northern climate too severe for his delicate constitution, he accepted an invitation to take the presidency of the South Carolina College, where he remained for sixteen years, and was the means of raising the institution to a high rank among the colleges of the country.

From all the traditions that have come down to us there is reason to believe that Dr. Maxcy was one of the most eloquent preachers, not merely of his own denomination, but of any, in the country. It is said that "a profound and breathless silence, an intense feeling, and a delight amounting to rapture were the almost invariable attendants of his preaching. His manner was emphatically his own. There was no labored display, nothing turgid or affected, but everything was easy, graceful, dignified, and natural. His general manner of delivery was rather mild than vehement, and rather solemn than impetuous; commencing in a moderate tone of voice, but becoming more animated and impassioned as he proceeded, he gradually influenced the hearts and feelings of his audience." Says Hon. Jas. L. Petigru, of South Carolina, "Never will the charm of his eloquence be erased from the memory on which its impression has once been made." Hon. Senator Evans, of South Carolina, "He was the greatest orator I have ever heard in the pulpit." Judge O'Neill, of South Carolina, "His were the finest specimens of eloquence and truth to which it has been my privilege to listen." Dr. Maxcy died June 4, 1820.

Maxey, Gen. Rice, was born in Barren, Ky., July 23, 1800. In 1829 he became a member of Mill Creek Baptist church, Monroe Co., Ky. Practised law from his twenty-first to his fiftieth year; removed to Paris, Texas, Nov. 20, 1857; elected to the State senate to succeed his son, Gen. S. B. Maxey, in 1862. He lived to see his son, Samuel Bell Maxey, a U. S. Senator from Texas. He was a leader in Kentucky and Texas, both in religion and politics, and exerted great influence both by his lofty character and fine abilities. He was twice married. After a painful illness, borne with Christian fortitude, he died Jan. 11, 1878.

Maxey, U. S. Senator Samuel Bell.—The Maxey family are of Huguenot descent, having settled on James River soon after the revocation of the edict of Nantes. His great-grandfather, Rad-



GEN. SAMUEL BELL MAXEY.

ford Maxey, became a planter in Halifax Co., Va., and his grandfather, William Maxey, removed to Kentucky in the last century. His father, Rice Maxey, was born in Barren Co., Ky., in the year

1800, and was a lawyer by profession. His mother was the daughter of Samuel Bell, a native of Albemarle Co., Va.

Samuel Bell Maxey was born at Tompkinsville, Monroe Co., Ky., March 30, 1825. His father removed, in 1834, to Clinton County, where he was clerk of the Circuit and County courts. In 1857 he removed to Texas and settled at Paris. Samuel was educated at the best schools, studying Latin, Greek, and mathematics until he was seventeen years old, when he was appointed a cadet in the Military Academy at West Point. He was graduated there in 1846, and assigned to the 7th Infantry as a brevet second lieutenant. That fall he went to Mexico. He first joined Taylor at Monterey, and when Scott organized a new offensive line from Vera Cruz, Maxey went in. Twiggs' column to Tampico. He shared in the siege of Vera Cruz, and was with Harvey's brigade at the battle of Cerro Gordo. He was brevetted a first lieutenant for gallant conduct at the battles of Contreras and Churubusco, and was also engaged at Molino del Rey and in the engagement which resulted in the capture of the city of Mexico. After the city fell into his hands Gen. Scott organized a battalion of five companies of picked men under Col. Charles F. Smith as a city guard. Maxey was assigned to the command of one of these companies, and he was thus provost of one of the five districts of the city. Maxey had learned French at West Point. While in Mexico he became familiar with the Spanish tongue, which subsequently proved useful to him in the practice of the law in Texas. He returned to the United States from Mexico in the summer of 1848, and was stationed at Jefferson Barracks, but finally resigned Sept. 17, 1849. He returned to his father's home, studied law, and in 1850 began the practice at Albany, Clinton County.

In 1857 he settled at his present home in Paris, a promising town in Northeastern Texas, and practised law until 1861. About the opening of the war he was elected to the State senate, but never took his seat, as he thought he ought to be in the army. He raised the 9th Texas Infantry for the army under Gen. Albert Sidney Johnston. In December, 1861, it marched by land and reached Memphis in time to join the army at Corinth. In the mean time he had been made a brigadier-general. He joined Gen. Johnston at Decatur, and was sent by him to Chattanooga to collect and reorganize troops there.

Gen. Maxey's services in the Confederate army were many and important. On the direct application of Gen. E. Kirby Smith, then in command of the Trans-Mississippi Department, in the fall of 1863 he was ordered to take command of the Indian Territory. Everything there was in terrible confusion. Maxey, with very little aid from head-

quarters, put eight or ten thousand troops under arms. In the spring of 1864 he advised Gen. Smith of Steele's advance, and moved into Arkansas, where he joined Price and shared in his fight at Prairie Danne to check the enemy. He fought Steele at Poison Springs, April 18, 1864, and captured his entire train of 227 wagons. The loss of his transportation compelled Steele to retire. For his conduct on this occasion Maxey was made a major-general.

Gen. Maxey went to his home and devoted himself to the practice of the law, which soon proved both laborious and lucrative to him. He was appointed judge, but declined. In 1874 he was elected to the United States Senate, and took his seat March 5, 1875. Gen. Maxey undoubtedly owes his election to the popular conviction that he is stanch, diligent, and a representative man.

At first Gen. Maxey was placed on the Committee on Territories, but was transferred the same year, 1875, to that on Military Affairs. He has served continuously on the Committee on Labor and Education, and on Post-Offices, of which latter he is now chairman. He has had more than ordinary success in practical legislation. He has never made a report from any committee which was not sustained. The post-office committee is a very important one to a frontier State. Gen. Maxey has aided greatly in increasing the postal facilities of Texas. Among others, he has had established the stage route from Fort Worth to Fort Yuma, the longest stage line in the world.

Gen. Maxey is a member of the Baptist Church, to which his family has belonged for four or five generations. He is a gallant, genial gentleman, and a hard-working, useful Senator. Very few Senators enjoy so generally the affection and esteem of their colleagues.

Maxson, Rev. John, the first white child born on the island of Rhode Island, was born in 1638, shortly after his father had been killed by the Pequots. He was one of the purchasers of Westerly, R. I., in 1661, and one of the freemen there in 1669; ordained, when seventy years of age, "to the place and office of an elder" in the First Westerly (now Hopkinton) Seventh-Day Baptist church; had as assistants, in 1710, John Maxson (2d), William Davis, Joseph Clarke, Sr., George Stillman, Joseph Clarke, Jr., and Joseph Crandall, and in 1712 the church numbered about 130 members; died Dec. 17, 1720, aged eighty-two.

Mayfield, W. D., D.D., pastor of Central Baptist church, Little Rock, Ark., was born in South Carolina in 1837; began to preach in 1856; chaplain of the 3d S. C. Regiment, in the Confederate army; after filling several important pastorates in his native State he became pastor at Helena, Ark., in 1868; from 1874 to 1877, corresponding secretary

of the Southern Baptist Publication Society; then removed to Nashville, Tenn., and began the publication of the *Baptist Reflector*; he also published a literary magazine called *Happy Home*; at the close of the year 1879 he removed to Little Rock. Dr. Mayfield is a fine writer, and as he is yet in the prime of life, much may be expected from his vigorous pen.

Mays, Rev. John L., a pioneer preacher in North Louisiana, by whose zealous labors many churches in Union, Claiborne, and Jackson Parishes were founded, was born in 1814, and died in the pulpit, Nov. 16, 1866.

Mays, R. G., M.D., was born in Edgefield Co., S. C., Oct. 5, 1800. "After finishing his regular course of study," writes his sister, Mrs. Judge Brevard, "he decided on medicine as his calling, and graduated at the medical college in Baltimore in 1822." Not caring for his profession, he devoted himself to farming and became a very successful planter.

In the extensive revival of 1831, Dr. and Mrs. Mays were converted, and baptized into Edgefield church by the Rev. Mr. Hodges. From his conversion to his death he was an earnest, zealous Christian. He was a natural orator, readily using beautiful expressions with a voice full of melody, and he was almost irresistible in exhortation. His prayers were from a heart imbued with the Spirit of God, and could scarcely be heard without emotion. His manners were genial and kind, and his hospitality overflowing and refined.

He was ready to aid every good work, and being blessed with a competency, and coming to Florida when the denomination was young and weak, he did much to build it up. He was specially interested in the spiritual welfare of his slaves, and employed ministers to preach to them.

He was called to pass through deep waters. Seven of nine children were taken from him, and in April, 1878, the wife of his youth died at their home at Orange Mills. Since that time Dr. Mays himself has gone to his eternal home.

McAlister, Rev. I. N., an active minister of Sabine Association, La., was born in Mississippi in 1813; came to Louisiana in 1853; was employed as a missionary of the State Convention, and did good service. He died Jan. 27, 1874.

McAlpine, Rev. Wm. H., is about thirty-six years old; reared as a slave in a cultivated family; received instruction and good breeding; entered school at Talladega soon after he became free. Took a liberal course in the Congregational College at that place; at the same time received instruction in theology from Dr. J. J. D. Renfroe, by whom he was baptized, ordained, and installed pastor of the colored church in the city. He has been State evangelist for his race; now pastor of the

large colored church at Marion. No man has done more for the elevation of the colored people in Alabama. He is an excellent preacher, and a rising man.

McArthur, Joseph Benjamin, was born Nov. 25, 1849, in the township of Lobo, County of Middlesex, Ontario, Canada. He attended the public school until fifteen years of age, and, after an interval of two years spent upon a farm, went to the Middlesex Seminary. In 1868 he matriculated into the Law Society of Upper Canada, and was entered as a student at Osgoode Hall, in the city of Toronto. He was called to the bar of Ontario in November, 1873, and was invited to join the eminent legal firm to whom he had been articled. The retirement of a member of the firm on Jan. 1, 1881, led to the formation of the present firm of Mulock, Tilt, McArthur & Crowther. Mr. McArthur was baptized in 1873, and united with the Alexander Street church, Toronto, of which he has been for several years a deacon. He is superintendent of the Sunday-school, one of the trustees of the Toronto Baptist College, and a vice-president of the Home Mission Board. For personal consecration and liberal giving he is conspicuous among the laymen of Canada.

McCall, Rev. G. R., of Hawkinsville, Ga., is one of the ablest, most prominent, and influential of the younger generation of Georgia Baptist ministers,—a man whose modesty equals his merit, and whose ability as a preacher is second to few of his age. He was born Feb. 7, 1829, in Screven Co., Ga., and was educated at Mercer University, graduating with the third honor, in a talented class, in the year 1853. He then spent one year in the same university studying theology. He joined the church at fifteen, was licensed at eighteen, and ordained Sept. 24, 1854, when nearly twenty-five. In January of 1855 he was called to preach once a month to the Richland church, Twiggs County, and has continued its pastor ever since. After the war he settled in Hawkinsville, and took charge of the Baptist church there in October, 1866, to which church he is still preaching. He has been a diligent and successful pastor. For years Mr. McCall has acted as the moderator of the Ebenezer Association, and his influence in all the region where he lives is very great, especially in the Baptist churches. For ten years in succession he has been the clerk of the Georgia Baptist Convention, and for two years was clerk of the Southern Baptist Convention. He has been a member of the board of trustees for Mercer University, acting as secretary of the board. He is a strong friend of missions, Sunday-schools, and of education. He is an excellent preacher and a wise counselor. He ranks very high in the estimation of his brethren.

McCallum, Rev. H. B., was born in Knox Co.,

Tenn., Jan. 9, 1837, and spent his childhood at Gravesville, in the northeastern part of that county. In his thirteenth year his father removed to Knoxville. Here Hugh spent his time from 1849 to 1853.

In 1852 he entered East Tennessee University, and remained several terms. During the fall of 1852 he was converted, and was baptized by Dr. Matthew Hillsman in December of that year. He was soon impressed with the duty of preaching the gospel, and resolved to devote his life to that work. In 1854 he entered Union University, Murfreesborough, Tenn., intending to take a full course, but his health declined so rapidly that he remained but ten months.

By advice of his physicians he visited Florida in December, 1856, and remained till spring. By doing this for two or three years he was restored to comparatively good health.

In 1859 he settled in Camden, S. C., and continued meanwhile to study theology. The following year he enlisted as a private, and was mustered into service in the Confederate army. In 1861 he was called to the chaplaincy of his regiment, and was ordained at the call of his church, and served as chaplain during the war.

At the close of the war he settled in Sumter District, S. C., and preached to country churches. In 1867 he removed to Florida, and in 1869 he located at Lake City, and was soon chosen to the pastorate of the church there. The little organization, with no house, was soon built up to an effective church, and one of the best houses of worship in the State erected. In 1873 he was induced to commence the *Florida Baptist*, and published it two years, and then transferred it to the *Christian Index*, of Georgia.

Mr. McCallum is a man of ability and energy. He is a ready, forcible writer and speaker, and by his pen and his preaching has done much to strengthen the Baptist denomination in the State.

McCloud, Rev. Constant S., a native of Vermont, was born in 1818; graduated at Georgetown College in 1846; removed to Mississippi, and became successively pastor at Starkville, Vicksburg, and Raymond. After the war he became pastor at Jefferson, Texas, where by his indefatigable labors he increased the membership from a mere handful to about two hundred, and erected one of the handsomest church edifices in the State, and a comfortable parsonage. In 1872 he became missionary of the Grand Cane Baptist Association, La. He fell a victim to yellow fever at Shreveport, Oct. 17, 1873.

McCoid, Hon. M. M., member of Congress from Iowa, was born in Logan Co., O., Nov. 5, 1840. His father, Robert McCoid, was of Irish, and his mother, Jane Bain, of Scotch, descent. Her

father came from Ayrshire, Scotland, and was a Revolutionary soldier in the Virginia troops. McCoid removed with his parents to Iowa when he was eleven years old. He received a common-school education, and then attended Fairfield University, and Washington College, Washington, Pa., until the Junior year, leaving because of ill health. He soon after entered upon the study of law. He was admitted to the bar in 1861, but immediately enlisted as a private in Co. E, 2d Regiment Iowa Vols., in which he served for the full time of enlistment, being discharged May 28, 1864. He was promoted to be second lieutenant, and was for a considerable time acting adjutant of the regiment. He was in seven battles, including Fort Donelson, Shiloh, Corinth, and Stone River. In 1864 he returned to civil life, and began the practice of law. In 1866 he was elected district attorney of the sixth Iowa judicial district, and served for four years. In 1870 he was elected State senator, and re-elected in 1875; in 1878 he was elected from the first district as a member of the Forty-sixth Congress, and he was re-elected to the present Congress. He was brought up a Presbyterian, and learned the Shorter Catechism before he was able to read, but on his conversion, in 1865, he embraced the Baptist faith, and has been a member of the Fairfield Baptist church ever since. He is a man of great ability, integrity, and piety.

McConnico, Rev. Garner, was a native of Lunenburg Co., Va., where his family occupied a high social position. He became hopefully pious, under the instructions of an excellent mother, at a very early age, and united with the church; and such were the spirit and the ability which he manifested in the part he occasionally took in the social religious exercises that the church in due time licensed him to preach, and ordained him as a minister of the gospel before he had reached his twenty-eighth year. As the beautiful valley of the Cumberland presented extraordinary attractions as a place for settlement, Mr. McConnico sold his property in Lunenburg County near the close of the last century, and selected as his future home a spot in Williamson County than which it would be difficult to find another more beautiful. Here he secured a large tract of land, and spent thirty-five years rearing a large and estimable family, some of whom have since reached positions of usefulness and honor. His mansion was ever the scene of a profuse hospitality. In it was found the best society then in the West; and especially was it the home of ministers of the gospel. Mr. McConnico immediately commenced among the settlers his appropriate work. He was a diligent student of the Bible, and of standard theological writings, with which his library was furnished. He clung with unyielding tenacity to the great doctrines of the

Cross, and had an intelligent and definite view of the whole evangelical system. He prepared his discourses with much care, and they were characterized by remarkable perspicuity and directness, and they were delivered with graceful elocution and impressive fervor. For years he preached often in all parts of the middle district, and sometimes beyond it. Many professed religion, and a large number of churches were raised up mainly through his instrumentality. Of the Harpeth church, which was in his immediate neighborhood, and which was large, intelligent, and wealthy, he became the regular pastor, and continued in the office until the end of his life. Of seven other churches around him he was the stated supply, according to the practice of the times. His popularity was almost unbounded. He died suddenly, full of faith and hope, in the year 1833.

His piety was deep, and his presence neutralized every tendency to levity. Listening to him beneath the shade of the gigantic forest-trees, where he so often preached, you would have felt coming over you a strange reverence for his mighty mind. His memory and influence can never die.

McCoy, Rev. Isaac, the great apostle to the American Indians, was born in Fayette Co., Pa., June 13, 1784. He came with his father to Kentucky in 1790. In 1801 he was converted and joined the Buck Creek Baptist church. In 1803 he was married to Christiana Polk, daughter of Capt. Polk, whose wife and several children were captured by the Ottowas. Mr. McCoy and his wife were afterwards missionaries to that tribe.

In 1804 he came to Vincennes, Ind., and in 1805 removed to Clarke County, same State. He had a marked influence upon the churches and Associations of that part of the State. No one of the great benevolent enterprises of the denomination was allowed to pass unnoticed. Living in a part of the country where Antinomianism was industriously taught, he exerted himself to counteract its baneful influence. He was licensed to preach by the mother of all Indiana Baptist churches,—Silver Creek. In 1810 he was ordained by the Maria Creek church. In 1817 he received an appointment as missionary to the Indians of Indiana and Illinois. After his departure for his work the influence of Daniel Parker grew rapidly in the southwestern part of Indiana, and the missionary spirit waned. Mr. McCoy was appointed for one year, but had no thought that he should cease to labor for the red man at the expiration of that time; his plans embraced many years. After spending some time in Western Indiana, it occurred to him that he should move to Fort Wayne and establish a mission. He labored there till 1822, when he established a mission about one mile west of where Niles (Michigan) now is. He named it Carey, after the English

missionary. Mr. McCoy and his wife entered upon this missionary work with all the zeal and strength of faith that characterized the life and labors of Mr. and Mrs. Judson. And their faith did not fail. Deprivations, sicknesses, and sorrows such as but few mortals know were not strangers to them. Mr. McCoy rode hundreds of miles through the wilderness, and swam the swollen streams, lying on the wet ground at night, for the sake of carrying forward his missions. He went on horseback to Washington several times to interest Congress in measures beneficial to the Indian. Many months would be occupied in these journeys. One of the severest trials that Mr. McCoy was called to bear was that during his absence from home sickness and sometimes death would visit his family. Five of his children were called by death at different times while he was absent from home. Persons of narrow selfish views would readily call him cruel and indifferent, but men who could rise to his plane of devotion to the work that he believed God had given him can see that his loyalty to the Master was superior even to parental affection. No man loved his wife and children more than he.

Many conversions occurred at the Carey mission. The hymns composed by him on the occasion of the first baptism at Fort Wayne and at Carey are expressive at once of his great joy and his great hope of what would yet be done for the Indian.

He records that the greatest obstacle by far that he was obliged to meet in his labors for the conversion of the Indians was the introduction of whisky among them by white men. So great were his annoyances at one time that he decided to send several of his Indian pupils East to be educated, so that they might become teachers for their own people. They found a ready welcome at Hamilton, N. Y.

His labors at Washington were to secure a territory for the Indians into which the white man might not intrude his wicked commerce. This he regarded as the only sure hope for the Christianization or civilization of the red men. He lived to see some of the tribes settled on their own territory, industrious and happy. In his labors for the passage of such acts as he recommended to Congress he speaks of the sympathy and co-operation afforded him by Spencer H. Cone, William Colgate, and others of his brethren.

Oct. 9, 1825, Mr. McCoy preached the first sermon in English ever delivered in Chicago or near its site. In 1826 he gave up the personal superintendence of the Carey mission for the purpose of selecting lands for the Indians farther West. He made surveys west of the Mississippi River, and several times went to Washington to communicate facts to Congress and to lay his plans before that body. In 1840 he published his "History of In-

dian Affairs," a volume of 600 octavo pages, and full of interest. In 1842 the American Indian Mission Association was formed, and he was made secretary, with headquarters at Louisville, Ky.

In June, 1846, as he was returning from Jeffersonville, where he had preached, he was caught in a rain-storm, from the effects of which he died in a few days at his home in Louisville.

"His life and labors were truly the connecting link between barbarism and civilization in this region of the country and over a large portion of the West. His perseverance and devotion were morally and heroically sublime. For nearly thirty years he was the apostle to the Indians of the West." His last words were, "Tell the brethren, never to let the Indian mission decline."

McCoy, Milton, M.D., was born in Kanawha Co., West Va., in January, 1824. He professed conversion, and joined the Hansford Baptist church in 1847, being baptized into the fellowship of that church by Rev. M. M. Rock. He commenced the practice of medicine in 1849; removed to Moniteau Co., Mo., in 1853, and to Boonville in 1863. He was a constituent member of the First Baptist church in Tipton, Mo., which was formed in 1858, and of which he was made a deacon. Upon his removal to Boonville he was made a deacon there, and has held the office ever since. For years he has been one of the main pillars in the church.

McCraw, Rev. A. G., a native of Newberry District, S. C., was born June 4, 1803. He is of Scotch descent. In 1818, with his father, he removed to Alabama, and located in Perry County. An industrious student, he pursued an extensive range of historic reading; was baptized at Ocmulgee church in May, 1828, and began at once to preach the gospel; was ordained in 1831, Rev. George Everett receiving ordination at the same time; these two labored much together, mainly as evangelists. They planted a number of churches, had many revivals, and baptized large numbers of converts; in one of their revivals 200 were baptized in Shelby County in 1832. In 1835 he became pastor of the large and influential church at Ocmulgee,—a position which he held for many years. In 1851 he became pastor in the growing city of Selma, where he led a career of success until his death, which occurred Jan. 14, 1861. Always in easy circumstances, Mr. McCraw labored constantly in the ministry, and with but small remuneration. He was prominently connected with the leading interests of Alabama Baptists, earnestly pleading every cause fostered by our State Convention. He was several years president of that body. He reared a highly accomplished family.

McCraw, Rev. N. F., an active and efficient minister of the Bayou Macon Association, La., was born in Tennessee in 1828; did much to strengthen

the Baptist churches between the Mississippi and Ouachita Rivers. Died in 1874.

McCulloch, Rev. Jno. V., a pioneer preacher in Arkansas, was born in Tennessee in 1820. He settled in Dallas County, Ark., in 1839, and shortly afterwards began to preach, though not ordained until 1851. Abounding in labors in the gospel, he preached in all the surrounding country; was instrumental in forming most of the early churches in the region between the Ouachita and Saline Rivers. He even extended his labors into the region between the Bayou Bartholomew and the Mississippi River, where he died from malarial fever in 1874. This useful minister is affectionately remembered by the people.

McCully, Judge Jonathan, son of Rev. Samuel McCully, was born in Nappan, Nova Scotia, July 25, 1809. He was converted and baptized in 1849. He removed to Halifax soon after, and became deacon of the North Baptist church in that city, which office he held until his death, Jan. 2, 1877. He was a member of the Nova Scotia Legislative Council and of the Senate of Canada, and judge of the Supreme Court of Nova Scotia. He was an able lawyer, statesman, and judge. He left bequests to Acadia College and foreign missions.

McCully, Rev. Samuel, was born in Nova Scotia. He was converted under the ministry of Rev. Joseph Crandall, and embracing Baptist principles, was immersed by him in 1813. He was ordained at Sackville, New Brunswick, in 1820. From 1827 he was associated in labor with Rev. Charles Tupper at Amherst, Nova Scotia, but preached frequently in Cumberland and Westmoreland Counties. Faithful and earnest, firm yet pacific, his labors were highly prized.

McCune, Hon. Henry E., deacon of the Baptist church at Dixon, Cal., a man of great social, political, and religious influence, an intelligent Christian and generous Baptist. Through his liberality the large college property at Vacaville, worth \$20,000, was secured for California (Baptist) College. He is president of its board, and a large contributor to its funds. The Dixon house of worship, an elegant edifice, was erected by his aid as a chief contributor. He was born June 10, 1825, in Pike Co., Mo.; baptized in March, 1840, and joined the Peno church; removed to California, and settled near Vacaville, Solano Co., in 1854; went into the organization of the Vacaville Baptist church in 1856; was ordained as deacon in 1863. In 1873 he was elected to the State senate of California, and served two terms. By occupation he is a farmer, and holds several thousand acres of fine land. Deacon McCune has been greatly prospered; but he holds his wealth as a trust for the Lord, and, though he gives wisely and largely for church and denominational enterprises, and is loved and honored by all who know him, he is one

of the most modest and unassuming of men. His home and heart and purse are all for Christ.



HON. HENRY E. McCUNE.

McDaniel, James, D.D., was one of the men whom the Baptists of North Carolina delighted



JAMES MCDANIEL, D.D.

to honor. He was born near Fayetteville, N. C., in 1803; was baptized in 1827, and began to

preach the same year. He was chiefly instrumental in the organization of the Fayetteville Baptist church, of which he was pastor for thirty-two years. For six years he was pastor of the First Baptist church of Wilmington, N. C., during a part of which time he was also editor of a religious journal.

Dr. McDaniel was one of the founders of the Baptist State Convention, being present at its organization in Greenville, Pitt Co., in 1830, and he had the honor of presiding over its deliberations for nineteen years. He was a trustee of Wake Forest College for many years, and his zeal in the cause of missions was ardent and unremitting. He was clerk of Cape Fear Association for fourteen years. Dr. McDaniel possessed in a rare degree the gifts and graces of the orator, and many are the traditions of the pathos and power of his preaching in his younger days. At a good old age, and with his natural force unabated, this eminent divine was gathered to his fathers in 1870. Wake Forest College conferred the degree of Doctor of Divinity upon him in 1868.

McDonald, Rev. Alexander, was born in 1814, in Scotland. He was converted at Margaree, Cape Breton, and baptized by Rev. Wm. Burton. He studied at Acadia College from 1838 to 1841. He was ordained pastor in Prince Edward Island. He was pastor of Carleton Baptist church, St. John, New Brunswick, from 1846 to 1849. He died Jan. 27, 1851. He was an earnest, faithful, and useful minister.

McDonald, Gov. Charles J., was born in Charleston, S. C., in July, 1793. His parents removed to Georgia during his infancy. In his youth he was sent to a classical school in Hancock Co., Ga., and was graduated at the University of South Carolina during the presidency of Jonathan Maxey, who at twenty-four years of age was president of Brown University. Returning to Georgia, young McDonald studied law, and even in his early manhood took rank with the best lawyers in the State. In a short time he was elected by the Legislature to a judgeship of the Superior Court. Though his duties were confined to a district, he acquitted himself in this office so handsomely that he became known throughout the State as one of its ablest jurists. Having previously been a member of the Legislature, he had acquired some standing among politicians, and in 1839 was elected governor of the State by a handsome majority. In 1841 he was re-elected to the same office, although the State, at an election held for President of the United States only a short time previously, had given a large majority to his political opponents. The fact shows that he was a far more popular man with the people than the party with which he was identified. Retiring from the gubernatorial chair, and being still in the vigor of

his days, he resumed the practice of law. But in a short time the people called him to be a judge of the Supreme Court of the State, and he continued in the office until disabled by the illness which



GOV. CHARLES J. M'DONALD.

terminated in his death. He died at his beautiful home in Marietta, Ga., in December, 1860.

Perhaps no man was more popular in his day than Gov. McDonald. Besides commanding all the votes of his party when a candidate for office before the people, he was sustained, from personal considerations, by many who dissented from his political views. This was not because he descended to the low expedients of the partisan in seeking supporters. He utterly despised all unworthy means. It was his fine character which commanded universal respect. His integrity was above reproach, whilst as a politician he always aimed at the general good. On one occasion during a heated canvass, a friend suggested a method by which he might gain a great advantage over his opponent. "It is not honorable," said the governor. "What of that? It will never be known." "I shall know it myself; and a man cannot afford to know anything mean of himself."

The confidence which the people reposed in his judgment was another source of the support he enjoyed at their hands. His mind was remarkably well-balanced. He was singularly sagacious and discriminating; and had he been connected as intimately with the national as with State politics, would have left the impress of his wisdom on the legislation of the country. Throughout life he was

a man of the strictest probity and morality. It is believed by those who knew him best that he had experienced converting grace, and, though not baptized, he was a decided Baptist, and like Nicholas Brown, was closely identified with the Baptists.

McDonald, Rev. D. G., was born Feb. 15, 1843, at Uigg, Prince Edward Island, where his conversion and baptism took place in 1863. He studied at Acadia College, and was ordained at Newport, Nova Scotia, Jan. 16, 1873. He labored as a missionary for some time on Prince Edward Island. Subsequently he became pastor of the Baptist church at Charlottetown, the capital of that province, where his ministry proved highly beneficial.

McDonald, Henry, D.D., was born in the county of Antrim, in the north of Ireland, Jan. 3, 1832. He was nurtured in the Roman Catholic Church, to which his parents and ancestors all belonged. He was educated in the national schools of Ireland, and afterwards passed through the regular course of the Normal School, Dublin. In 1848 he left his native country in consequence of the failure of the patriots to throw from them the yoke of British oppression, and reached New Orleans, which city he left, after a few weeks, to visit Kentucky. He taught school for some time in Greensburg Co., Ky., and afterwards studied law and was admitted to the bar. During his residence in Greensburg County he made a thorough examination of the doctrines of Roman Catholicism, the result of which, after a severe mental struggle, was the rejection of the whole system as unscriptural. Abandoning his faith in the church's dogmas, he was led to a complete trust in Christ alone for salvation. In consequence of this radical change in his religious views and feelings, he publicly professed his faith in Christ, and united with the Baptist church in Greensburg, having been baptized by the pastor, the Rev. George Peck. He soon felt it to be his duty to devote himself to the ministry, and was accordingly licensed by the church and subsequently ordained, in May, 1854. He was invited to the pastorate of the church in Greensburg, and served it with great success for nearly ten years. During this period he was also pastor, at different times, of the Friendship and Campbellsville churches, in Taylor County, and the Mount Gilead church, in Greene County. For one year he was pastor of the Tate's Creek and Waco churches in Madison County, and for six years of the Danville church. He was afterwards pastor of the church in Georgetown, Ky., and at the same time elected to a professorship of Theology in the Western Baptist Theological Institute, from which position he subsequently retired to fill the chair of Moral Philosophy in the Georgetown College, Ky. The honorary degree of A.M. was conferred upon him by the Georgetown College, and the degree of

D.D. by both the Georgetown and Bethel Colleges, Ky. Several years ago, Dr. McDonald was invited to the pastorate of the Second Baptist church, Richmond, Va., which he accepted, and where he still labors with eminent success. In 1856 he married, in Greensburg, Miss Mattie Harding, daughter of the Hon. Aaron Harding, for several successive terms a representative in Congress from Kentucky. Dr. McDonald is greatly gifted as a preacher, impassioned, eloquent, and a master of men's emotional nature. Those who know him intimately honor him greatly.

McDougal, Rev. Alexander, was born in Dublin, Ireland, about 1738. In his twenty-first year he came to America and settled in Wilmington, N. C., from which he soon afterwards removed to Union District, S. C. He and his wife were Presbyterians, but about 1770 he became convinced that he was without Christ. He was deeply convicted of sin. When he found peace in Jesus he united with a Baptist church, and soon began to exhort. He was ordained to the ministry about 1775. This was at the commencement of the Revolution. Warmly espousing the cause of the colonies, "he divided his time, during the war, between cultivating his farm, preaching the gospel, and fighting the Tories." He continued preaching in his adopted State until about the year 1800, when he removed to Kentucky, and settled in Hardin County. Here, in 1803, he became pastor of Nolin church, and he was also pastor of Severns Valley church. He continued to serve these communities until his ninety-fifth year, when he resigned. He died March 3, 1841, aged one hundred and three years.

McDowell, Archibald, D.D., was born in Kershaw Co., S. C., in 1818; became a Christian early; graduated at Wake Forest College in 1849; was for a time tutor in that institution, then took charge of the new enterprise since known as the Chowan Female Institute, at Murfreesborough, and afterwards removed to Milton, where he preached and taught. In 1853-54 he taught in Raleigh, but returned in 1855 to the Chowan Institute, where he has been ever since, having become president in 1862. He received his degree of D.D. from Wake Forest College, of which he has long been a trustee.

McFarland, Rev. Arthur, a pioneer preacher in North Louisiana, was born in Tennessee in 1793; removed to Louisiana in 1821, and with his father-in-law, Elder James Brinson, united with the Pine Hills Baptist church, the first gathered between the Ouachita and Red Rivers. Shortly after he began to preach, and continued to labor in the region where he resided until disabled by age. He died at Athens, La., Aug. 21, 1878. He is mentioned by Benedict as one of his correspondents in Louisiana.

McGee, Rev. W. H., pastor at Minden, La., and secretary of Louisiana Baptist Convention, was born in Mississippi in 1846; graduated at Mississippi College in 1876; in 1877 called to his present field, where his labors have been greatly blessed.

McGuire, Rev. John A., a veteran Baptist minister, residing at Monroe, La., was born in Kentucky in 1799; began to preach at the age of seventeen. He labored successfully in his native State until 1850, when he settled permanently at Monroe, La., where he gathered a few Baptists into a church and became their pastor. The circumstances were most unfavorable, but he labored with such success that a comfortable house was built, and another church gathered at Trenton, on the opposite side of the river. He has lived to witness a commodious brick edifice take the place of the first humble house of worship, and two strong churches grown up from the seed he sowed.

McIntosh, W. H., D.D., a descendant of Gen. McIntosh of American Revolutionary fame, was



W. H. MCINTOSH, D.D.

born in McIntosh Co., Ga., April 4, 1811. After thorough preparation for college, he finished his education in Furman Institution, S. C., under the Rev. Samuel Furman and Dr. Jesse Hartwell. Preached for some years as voluntary missionary, under a license from the Sunberry Baptist church, and was ordained by the South Newport church in 1836. Became pastor at Darien in 1838, where he remained for eleven years. In 1849 he was called to the pastorate in Eufaula, Ala., and remaining

there six years, in 1855 he accepted the call of the Siloam church in Marion; and, after a pastorate there of seventeen years, he was, in 1872, called to Macon, Ga., from which he returned to Marion, Ala., in the fall of 1875, to assume the corresponding secretaryship of the Home Mission Board of the Southern Baptist Convention, of which he was president during his long pastorate in that place. The degree of Doctor of Divinity was conferred on him by two institutions in 1868,—Columbian College, Washington, D. C., and Baylor University, Texas. Dr. McIntosh is a man of dignified presence, engaging manners, and high character. There is no minister in our acquaintance more widely honored and beloved. His letters and discourses are traced by a remarkably graceful and vigorous pen; and rare tact, energy, and executive power are displayed in the discharge of the duties of his responsible office.

McIver, Hon. Alex. M., a native of Darlington District, S. C., was born on the 21st of February, 1799. He graduated at the South Carolina College in 1817. He was admitted to practice in the law court in 1820, and in that of equity in 1828. He was a member of the Legislature from 1830 to 1833, and in 1841 was elected solicitor of the northern circuit. He was twice re-elected, and died in his third term, on the 10th of July, 1850. His descendants are among the most honorable in the State. As a Christian and a Baptist he adorned his profession, "walking in all the statutes and ordinances of the Lord blameless."

McIver, Rev. D. R. W., was born in Charleston, S. C., in 1794; was educated at the University of South Carolina. Being a man of large property his early labors were devoted to the poor, preaching on the plantations to the slaves. He filled a successful pastorate at Prattville and Wetumpka, Ala. In 1856 he removed to De Soto Parish, La. Here he labored with great success until 1862. He died Feb. 10, 1863.

McKay, Rev. Uriah, was born in the State of Indiana in 1821. At the age of eighteen he was baptized. He went to Franklin College to obtain a better education, to prepare for usefulness in the world without having the ministry in view; spent some time preaching and teaching in Indiana. He went to Illinois in 1854, and was ordained the next year. He spent fourteen years in Effingham Co., Ill., preaching most of the time for but little compensation. He came to Iowa in 1868, and is now living on a farm at Elm Grove, near Des Moines. He has been employed chiefly since coming to Iowa in preaching to feeble churches in destitute fields, doing good service for the cause of Christ by his earnest labors, his consistent and cheerful Christian life, and hearty co-operation in all denominational works. He represents a class of men in the

ministry found in Iowa who, while supporting themselves by the labors of their own hands, have contributed largely to the growth and prosperity of the denomination.

McKenzie, Rev. David Banks, was born in Liverpool, England, June 26, 1836, and came to America, arriving at Boston April 15, 1848. In 1853 he became the subject of religious impressions, and was immersed by Rev. Mr. Pierce, at Gloucester, Mass. He had a natural love for the ocean, followed the sea in early youth, and during the civil war in the United States entered the navy, and was three times promoted for meritorious service. For many years, though he had professed Christianity, he lived in sin, gave himself to the world, was very intemperate, and apparently a moral wreck, until, in December, 1871, he was rescued by sovereign grace, and gave himself fully to the Saviour. He began his real religious life as a temperance preacher, and had immense success in New England, where thousands were reclaimed. He enlisted benevolent persons in the work, and built reformatories in many places. In 1877 he extended his mission to California, and in April, 1880, after two years' absence, returned to that State to labor permanently in the gospel, as temperance reformer and pastor. He possesses unusual gifts for persuading men to forsake their evil ways, and in all places stirs the people to active and earnest work to save the fallen and rescue the perishing from temporal and eternal ruin.

McKenzie, William S., D.D., was born in Liverpool, Nova Scotia, Feb. 29, 1832. He was a graduate of Harvard University in the class of 1855. He was ordained in April, 1857, and was pastor of the church in Abington, Mass., one year, and of the church in Andover, Mass., for two years. For six years he was pastor of the Friendship Street church in Providence, R. I., and was pastor in St. John, New Brunswick, also six years. In 1872 he received an appointment as district secretary of the American Baptist Missionary Union, which position he now holds.

McKinlay, Rev. John, was born in Alexandria, Dumbartonshire, Scotland, March 6, 1831. He came to this country in 1855, and was employed as a designer in the Pacific Mills, Lawrence, Mass. While thus occupied he became a subject of converting grace, and feeling it to be his duty to preach the gospel, he pursued his studies at Fairfax, Vt., and at Andover, Mass. He was ordained pastor of the church in Lebanon, N. H., in November, 1862, where he labored with great acceptance until his death, which occurred Sept. 20, 1868.

"He was a close and diligent student of the Scriptures, always bringing well-beaten oil to the sanctuary. Every sermon bore the stamp of his own genius. He could not be a servile copyist.

He was always John McKinlay, and Scotch at that. He had the Scotch acumen to detect the truth, the Scotch tenacity to hold it, the Scotch wit to garnish it in impressive style, and he had withal the Scotch energy and accent of speech to apply it."

McLafferty, Rev. B. S., educated for the law, dedicated himself to the ministry, and was pastor in Illinois. Under appointment of the Home Mission Society he went to the Pacific coast in 1864-65; was pastor at Virginia City, and preached at Carson, the capital of Nevada, until ill health forced him to settle in the better climate of Petaluma, Cal. He had great success here as pastor; sought to establish a Baptist institution at Petaluma; traveled for a time, and did much to enlist the churches in education and in missionary work. He is a busy worker and a vigorous preacher. Continued ill health led him after brief pastorates to take an ocean voyage to China, where he visited missionaries and mission stations. After his return he was pastoral supply of the First Baptist church, San Francisco, for a time pastor at San Diego, and afterwards at Oakland for several years, until near the close of 1878. The Oakland church had large accessions during his ministry. In 1879 he visited the Atlantic States, and on his return made the tour of Oregon, preaching to the churches and assisting in revival meetings. The church at Eugene, the southernmost city in Oregon, and seat of the State University, called him to its pastorate in June, 1879.

McLean, Rev. Thomas George, was born May 18, 1843, of Presbyterian parents, at Montreal, Canada; spent his youth at Chicago and Waukegan, Ill. He was converted at fifteen, and after six years' struggle with doubts as to Presbyterianism, finally yielded to his convictions, was immersed by Dr. Everts, joined the First church of Chicago in 1864, and enlisted in the U. S. army; decided on his return home to enlist in the ministry; graduated in 1869 at the Chicago Theological Seminary, and during his studies had charge of the Erie Street Mission, and preached at Englewood. He settled and was ordained pastor at Cordova, Ill., in 1870. After three years' service at Cordova, with health impaired, he removed to California; was five years pastor at Brooklyn; and in 1878 became missionary and pastor in Santa Barbara County, where he has the oversight of the Carpenteria and Santa Paula churches; preaches at four stations, labors in revivals, and is moderator of Santa Barbara Association.

McLearn, Rev. Richard, was born in Rawdon, Nova Scotia; was converted and baptized when a youth; ordained March 10, 1828, as pastor of the Rawdon Baptist church; subsequently served the church in Windsor, Nova Scotia, as pastor for twelve years, when bronchial disease compelled him to

withdraw from the pulpit, but his integrity, piety, and prudence continued to serve the church of Christ until called hence, Aug. 17; 1860.

McLeod, Sir Donald F., Companion of the Bath, and Knight Commander of the Star of India, was born in Fort William, Calcutta, May 6, 1810; his family were Scotch, and to their country he was sent for his education. At eighteen he returned to India, and some time after he was appointed an assistant magistrate.

When about twenty-one, while stationed at Monghir, on the right bank of the Ganges, midway between Calcutta and Allahabad, the Redeemer found and saved him, gave him a new heart and character, and fresh aims and motives. The instrument used in this work was Rev. A. Leslie, a devoted Baptist missionary. Speaking of this change just after it occurred, Sir Donald says, "I have attained a confidence and tranquillity in regard to my worldly duties from which the weakness of my character formerly debarred me, and I have now been freed from despondency and gloominess of spirits, to which for the five previous years I was continually a martyr." And on another occasion, speaking of prayer, he says, "I resort to it in the morning, not only as the most delightful but as the most necessary act of the day, for without it I should have no peace, no power, and during the remainder of the day, whatever of difficulty or annoyance presents itself, my mind flies up to its Creator and is at rest." After obtaining mercy through the blood of the Lamb, he solicited baptism. Mr. Leslie warned him of the contempt which would meet him from the circle in which he moved, but he was ready to follow Christ in the baptismal waters regardless of all consequences, and he was duly immersed in the name of the adorable Trinity, and he continued to the close of his life in communion with the Baptist denomination.

Sir Donald immediately after his conversion began to plan for the secular and religious enlightenment of the people among whom he lived, whose heathenism deeply moved his heart. He gave large sums of money to assist educational efforts and benevolent movements, and his whole soul was enlisted in the work of the missionaries. Rev. Behari Lal Sing, for many years a missionary of the Free Church of Scotland among his countrymen in India, in relating his conversion from heathenism, tells about his education in Dr. Duff's celebrated school, where he read the Bible, and in a medical institution, without any inclination to Christianity, and then says, "It was the pious example of Sir Donald F. McLeod, his integrity, honesty, disinterestedness, and active benevolence, that made me think that Christianity was something living, that there was a loving power in Christ. Here is a man

in the receipt of 2000 or 3000 rupees a month; he spends little on himself and gives away the surplus for education and for the temporal and spiritual welfare of my countrymen. This was the turning-point in my religious history, and led to my conversion."

Sir Donald was specially interested in missions to some of the aboriginal races of India, to be found in large numbers in the hilly regions. These being neither Hindoos nor Mohammedans, are held in contempt by both, and as they have neither literature nor a priesthood, they are far more accessible to the gospel. Among them he sustained missionaries at his own expense, and though death hindered the work, yet many of them have been brought to Jesus.

In his official career his fidelity and talents gradually secured his promotion in the civil service, until he became lieutenant-governor of the Punjab; and in the alarming times of the mutiny, when butchery and terror made the bravest British hearts in India tremble, McLeod, like his Baptist brother, Havelock, felt courageous in the Lord his God, and rendered services to his country which will never be forgotten by natives or Britons while the history of English rule in India is read; for these he was made a Companion of the Bath and a Knight Commander of the Star of India.

He died in London, Nov. 28, 1872, full of the peace of God.

McMaster, Hon. Senator William, was born in 1811, in the county of Tyrone, Ireland, and came to Canada at the age of twenty-two. After a short clerkship in a leading Toronto establishment, he became a partner in the business, and ultimately started for himself as a wholesale merchant. The career thus commenced has been eminently successful, and to-day Mr. McMaster's name is almost a household word in the Dominion, as one of its greatest merchants and bankers. For many years past he has given his attention to purely financial, far more than to commercial, transactions. He is officially connected with several great monetary institutions, the most important of which is the Canadian Bank of Commerce. He has held the presidency of this corporation during a period of twenty years, and its splendid success is largely due to his sagacity and prudence. He was also, for many years, chairman of the Canadian board of directors of the Great Western Railway.

In 1862, at the solicitation of friends, Mr. McMaster reluctantly consented to enter political life, and was elected a member of the upper house of the Canadian Legislature by an overwhelming Liberal majority. Immediately after the confederation of the British American provinces, in 1865, he was chosen Senator of the Dominion, and in that capacity he still continues to serve his country. He was ap-

pointed a member in the same year of the council of public instruction, and in 1873 of the senate of Toronto University.

Mr. McMaster was converted in early life, and



HON. SENATOR WILLIAM M'MASTER.

united with the Baptist church in Omagh, about forty miles from Belfast, in his native land. To the denomination in Canada he is a tower of much strength. His generous aid secured the erection and re-erection of the Canadian Literary Institute at Woodstock; and he was chiefly instrumental in the formation of the Superannuated Ministers' Society, of which, from its inception, he has been the honored president. Of home and foreign missions he is a steadfast friend; and to many a feeble church, struggling with a building debt, he has rendered timely help. A leading Toronto paper remarks that "the Jarvis Street Baptist church (in which he worships) is one of the costliest and handsomest in the city, and will as long as it stands remain a memorial of his liberality, and of that of the equally liberal-minded lady who has, since 1871, been his wife." But the crowning achievement of his well-spent life is the erection, at his own cost, of the Toronto Baptist College, which occupies a beautiful site in the Queen's Park.

Mr. McMaster has reached the age of threescore years and ten, but "his eye is not dim, nor his natural force abated." He has been twice married, his present wife being Sarah Moulton, widow of the late James Fraser, Esq., of Newburgh, in the State of New York.

McMinnville College is centrally located for

the Baptists of Oregon, at McMinnville. Chartered in 1852, with Rev. G. C. Chandler as president, in spite of many changes it has continued to gain strength, and now is enlisting the hearty support of all the churches. It has already educated some of the most useful men and women in the State. It has a modest building, a college campus of five acres, \$15,000 in endowment funds, and nearly \$20,000 already secured for the erection of a brick building. It has four professors, and last year there were 100 students. Rev. G. J. Burchett, the president, is one of the best educators on the Pacific coast. He has the confidence of the churches, and under his administration the college is doing good work for the denomination.

McPherson, Hon. William, was born in Boone Co., Ky., Feb. 15, 1813. His father died



HON. WILLIAM M'PHERSON.

when he was a boy, and left him to care for his mother and her little children. While he met this responsibility nobly, at the same time he obtained a good education. In connection with school-teaching he studied law, and mastering all difficulties, he was admitted to the bar at the age of twenty-one. He first practised law in Burlington, Ky., and from it he removed to Helena, Ark., in 1836, and was successful. From Arkansas he removed to St. Louis, Mo., and remained there till his death, in 1872. Mr. McPherson was a man of commanding presence and strong common sense. He took a prominent place among men by general consent. He was a man of vast information. He had one of the finest private libraries in the West. He was

noted for his quick penetration and well-considered plans. He had great magnetic power to sway men, of which he seemed to be unconscious.

He was a decided Baptist. On Jan. 8, 1843, he was baptized by Rev. J. T. Hinton, and united with the Second Baptist church of St. Louis. He was an unconscious leader in Zion. His gifts to his church were large. He inaugurated the building of the house of worship at the corner of Sixth and Locust Streets, and gave to it over \$6000. He held official positions in our State and national denominational societies.

The great bridge across the Mississippi at St. Louis was built by capital which he secured in New York, which was necessary to its success, and he was president of the company. The first railroad to St. Louis was established by his aid. He was president of the North Missouri Railroad, and was a prominent mover in the establishment of the Bellefontaine Cemetery. His labors for the growth of the city of St. Louis were not surpassed, if equaled, by any other man. His will to accomplish great things, through difficulties, was imperial.

After a long illness, he came to church for the last time borne in a chair. Strong men wept as he came in. Dr. G. Anderson, his former pastor, preached. Dr. Burlingham, pastor at the time, said, "We fear this is too much for you." He answered, "I was determined to come." Just before he died, he replied to a question in reference to his future hope, "I think I stand on granite." These words are inscribed on his tombstone. There the brave man reposes. "Peaceful be his rest!"

McWhorter, A. B., M.D., a native of Sumterville, S. C., was born Jan. 26, 1791; departed this life Sept. 19, 1859; resided in Montgomery, Ala., from 1830 to his death, and constantly secured in that city the universal regard of the people. It is conceded that the Baptist cause at the capital of our State is more indebted to him for the strong position which it has sustained for forty years than to any other person now living or dead. This is the testimony of Dr. Tichenor, who was his pastor for many years. He was conscientiously particular to meet all his obligations, and a more hospitable home was never kept in that city of rare hospitality. Liberal with his money, generous to the poor, kindly affectionate to all men, wise in counsel, and watchful of the interests of the church and of the pastor, it is but just to say that he was a Christian prince among his brethren.

Meacham, Rev. A. W., an able and eminently successful minister of Little River Association, Ky., was born in Christian Co., Ky., Feb. 13, 1818. He was baptized into the fellowship of Pleasant Hill Baptist church in 1838, where he was licensed to preach in May, 1839, and ordained in December

of the same year. A few months after his ordination he accepted a call to the church at Paducah, Ky. From Paducah he removed to Middle Tennessee, where he spent some years in evangelizing. In 1844 he took charge of the church at Shelbyville, Tenn. While laboring with it and with several other churches he was attacked with hemorrhage of the lungs, and was so prostrated that he despaired of life, and returned to his native home, expecting to die. In 1854, having partially recovered, he was called to the care of West Union church, in his native county, to which he still ministers. He has aided in the constitution of 25 churches, and has baptized 4000 persons, 20 of whom are known to have entered the ministry. While he was in Tennessee he was two years moderator of Salem Association and twice moderator of the General Association. Since his return to Kentucky he has been seventeen years moderator of Little River Association.

Meachum, Rev. John Berry, was born May 3, 1789; died Feb. 19, 1864. He was pastor of the First African Baptist church of St. Louis. A marble monument marks his grave in the Baptist burial-ground in Bellefontaine cemetery, erected by the First and Second African churches of St. Louis. He took charge of the First Colored church in 1828; was twenty-five years its pastor. He was born a slave; bought his own freedom, then his father's, a Baptist minister in Virginia. He lived in Kentucky, and married a slave-woman. He worked at the carpenter's trade, and purchased the freedom of his wife and children. He came to Missouri in 1815. He built a steamboat in 1835, and furnished it with a library, and made a temperance boat of it. He was worth \$25,000 when he died. He was ordained in 1825, gathered a large church and Sabbath-school, and a deep religious and missionary spirit pervaded his church. He died in his pulpit, with armor on.

Meador, Rev. Christian C., was born in Bedford Co., Va., receiving an elementary education in the common schools of the neighborhood. He was baptized into the fellowship of the New Hope Baptist church, then under the care of the Rev. James Leftwich, in 1844. At this time he was farming, and regarded it as his life-work. Being actively engaged in the prayer-meetings and Sunday-school work of the church, he felt it to be a duty to prepare himself to enter into the Christian ministry. He was licensed to preach by the Mount Hermon church in 1849, and in 1850 went to the school at Botetourt Springs, where he remained for about fifteen months. He then returned to his home, and taught school for nearly a year, frequently preaching in destitute neighborhoods. In 1853 he entered the Columbian College, and graduated in 1857. In 1856, still a student, he started a Sunday-

school in South Washington, which was quite successful, and a church was organized in 1857, of which he became the pastor, and which he still serves. Mr. Meador has been greatly blessed in his labors, nearly 500 persons having been added to the church through his instrumentality. His pastoral labors are quite onerous, frequently being called upon by members of other denominations in the neighborhood to visit their sick and bury their dead. Twenty-two years of continuous toil among the same people have given him a strong hold upon their affections. Columbian College conferred upon him in 1860 the degree of A.M. in course.

Medbury, Rev. Arnold Rhodes, missionary secretary of the Wisconsin Baptist State Convention, is a native of Seekonk, R. I., where he was born Dec. 10, 1837. His childhood was spent on a farm in his native town. When seven years old he suffered an irreparable loss in the death of his mother, who was a devoted Christian. He obtained a hope in Christ in 1855, and united with the Third Baptist church in Providence, R. I., of which Rev. Jas. B. Simmons was pastor, and by whom he was baptized. Very early in his Christian experience he had strong impressions that it was his duty to preach the gospel, and began preparation for the work. But in this purpose he met with many hindrances, having to depend upon his own resources to obtain means to secure an education. After a two years' struggle, with but little progress, he determined to join two older brothers in California, hoping the more speedily to obtain the means to educate himself. At the end of six years of varied experiences of success and defeat, he found himself deeply in debt, and apparently farther than ever from realizing his cherished plan for study. At this time the Baptist church of Sonora, Cal., to which he had removed his church membership from Rhode Island, licensed him to preach the gospel, and invited him to do such pastoral work as he could without ordination. This experience only deepened his conviction of his need of more thorough preparation for the Christian ministry, and he gladly availed himself of an offer of pursuing a private course of study, under the direction of Rev. D. B. Cheeney, D.D., pastor of the First Baptist church in San Francisco. This arrangement having been suspended, owing to Dr. Cheeney's extended visit in the East, he entered the University of the Pacific, completing about two-thirds of its prescribed course of study. Leaving the university to engage in mission work in Petaluma, he found himself again, in the autumn of 1865, under the private instruction of Dr. Cheeney, and performing pastoral work for the Third Baptist church of San Francisco. He was ordained by a council convened at the call of the First Baptist church, San Francisco, in March,

1867. In the autumn of the same year he entered the theological seminary at Newton, Mass., and graduated in the class of 1870. Receiving the call (which he accepted) of the First Baptist church in San Francisco, he returned again to California to enter this new field of labor. In 1872, Mr. Medbury became the pastor of the First Baptist church in Portland, Oregon. His pastorate here was in every way successful, the church was greatly strengthened, and reached a highly influential position in the city through his ministrations. From this charge Mr. Medbury was called to the Grand Avenue Baptist church, Milwaukee. After five years of successful pastoral labor with this church he accepted a call to the State Street Baptist church, Rockford, Ill., and entered upon his labors there.

When Mr. Medbury came to Wisconsin, in 1874, he was almost immediately made corresponding secretary of the Wisconsin Baptist State Convention, and secretary of the board and its Executive Committee, for which position he had unusual qualifications. During his entire pastorate at Grand Avenue Baptist church he devoted much time to this important missionary work. It is owing largely to his influence that the State Convention reached its high degree of prosperity and accomplished so much successful missionary work. He gave such value and character to the annual reports of the Convention, especially in its statistical tables, conveying such exact information on all Baptist matters in the State, as to awaken a wide-spread interest not only in the State but in neighboring States. While pastor at Rockford, Ill., the board of the Wisconsin Baptist State Convention extended to him an urgent invitation to take charge of its mission work in the State as missionary superintendent and secretary. He has accepted the position, and entered in September, 1880, upon its duties.

Mr. Medbury is a man of fine native powers, and thorough attainments in literary and theological learning. He is a vigorous thinker and an earnest preacher of the gospel. He has qualifications that fit him pre-eminently for the position he now fills. He brings to it the best of executive and organizing powers, and a supreme love for the work, combined with an unquestioned consecration to Christ and his cause on earth.

Medley, Rev. Samuel, was born at Cheshurst, England, June 23, 1733. In his seventeenth year he entered the British navy as a midshipman. He was full of mirth and frolic, and as a consequence he was a great favorite with his ungodly associates. He was wounded in an action with the French when on service in the Mediterranean, and the opportunities he had for serious reflection during his enforced leisure were of lasting benefit to his soul. Some time afterwards he was led to put his trust in

Jesus, and he united by baptism with the church of Dr. Andrew Gifford, in London.

His first settlement in the ministry was at Watford, where he was ordained in July, 1768. In April, 1772, he removed to Liverpool, and in it he labored till his death, in 1799. When Mr. Medley entered upon his pastoral duties at Liverpool the church was small, but under his efficient ministry it prospered greatly, and the house was soon enlarged. Mr. Medley was for some years one of the most influential ministers in Liverpool, or in the north of England. He was greatly beloved by the whole denomination, and by large numbers outside the community whose denominational name he bore and whose principles he ardently loved. He enjoyed great faith, and much of the presence of his Redeemer. His last words were, "Dying is sweet work, sweet work, my Father! my heavenly Father! I am looking up to my dear Jesus, my God, my portion, my all in all, glory! glory! home! home!" He was the author of two works, and of some precious hymns, one of which is familiar wherever the English language is spoken:

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving kindness, oh, how free!"

Meech, Rev. Levi, son of Capt. Daniel and Zerviah (Witter) Meech, was born in North Stonington, Conn., Feb. 14, 1795; baptized by Rev. Roswell Burrows in 1811, and united with the Baptist church in Preston, Conn.; served in the war of 1812; licensed to preach in 1820; ordained in 1824; an evangelist in spirit from the beginning; served as pastor or supply of churches in Preston, Bozrah, Andover, Salem, Packersville, Voluntown, Colchester, Lebanon, Suffield, Second and Third North Stonington, Mystic, Conn., and Exeter, R. I.; organized the Union Baptist church of Montville, Conn.; greatly blessed in all his work; a wise and successful revivalist; earnest and firm in all reforms; benevolent and devoted to missions; mighty in the Scriptures; strong thinker and sound reasoner; full of sympathy and tenderness; baptized 400 persons; had three sons and two daughters; his oldest son, Levi Witter, a graduate of Brown University, is a distinguished mathematician and actuary; his youngest son, Rev. William W., has been an earnest Baptist minister for thirty years. He died at the homestead in North Stonington, Conn., June 4, 1873, in his seventy-ninth year.

Meek, Rev. John, M.D., a pioneer preacher in South Arkansas, was born in South Carolina in 1791; was first a Methodist preacher, then became a Baptist, and began to preach as such in 1837; removed to Union Co., Ark., in 1840. Here he soon organized a church, the first of the missionary Baptist faith in his region. While supporting his

family by the practice of medicine, he was indefatigable in his ministerial labors, and was instrumental in planting many churches and organizing several Associations. He died in 1873.

Mell, Patrick Hughes, D.D., chancellor of the State University, and for many years a leading and



PATRICK HUGHES MELL, D.D.

influential Baptist of Georgia, was born in Waltherville, Liberty Co., Ga., July 19, 1814. In his boyhood he studied in the academies in Liberty County and near Darien, Ga., and then he spent two years at Amherst College, Mass., afterwards teaching in the academy at Springfield, Mass., and in the high school at East Hartford, Conn. In 1838, at twenty-four years of age, he returned to his native State, and, after teaching school in lower and middle Georgia for five or six years, was elected to the professorship of Ancient Languages in Mercer University. He entered upon his duties in February, 1842, and continued a professor in that institution for thirteen years, during which time he became noted for his ability as a professor and for the firmness and excellence of his discipline. His connection with Mercer University was dissolved in November, 1855, but in August, 1856, he was elected Professor of Ancient Languages in the State University at Athens. When Dr. Alonzo Church resigned the presidency of the State University, in 1860, Dr. Mell was elected to the chair of Metaphysics and Ethics, which he still holds, although he was, in August, 1878, elected chancellor of the university, and *ex-officio* president of the State College of Agriculture and Mechanic Arts.

His position is one of great dignity, and has been filled by him with distinguished ability and success.

Dr. Mell's religious life began in the summer of 1832, when he was baptized by Rev. Samuel Law, at North Newport church, Liberty Co., Ga. He began to preach at Oxford, Ga., in 1840, and was ordained by order of the Penfield church at the request of the Greensborough church, Nov. 19, 1842, at Penfield. From that time to the present he has preached almost without intermission, having charge of various churches, and some of his pastorates continuing for remarkably long periods. He was pastor of the Greensborough church for ten years; of the Antioch church, in Oglethorpe County, twenty-eight years; and of the Bairdstown church, on the line between Greene and Oglethorpe Counties, thirty-three years. Since his election to the chancellorship of the State University he has resigned all his pastorates and has devoted himself exclusively to the duties of his office.

As a preacher, he is logical and argumentative, delighting in the deep doctrinal subjects of the Bible, and rendering them simple and clear to the comprehension of his hearers. The power and penetration of his intellect enable him to grasp a doctrine forcibly and present it clearly; and his skill in the art of thinking and reasoning is so great that he always speaks logically, his conclusions having the force of demonstrations.

As an author, Dr. Mell has issued several works which have been accepted as standards, among which are his works on "Baptism," on "Corrective Church Discipline," and on "Parliamentary Practice." He has also published small works on "Predestination," "Calvinism," "God's Providential Government," the "Philosophy of Prayer," and part of a work, "Church Polity," which promises to be of great value.

As a presiding officer, Dr. Mell has manifested pre-eminent excellence, which has been recognized by his repeated re-election to the presidency of the Southern Baptist Convention and of the Georgia Baptist Convention.

During the late civil war, in response to a call by the governor of the State for six months' troops, Dr. Mell, although professor in the State University, raised a company, of which he was elected captain, and when the regiment to which he belonged was organized, he was elected colonel. As such he remained in actual service six months at different points within the State.

Few, if any, have exerted a wider and more healthful influence in the denomination in Georgia than Dr. Mell.

Melvin, Rev. R. E., a preacher and writer of note in Mississippi, was born in Pennsylvania in 1811; received a good education, and engaged in teaching; made a profession of Christ in 1852, and

was baptized near Brandon, Miss.; engaged in the practice of law in the city of Jackson until the close of the war. He then again commenced teaching near Meridian, where he soon began to preach, although not ordained until 1878. Recently a number of well-written articles in the *Mississippi Baptist Record* have attracted notice, and given him reputation as a writer of ability.

Menno and the Mennonites.—Simon Menno was born in Witmarsum, near Bolswert, in Friesland, in 1505. His education must have been of a high order, and his talents were such as to have given boundless success in any worldly calling, or in the leadership of any community except his Anabaptist disciples. He was persuasive and eloquent. He was familiar with the springs that open the hearts of men, and he wielded an astonishing influence for years over large numbers of persons scattered over several countries of Europe, many of whom would have died for him without murmur, and some of whom were martyred because they entertained him, and they knew the penalty before they gave him a hearty welcome to refresh himself in their homes.

In 1529 he became a priest of the Catholic church at Pinningen, in Friesland. At this time he had never read the Scriptures lest they might draw him away from his fidelity to Rome. In this respect he was even more hostile to God's Word than some other priests of his acquaintance. In celebrating mass the question naturally came into his mind, Can the bread and the wine be the real body and blood of the Son of God? At first he imagined that this suggestion came from the Wicked One, and he resorted to the confessional and other papal methods to chain and silence common sense, but Menno was too gifted for the successful use of such instrumentalities. He had been accustomed to spend his time with two priests in "playing, drinking, and other indulgences," but these sacerdotal exercises failed to satisfy him about transubstantiation. He finally concluded that he would despise the curses of lordly prelates, and search the New Testament to solve his doubts. In its light the falsehood of the mass vanished like the shades of night before the rising sun, and its brazen idolatry excited his indignation.

On the execution of Seicke Snyder, at Leeuwarden, for being "rebaptized," he was filled with astonishment to hear of a second baptism and the reason for it, that infant baptism had no warrant from the Word of God. As he read the Scriptures he saw that it had no divine authority. Then he says, "As I remarked this I spoke of it to my pastor (the rector of the church in which he was an assistant), and, after several conversations, he acknowledged that infant baptism had no ground in the Scriptures. Yet I dared not trust so much to my

understanding. I consulted some ancient authors, who taught me that children must by baptism be washed from their original sin. This I compared with the Scriptures, and perceived that it set at naught the blood of Christ. Afterwards I went to Luther, and would gladly have known from him the ground, and he taught me that we must baptize children on their own faith, because they are holy. This also I saw was not according to God's Word. In the third place I went to Bucer, who taught me that we should baptize children in order to be able the more diligently to take care of them, and bring them up in the ways of the Lord. But this too I saw was a groundless representation. In the fourth place I went to Bullinger, who pointed me to the covenant of circumcision, but I found, as before, that, according to Scripture, the practice could not stand. As I now on every side observed that the writers stood on grounds so very different, and each followed his own reason, I saw clearly that we were deceived with infant baptism." Menno had no temptation to give up infant baptism, and his prejudices and interests, and even his bodily safety, were linked to it. But the truth was not in it, and the truth, which he loved, drove him into the ranks of the Anabaptists. No denomination at this hour has so many men, like Dunster, Judson, and Noel, as the Baptist, whose convictions have constrained them to renounce the most cherished ties, and make other weighty sacrifices.

Menno for a time was rector of the village church where he had been an assistant, and preached the Word of Life to his parishioners with acceptance; but finally, in 1536, his conscience would permit him no longer to retain any connection with Rome, and he withdrew from the priesthood and communion of the popes. In 1537 he listened to the appeal of a few godly Anabaptists and became their religious leader, an office which he held till he fell at the feet of the great Teacher in Paradise.

Menno was twenty-two years younger than Luther, whom he greatly respected, and whose writings he carefully studied, but his supreme regard for the Scriptures kept him from adopting any guide except revelation.

When he accepted his new office he knew the fierce cruelties and the violent death which it invited, and which it was likely to bring upon him, but washed in the Saviour's blood himself, he could not withhold the glorious gospel from the millions of doomed papal bondmen, whose present darkness and prospective torments enlisted the deepest sympathies of his soul. He went everywhere preaching Jesus. As a distinguished writer says, "For about five-and-twenty years he traveled with his wife and children amid perpetual

sufferings and daily perils of his life over many districts of country,—first in West Friesland, the territory of Groningen, and East Friesland, and then in Gelderland, Holland, Brabant, Westphalia, and the German provinces along the shores of the Baltic as far as Livonia, and in this way he gathered an immense number of followers." Menno was one of the master-spirits and master-builders of the sixteenth century, whose immediate disciples were multitudes, and whose influence has journeyed far beyond the borders of the religious community bearing his name.

He died in 1561 at Oldesloe, in Holstein, where his ashes rest in peace.

Menno had a new heart given him in 1535. God "led him from the way of death, and through mere mercy called him upon the narrow path of life;" "he was graciously forgiven of his impure conduct, and loose, vain life through the merit of the blood of Christ," and he went in a mightier power than even Whitefield to proclaim the efficacy of atonement to perishing men. The churches he instituted were composed of professed believers alone, and these were the only subjects of his baptism. He disclaimed the use of force to support, spread, or defend his religious opinions. His views of the Lord's Supper were Scriptural. He denounced wars, self-defense, and oaths, and insisted on personal piety with great and appropriate zeal. While in many highly important things Menno agreed with us, facts incline us to the conviction that the mode of baptism with him was indifferent. He was almost a Baptist, though a very decided Anabaptist.

The Mennonites, or the communities founded by Menno, survive the fury of persecution, the hatred of state churches, and the evils that dwell in the heart and tempt in the world. The chief strength of the Mennonites in Europe is in Holland, where, in 1846, they had about 130 churches, and a seminary for ministerial education. They had also communities at that time in East Prussia, in Alsace and Lorraine, in Switzerland, and in the south of Russia. In the United States the Mennonites have about 120 churches and 20,000 members. There are three sects of Mennonites in this country,—the Mennonites, the Reformed Mennonite Society, and the Omish Church. The first and last communities hold the same Confession of Faith, which was adopted in Dortrecht, in Holland, in 1632. The Omish Church differs chiefly from the regular Mennonites in their greater simplicity of dress and strictness of discipline. The Reformed Mennonite Society was instituted to pay special attention to the religion of the heart, and in this respect to restore the spirituality of early times. This denomination has condensed the old creed, but with the other two its members profess to believe that the

first lesson of the New Testament is repentance. They baptize only penitent believers (no children); they practise feet-washing; they believe that they should not discharge the duties of a magistrate, or "elevate others to a magisterial office; they forbid the use of carnal weapons and oaths," and "they administer baptism (in the United States) by sprinkling or pouring" ("Confession of Faith of the Mennonites," p. 458, Winchester), though the Rynsburgers, or Collegiants, a branch of the Mennonites, originating in Holland, according to Picart, in 1736, practised immersion (see Burrage's "Act of Baptism," p. 180). The Mennonites of to-day are a little nearer us than orthodox members of the Society of Friends, but they are not Baptists.

Mercer, Rev. Asa S., was born in Georgia in 1790; began to preach in Mississippi in 1812; removed to Louisiana in 1823, and settled on the Ouachita. He long exercised a wide influence, and held many prominent positions. He died in Texas in 1850.

Mercer, Jesse, D.D., was the most distinguished and influential Baptist minister ever reared in the



JESSE MERCER, D.D.

State of Georgia; and it is doubtful if any one, under the providence of God, ever exerted a more beneficial influence among the Baptists of Georgia, or as an instrument in the divine hands ever accomplished more beneficial results for the denomination in the State. "How is Mr. Mercer?" asked Dr. Staughton of a gentleman from Georgia. "He is well," was the answer. "He exerts a great influence in your State," continued Dr. Staughton.

"His word is *law*," the other replied. "I am sure," said the doctor, in return, "it is *gospel*."

Jesse, the son of Silas Mercer, was born in Halifax Co., N. C., Dec. 16, 1769. His father removed to Georgia about 1775, and settled in Wilkes County, but fled to North Carolina at the outbreak of the Revolution, and did not return until after the war, when Jesse was about fourteen years old. From that time until his death, on the 6th of September, 1841, Jesse Mercer resided in Georgia. His youthful character was free from stain; not even a profane word was ever used by him, nor was he ever guilty of any deviation from strict truthfulness. He was a sober, staid, discreet youth; even-tempered in his conduct, never dejected nor morose. He had great command of his passions, and was never known through life to have a personal quarrel with any one. He was a pattern of filial obedience, submitting cheerfully to every command of his parents. He was converted at fifteen, was baptized in his eighteenth year, and soon after began to preach. On the 31st of January, 1788, in his nineteenth year, he was married to Miss Sabrina Chivers; and before he was twenty years of age he was ordained, on the 7th of November, 1789, by Silas Mercer and Sanders Walker. In succession he then took charge of the churches at Hutton's Fork, Indian Creek, in Oglethorpe County, Sardis, Phillips' Mill, Powelton, Whatley's Mill (now Bethesda), Eatonton, and Washington, his pastoral services extending over a period of fifty years. He by no means confined himself to the churches of his charge, however, but, traveling far and near, he preached the gospel everywhere, with a power never surpassed in the State, and with a pathos and unction productive of the best results.

As a Preacher.—Long will he be held in honorable estimation as a truly able, pious, instructive and powerful minister of the gospel. Said Dr. Basil Manly, Sr., of him, "In his happy moments of preaching he would arouse and enchain the attention of reflecting men beyond any minister I have ever heard. At such times his views were vast, profound, original, striking, and absorbing in the highest degree; while his language, though simple, was so terse and pithy, so pruned, consolidated, and suited to become the vehicle of the dense mass of his thoughts, that it required no ordinary effort of a well-trained mind to take in all he said." His voice was neither very strong nor distinguished for its compass and melody; his gesticulations were rather clumsy, and the fastidious could find fault with his manner; but, notwithstanding all, his appearance in the pulpit was far from being uninteresting.

The fair and comely baldness of his head, his venerable mien, his portly frame, his countenance clothed with meekness, benevolence, intelligence,

and devotion, rendered him an object of peculiar interest and respect wherever he stood forth

"To negotiate between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy."

Whilst he seemed untrammelled by the laws of criticism, he violated not the principles of true taste. His sermons were for the most part doctrinal, yet always tending to practical results. His language had a noble bearing, which made it a suitable vehicle for his noble thoughts. The accurate principles of sound logic ran through his addresses, though its forms were not at all times visible. Ungodly men of cultivated minds listened to his sermons as to an intellectual treat. Religious men enjoyed them as affording a spiritual feast. To the graces of oratory Mr. Mercer made no pretensions, but there was an unction from the Holy One, that breathed from his spirit and beamed from his sweet and heavenly eye, which enchained and animated the hearer, and thus more than supplied the absence of oratorical grace. His words did not often flow down upon the people in a rushing torrent, but rather fell like a refreshing shower. No useless verbiage encumbered his topics. Some preachers are occasionally great because, like a small stream, with a shallow and narrow channel, swollen by a sudden shower, they sometimes dash and roar; but Mr. Mercer's preaching was like a stream whose channel is wide and deep: it embraced a large scope of religious instruction, exhibited a great variety and richness, and flowed onwards with a mighty and increasing volume.

The Cross of Christ was the fixed, luminous centre of his preaching. He delighted in contemplating the gospel as a scheme which honored God and abased the creature. Upon the majesty of the law; the exceeding sinfulness of sin; the amazing obligations of the sinner, and his total inability to rescue himself from his ruined and guilty state; and upon the infinite virtue of the atonement, and the uncontrolled sovereignty of God, and the glorious efficiency of divine grace, he was truly great. Never was a minister more immovably rooted in the respect, confidence, and affection of his people than was Mr. Mercer, while to all classes of the community he was an object of admiration, reverence, and love.

About 1818 he removed from Greene County to Powelton, where he resided until the end of 1826 or beginning of 1827, when he removed to Washington, which remained his home until death. Of the church at the former place he was pastor for twenty-eight years, and of the church at the latter he was pastor about seventeen years; but after removing to Washington he resigned the charge of most of his other churches.

Connection with the Index.—In the year 1833 the

Christian Index, published by Dr. Wm. T. Brantly, Sr., at Philadelphia, was purchased by Mr. Mercer and removed to Washington, Ga. For several years he was the editor of the *Index*, assisted by Rev. Wm. H. Stokes, and was the means thus of greatly benefiting the denomination in the State by his wise counsel and skillful expositions of discipline and doctrine. But editorial duties were not congenial to him, and the paper became a pecuniary disadvantage. In 1840 he tendered the *Index*, and all its appendages, to the Georgia Baptist Convention. The gift was accepted, and it was published by the Convention, through a committee, until 1862, when it was sold to Rev. S. Boykin, who for several years had been employed as editor. To Mr. Mercer the denomination in the State is indebted for much of its harmony and prosperity, through the influence exerted for many years by that paper.

Efforts in Behalf of Education.—The cause of education has had no more indefatigable, successful, and liberal advocate in the State of Georgia than Jesse Mercer. He took an active part in the establishment of Mount Enon Academy, in Richmond County, in 1807. He was one of the most munificent supporters of Mercer University from its very inception, and the institution was accordingly named after him. His donations, including legacies to the university, did not amount to less than \$40,000.

His Efforts in the Missionary Cause.—No object was dearer to Jesse Mercer than the cause of missions. Through his influence the Powelton Baptist Society for Foreign Missions was established, May 5, 1815; and in the year following he procured the appointment of the Mission Board of the Georgia Association to be a component member of the General Missionary Convention of the Baptist denomination, which board existed for many years, and prosecuted its business with much success. He was uniformly appointed a member of the board, was generally its president, and always one of its most liberal and efficient supporters. In 1820 and in 1826 he represented this board in the General Convention. Not until merged into the operations of the State Convention was this board dispensed with.

For some years Mr. Mercer was an active member, and for a while corresponding secretary of the Board of Trustees of the Co-operating Baptist Associations for Instructing and Evangelizing the Creek Indians, organized under the direction of managers appointed by the Ocmulgee, Georgia, and Ebenezer Associations. By his pen, in the pulpit, and with his purse Mr. Mercer strenuously advocated the mission cause throughout his whole career, and was one of those who organized, and for the ten years of its existence was the master-spirit of, the General Committee of the Georgia

Baptists, which resulted in the establishment of the Georgia Baptist Convention, the grand missionary body of the Georgia Baptists. For eighteen years in succession he was elected president of the Georgia Baptist Convention, and for more than twenty years he was successively elected presiding officer of the Georgia Association.

In the discussion of all weighty and difficult subjects in the religious bodies which he attended he usually took a prominent part, and his views generally decided the question under discussion. On one occasion some important subject was discussed for a considerable time, when a worthy brother rose and said, "Well, I now move that Brother Mercer give us his views, and that the question then be put, without any further debate," intimating that it would be improper for the question to be taken until the Gamaliel of the meeting had expressed his opinion, and that after he should speak little more of importance could well be said.

His Liberality.—He gave hundreds and thousands and tens of thousands. To home and foreign missions, to the Bible, tract, Sunday-school, and publication societies, to Columbian College, and to Mercer University he dedicated many thousands of dollars. His bequests to Mercer University amounted to more than \$40,000, and to various other benevolent objects not less than \$20,000 or \$25,000.

His Character.—With all his greatness and reputation he was lowly and humble. His modesty was conspicuous; yet, though eminently meek and gentle in spirit, he was a man of uncommon firmness and of great moral courage. In matters of principle and conscience he was immovable as a rock. His heart was remarkably tender and sympathetic, and he was kind, courteous, and hospitable. He treated his servants with the greatest humanity and with the most judicious consideration. The mental elevation, the distinguished piety, and the ministerial excellence which were combined in Mr. Mercer partially account for the extensive and wonderful influence he exerted over the minds of men, for no other man has wielded the same power over the Baptists of Georgia, nor is any other Baptist who has ever lived in the State to be compared to him in the beneficial results accomplished by his long ministry. In the denomination in Georgia he stands as a bright and shining light, and while it exists in that State his exalted merit and faithful services will cause him to be held in affectionate and sacred remembrance.

Mercer, Rev. Thomas, an able and zealous Baptist minister, who removed from Georgia in 1818 and settled in Southwestern Mississippi; was an early laborer in spreading Baptist sentiments. To facilitate the cultivation of the song-service of

the churches he compiled a collection of excellent hymns. He aided in the formation of the Mississippi Association in 1806. In 1817, Thomas Mercer and Benjamin Davis were requested by the Association to visit the Creek Indians and inquire what could be done towards the establishment of schools and the introduction of the gospel among them, and the funds of the Association were applied for their use, and they were required to account to the Mississippi Society for Baptist Missions, Foreign and Domestic. Upon this journey Mercer died, and was buried among strangers.

Mercer University.—One of the objects of the Georgia Baptist Convention, when organized, as set forth in its constitution, was "to afford an opportunity to those who may conscientiously think it their duty to form a fund for the education of pious young men, who may be called by the spirit and their churches to the Christian ministry." From 1826 to 1832 several beneficiaries were adopted by the Convention, and no less than eight received aid from the Convention in the last-named year. In 1828, Josiah Penfield, a devout deacon of the Savannah Baptist church, offered to give \$2500 towards a fund for the education of young ministers, provided the Convention would contribute an equal amount. More than \$2500 was subscribed by the delegates at the Convention, in Milledgeville, in March, 1829. From this Penfield legacy, and from annual additions, grew the permanent fund for the education of young ministers, which amounted at one time to \$33,400, but which now, owing to losses during the civil war, amounts to about \$24,000. Having an educational fund, the Convention resolved, in 1831, to establish a classical and theological school, to be connected with manual labor. This resolution was offered by Dr. Adiel Sherwood. Lands and money were subscribed, a site was chosen, and on the second Monday in January, 1833, Mercer Institute was opened, so named in honor of Jesse Mercer, who has been called "the most influential minister of his day, and, perhaps, the most distinguished minister of the denomination ever reared up in the State." (Campbell's "Georgia Baptists.")

When it grew into a village the site was named Penfield, in memory of Deacon Penfield. Rev. Billington M. Sanders presided over the institute, and brought to the work indefatigable industry. Under his care the institute attracted students from all parts of the State, and contributed greatly to popularize education in the minds of the people. It was not intended to impart a collegiate education, and its elevation to the dignity of a college was an after-thought, started by the failure to establish the Southern Baptist College at Washington, Wilkes County, for which an endowment fund of \$100,000 had been subscribed. Of this sum

\$20,000 had been contributed by the Central Association, a body of intelligent and liberal brethren, to endow the Central Professorship of Languages and Sacred Literature. That body suggested that Mercer Institute be elevated into a college, and this solved a problem which was puzzling the denomination. The Executive Committee of the Convention took the matter in hand, changed the name of Mercer Institute into Mercer University, procured the transfer of most of the subscriptions which had been made to the Southern Baptist College, and, in December, 1837, obtained a charter for the new university. At its next session, in May, 1838, the Georgia Baptist Convention ratified this charter and elected the first board of trustees. The first meeting of this board was held at Penfield, in July, 1838, when they assumed the management of the institution; and this date may be regarded as the official beginning of Mercer University, though the college classes were not organized until January, 1839.

The board of trustees was composed of the following brethren: Jesse Mercer, C. D. Mallary, V. R. Thornton, Jonathan Davis, John E. Dawson, Malcom Johnson, W. D. Cowdry, J. H. T. Kilpatrick, J. H. Campbell, S. G. Hillyer, Absalom Janes, R. Q. Dickinson, William Richards, Thomas Stocks, T. G. Janes, J. M. Porter, Lemuel Greene, James Davant, F. W. Cheney, E. H. Macon, William Lumpkin, J. G. Polhill, Lott Warren, Mark A. Cooper, John B. Walker, I. T. Irwin, W. H. Pope, men who were representatives of the denomination in piety, wealth, intelligence, and in social and political influence. They gave shape to the institution, and to their wise counsels much of its success is due. Thomas Stocks, a layman, who had labored in building up the institute, was the first president of the board of trustees, and was continuously re-elected for about twenty-five years, until failing health unfitted him for the duties of the office. The university entered upon its career with a liberal endowment for the times. Four agents—Posey, Connor, Davis, and Mallary—were employed in getting the subscriptions to the Washington project transferred, and in obtaining new pledges. In this work Rev. C. D. Mallary was engaged during the years 1837, 1838, and 1839. Rev. Jesse Mercer was by far the largest contributor, as he gave during his life and by will about \$40,000. Among those who donated from \$1000 to \$5000 were Cullen Battle, R. Q. Dickinson, W. H. Pope, James Boykin, T. G. Janes, Absalom Janes, W. Peek, Solomon Graves, and John B. Walker. Within the last twenty years several legacies have been left to the university.

In December, 1844, the manual labor system was indefinitely suspended by the trustees, with the concurrence of the contributors to the university.

The first diplomas were conferred in 1841, and since then there has been a regular succession of graduating classes, with the exception of seven years. An efficient faculty was gradually enrolled. One, Prof. S. P. Sanford, entered the institute as a teacher in 1838, and has served continuously down to the

Biblical literature, and it was extended over three years. Two professors usually gave most of their time to instruction in this department of the college. The exigencies of the civil war, in 1862, caused a suspension of the theological department, which has never been revived, owing to a general



MERCER UNIVERSITY.

present time. Another, Prof. J. E. Willet, an alumnus of 1846, was elected professor in 1847, and has served continuously since that time. In both Mercer Institute and the university a theological education was a primary thought, and was specifically provided for in donations and legacies. Very appropriately, therefore, Rev. Dr. Adiel Sherwood was, in 1840, elected the first theological professor, a position which he occupied three years only, as he then accepted the presidency of Shurtleff College, Ill. In 1845 the theological department was fully organized, embracing Greek, Hebrew, systematic and pastoral theology, ecclesiastical history, and

desire to build up the Southern Baptist Theological Seminary.

The curriculum of the classical department in Mercer University embraces the studies usually taught in colleges of respectable grade. The regular course requires four years, and leads to the degree of A.B. A scientific course, including the regular course except ancient languages, is completed in three years, and leads to the degree of B.S.,—Bachelor of Science. Seven have graduated in the scientific course and 440 in the regular course, of whom 77 became ministers of the gospel. Add to these the 12 theological graduates and the

75 who have taken a partial course in the institute and university, and we have a total of 164 Baptist ministers who have received their education in this "classical and theological school" instituted by the Baptist fathers nearly half a century ago.

The law school was organized in 1873. Its course extends through one year, and thus far 24 graduates have received the degree of B.L.

The disasters to the college caused by the civil war led to its dissolution in May, 1865, and the faculty reluctantly closed its doors. The two senior members of the faculty, however, opened a school in the college buildings, and carried on the mixed studies of preparatory and college classes until the close of the year, when the trustees began again the rehabilitation of the university.

There had always been differences of opinion as to the location of the college, and in 1850 a feeble effort was made to remove it to Griffin. About 1853 the Baptists of Northwestern Georgia established the Cherokee Baptist College at Cassville, and soon after those of Western Georgia instituted another at Griffin,—Marshall College. Both failed to secure endowments and passed away. Not long after the war the question of removal was re-opened; several cities offered valuable pecuniary inducements; and in April, 1870, the Convention, by a vote of 71 to 16, resolved to remove the university from Penfield; and at a subsequent conference of a committee of the Convention and the Board of Trustees, it was decided to locate it at Macon, which city gave the university \$125,000 of her bonds and seven acres of land on Tatnall Square. A modification of the charter was secured, and the university was removed to Macon in 1871. A large four-story brick building, containing over thirty rooms for recitation purposes and for the library and philosophical apparatus, was erected by the trustees. Another brick building was also reared as a dormitory and dining-hall for the students. A chapel, and a building to contain the museum and to furnish lecture-rooms, were in contemplation also, but the financial panic of 1873 caused a suspension of further building operations.

For more than a quarter of a century the endowment and funds of the university were managed by Thomas J. Burney, treasurer of the Convention, than whom a more faithful and efficient officer never lived. To his discretion the trustees confided the finances of the institution entirely, and that so large a proportion of its funds was saved during the war is due to his wisdom and foresight.

The presidents have been as follows: Rev. B. M. Sanders, 1839; Rev. Otis Smith, 1840-43; Rev. John L. Dagg, D.D., 1844-54; Rev. Nathaniel M. Crawford, D.D., 1855-56 and 1858-65; Rev. Henry Holcombe Tucker, D.D., 1866-71; and Rev. Archibald J. Battle, D.D., 1872 to date, 1880.

Administration.—Rev. Billington M. Sanders, who had been the central figure in the institute, consented to remain one year as president of the university. It was fitting that he should launch upon its new career of usefulness the bark which he had guided so successfully for six years. Rev. Otis Smith succeeded him, and remained three years. He gave diplomas to the first two graduating classes.

Rev. Dr. Dagg succeeded, in 1844, to a presidency of ten years. With superior mental endowments, solid scholarship, venerable presence, affable manners, aptness in teaching, and steadiness in discipline, he commanded the love and reverence of the whole institution. To the new college he gave dignity and character; and he made its friends feel that it deserved to take rank among the colleges of the State.

Rev. Dr. Crawford inherited much of the massive intellect of his father, Hon. Wm. H. Crawford. His mind mastered, with equal ease, almost every department of thought. Modest, sincere, sagacious, companionable, independent, and with great clearness and coolness of judgment, he won the respect of his students; and was a beloved and wise counselor in the assemblies of his brethren. Rev. Dr. Tucker was a president of remarkable originality, acuteness, and readiness. Clear, brilliant, magnetic, he "enthused" his classes as few have the power to do. "You are gentlemen, and the sons of gentlemen," was the key-note of his discipline, which banished from the college all silly tricks and pranks, and encouraged true manliness of character among the students. The fresh vitality of his administration is still felt in the institution.

Rev. Dr. Battle, though a native of Georgia, came from another State, Alabama. His father, Dr. Cullen Battle, had been a prominent Baptist in Georgia until his removal to Alabama, and had been a liberal donor to the university, and his son received a warm welcome on returning to his native State; and he found friends in all. A Christian gentleman of the highest tone and cultivation, with fine social powers, he has strongly attached to the college the community which contributed so liberally to its endowment.

The university, thus founded in the prayers, sacrifices, and best purposes of the denomination, the centre of its intellectual culture, has ever been the rallying-point of the Georgia Baptists. Sprung from a desire for an educated ministry, it has expanded into a fountain of knowledge for Baptists of every calling. Enlisting their minds and hearts in its great work, the Georgia Baptists have brought to it their offerings of time, money, and wisdom, and when necessary have sacrificed their preferences for locations and measures. Such a fusion of mind and heart has unified and consolidated the

denomination, and girded it for the great religious work which it has wrought in the State.

Meredith, Rev. James J., an able minister of Ouachita Baptist Association, La., was born Oct. 27, 1810, and died in Caldwell Parish, La., June 27, 1870.

Meredith, Rev. Thomas, was beyond question the ablest man who has yet appeared among the Baptists of North Carolina, and as the founder, and for nineteen years the editor, of the *Biblical Recorder*, probably did more to develop the denomination than any man who has ever lived in the State. Mr. Meredith was born in Pennsylvania in 1797; came to North Carolina as pastor of the Newbern church in 1820; removed to Georgia in 1822; settled as pastor in Edenton, N. C., in 1825; originated the *Baptist Interpreter* in 1832, which was changed to the *Biblical Recorder* in 1834; removed to Newbern in 1835, and was pastor as well as editor till 1838, when he removed to Raleigh, and taught a female school in connection with editorial labors. Mr. Meredith was the author of the constitution of the North Carolina Baptist State Convention, and of the masterly address of that body when organized in 1830. He was elected a Professor of Mathematics in Wake Forest College in 1835, but did not accept the position. He died in Raleigh in 1851. As an editor, he was the equal of any man in the United States in his day.

Meridian Female College, located at Meridian, Miss., was founded by J. B. Hamberlin since the war. From one to two hundred young ladies are annually taught in this institution. Rev. C. M. Gordon, A.M., is the principal, with whom is associated Rev. M. T. Martin as agent.

Merriam, Rev. Asaph, was born in Gardiner, Mass., in March, 1792; hopefully converted at the age of twenty-five, he united with a Congregational church. Subsequently he became a Baptist, and in 1825 was ordained at Royalston, Mass., and remained here five years. He was afterwards settled over churches in New Ipswich, Canton, Athol, and Bolton. He also supplied one or two churches for a time. His entire ministry extended over a period of about forty years. He died at Bolton, Sept. 19, 1868. He was a useful minister of Christ.

Merrifield, Rev. A. S., was born in Newfane, Vt., April 1, 1837. He belongs to a family of eleven children, all of whom are active members of Baptist churches. Two are in the ministry, three are deacons, and three are ministers' or deacons' wives. He was converted to Christ while a student at Leland Seminary, Townshend, Vt., at the age of seventeen. At this academy he prepared for college, and entered Madison University in 1860. He graduated from college in 1864, and from the theological seminary in 1866. He accepted a call from the Baptist church at Sherman, Chau-

tauqua Co., N. Y., where he was ordained to the ministry Oct. 17, 1866. His pastorate with this church lasted for three years and a half. After this he was pastor at Morris and Sablette, Ill.

Feeling that he might accomplish more good in a new and rising field, he accepted an invitation from a few Baptists in the city of Newton, Kansas, to aid them in starting and building up a Baptist church. With no church organized, no house of worship, and no specified salary, he began labor in this new field in November, 1877. Having no place to hold meetings, these brethren commenced to build a house for that purpose. In January it was completed, and dedicated to the worship of God, free of debt. At that time the church was organized. The preaching of the Word was attended by the power of the Spirit, and many souls were saved. Special meetings were held both in the town and in the country. Thirty persons were baptized, and a goodly number were received by letter and experience. These were the first baptisms that ever took place in the town of Newton. The Baptist church of Newton is a little more than two and a half years old. He has baptized into this church 56 converts, and there have been added in all 164 members.

Mr. Merrifield while in Kansas has, under God, made his own field, and is one of the most judicious, devoted, successful, and able workers in the State.

Merrill, Rev. Daniel, was born March 18, 1765, in Rowley, Mass. He was converted in his thirteenth year; he enlisted in January, 1781, when only fifteen years of age, and fought to the close of the Revolutionary war. He graduated at Dartmouth in 1789 with high honor. He began to preach in 1791, and his first sermon commenced a revival of religion which in a short time brought nearly 100 souls to Jesus. He preached with similar success in several places, staying but a short time in each. In 1793 he formed a church in Sedgwick, Me., of 20 members, on the Congregational platform, and in 1805 it was the largest church of any denomination in the State. Mr. Merrill at this period of great prosperity was filled with doubts about the divine origin of infant baptism, and months after, when he declared himself a Baptist, it produced a great commotion. A Baptist church was then organized of 85 members, and Mr. Merrill was ordained as its pastor. He continued in this field till 1814, when he took charge of a church in Nottingham, N. H., in which he remained seven years. He returned to Sedgwick and again enjoyed extensive revivals, until his death, in June, 1833.

Merrill, Rev. Eliphalet, was born in Stratham, N. H., April 7, 1765. His name is intimately associated with that of Dr. Samuel Shepard, who was the pastor of the church in Brentwood, N. H.

This church has several branches, one of them being in Northwood. Over this branch Mr. Merrill was ordained colleague pastor with Dr. Shepard in 1804, and for thirty years he was the minister of this branch church. He was especially useful in revivals, and made many missionary tours, preaching the gospel and gathering a large number of converts into the churches of New Hampshire. He died in Northwood, Feb. 7, 1853.

Merrill, Rev. Thomas W.—A graduate in the first class that took its full course in Waterville College, and of one of the earliest classes at Newton; commenced missionary work in Michigan in May, 1829. He was the son of Rev. Daniel Merrill, of Maine, who, when a Congregational pastor, was converted to Baptist sentiments, and baptized by Dr. Baldwin, and who was followed by a large part of his church. It was the mission of the son to lead in the commencement and establishment of the educational work of the denomination in Michigan. After teaching in Ann Arbor and Schoolcraft, he enlisted the co-operation of others and gained the charter of what is now Kalamazoo College in 1833. From that time until his death, in 1878, he devoted his life largely to the cause of education, performing gratuitous agency service, and consecrating the accumulations of his life to the endowment of the institution. This is his monument.

Merritt, Rev. W. H., was born in Chatham Co., N. C., in February, 1779; professed faith in Christ in 1801, and began to preach in 1824. He died July 3, 1850, and left \$1000 for the erection of a Baptist church at Chapel Hill, and \$2000 to Wake Forest College to be appropriated to the education of young ministers.

Merry, Rev. N. G., was born in Christian Co., Ky., July 10, 1824; removed from Kentucky to Tennessee in 1826, where he lived until 1836, when he returned to Kentucky, and remained there until 1840. On the 15th day of May of that year his mistress died, and he was brought again to Tennessee, where he has lived ever since. He removed to Nashville, and resides there at this time. He was converted, and Nov. 1, 1845, he was baptized in the Cumberland River by Dr. R. B. C. Howell. From his conversion he was impressed that he must preach the gospel. He commenced, although with great fear and trembling, to exhort. He tried to shrink from duty, but the more he tried the more forcible became the conviction that of necessity he must preach. In March, 1853, he received a license to fill the pulpit of the colored branch of the First Baptist church. A request was made for his ordination, and a council was called on the 29th of November, 1853, which set him apart to the Christian ministry. Rev. S. Baker, D.D., delivered the ordination sermon. Since then he has preached to the First Colored Baptist

church successfully. He began with 100 members; the church now numbers 2300. During this time he has organized 13 churches. He has had occasion to build four times for his congregation. The present church cost \$26,000, and will seat about 1300 persons. The labors of Brother Merry have been wonderfully blessed of the Lord. His influence for good is wide-spread.

Messer, Asa, D.D., LL.D., the third president of Brown University, was born in Methuen, Mass., in 1769. He graduated from Brown University in 1790. He was a tutor in the college for six years. In 1801 he was publicly ordained as a minister of the gospel. Upon the resignation of President Maxcy he was elected to fill his place. He resigned his office in 1826, after having been connected with the university as student and officer nearly forty years. His death occurred at Providence, Oct. 11, 1836.

The estimate in which President Messer was held as a man of scholarly attainments may be inferred from the fact that his own university conferred upon him the honorary degree of Doctor of Divinity in 1806, and Harvard University in 1820. In 1812 the University of Vermont conferred upon him the degree of Doctor of Laws.

His published writings are discourses delivered on different occasions when he was called upon to officiate, on account of his position and his reputation.

Prof. Park and Hon. W. L. Marcy have left on record testimony to the ability and the peculiarities in the character of President Messer, which no one can read without reaching the conclusion that he was a man of mark in the community in which he lived.

Metcalfe, Rev. Whitman, was born in Royalston, Mass., Nov. 16, 1797. At an early age he was the subject of serious convictions, and devoted himself to the Lord. It was the desire of his heart that the Lord would honor him by calling him to the work of the ministry. But it was not until June, 1821, that he preached his first sermon by appointment of the Royalston church. The result was a license to preach, which he did as opportunity offered, pursuing his studies at Amherst and Waterville meanwhile. In September, 1825, he was ordained, and sent out by the Baptist Missionary Society of Massachusetts to preach as their missionary in Western New York. He was soon recognized as a leader of the new interests in the western counties of New York, and his services were sought far and near in establishing and fostering churches. He spent six years in Sardinia Erie Co., building up not only the church there but other flourishing churches in neighboring towns.

The next five years he gave to the church in

Albion, when he returned to Sardinia for three years. He was then appointed by the New York State Convention as their financial secretary, in which service he remained for three years. From 1844 to 1848 he served the church in Brockport, when he was again called from the pastorate by the New York Baptist Education Society to assist for one year in raising funds for her beneficiaries. At the close of this year's service he was employed for one year by the American Baptist Publication Society for New England, when he was called to the church in Springville, which he served from 1850 to 1854, and then removed to Nunda, where he preached with his wonted power and success until 1863, when the infirmities of age compelled him to retire from pastoral work. He resided here, however, until his death, which occurred Nov. 7, 1877. He lived an eventful life, as a missionary, a pastor, and a builder of churches. He came to the close of his earthly career in full age, seeing many communities bearing the precious fruits of his prayers and toils, and loved and lamented by a host of friends.

Michigan, The Baptists of.—The earliest trace of Baptists in the Territory of Michigan is found in Oakland County, in 1818, where the city of Pontiac now stands. Orison Allen and his wife are the first names that appear. In their hands our denominational flag seems to have been brought into the Territory, and over their rude cabin that symbol of our faith and love was first displayed. Others of the same faith accompanied this honored pair, and united with them in efforts to serve the same blessed Master.

After four years, during which these brethren and sisters on this wild shore must have often, like the man of Macedonia, turned wistful looks and pleading calls to the ministers and churches across the lakes for some one to come over and help them, the Paul came over. Rev. Elon Galusha was that Paul. He was the ardent and gifted missionary of the New York Baptist Convention. Brother Galusha reached Pontiac on an itinerant mission in 1822. Here he preached in the wilderness, and led in the organization of the first Baptist church of the Territory.

The population of Michigan, when our first church was planted in it, was about 9000. Detroit was a muddy village of some 1500 inhabitants, among whom, if there was, a Baptist, as doubtless there was, his or her memorial has perished.

The first resident Baptist preacher that we learn of in the Territory was Lemuel Taylor, who settled at Stony Creek, in Oakland County. He held the deacon's office, and preached as a licentiate, never desiring ordination. He was a good and useful man, the head of a large family, for whom his hands were diligent, and who perpetuated his use-

fulness by their own worth in the churches. As far as in him lay he preached the gospel to his neighbors and in the settlements around, seeking earnestly to plant the virgin soil with true religion and the true church.

The church at this place—Stony Creek—was the second one formed in Michigan. Rev. Nehemiah Lamb and his sons, Revs. C. A. and R. P. Lamb, visiting Pontiac in June, 1824, and breaking bread to the shepherdless flock, organized the brethren at Stony Creek into a church.

The first ordained minister who settled as pastor in our Territory was Elkanah Comstock. As missionary of the New York Convention he volunteered for this remote and solitary service, and took charge of the church in Pontiac in the summer of 1824.

In connection with the labors of Elder Comstock a church was constituted at Troy in 1825, and another at Farmington in 1826, making four churches in the Territory, all in Oakland County.

The Michigan Baptist Association was formed in 1826 of the above four churches, with their two or three ordained ministers.

The second pastor that we learn of was Rev. John Buttolph, who was settled in Troy in 1826. He died with this church the same year. His memory was long perpetuated as that of a loved and successful pastor, a character that was reproduced in his son, also one of the early ministers in the State, who died while yet young, and sleeps by his father's side in Troy.

In Detroit, the year 1826 set the Baptist elements astir, and while they were moving towards securing preaching, Brother Henry Davis, in his studies at Hamilton, was feeling strong impressions impelling him to attempt missionary work in their city. Accordingly, in the summer of this year, he visited Detroit for exploration, and became interested in its few Baptists. The next season (1827) we find him early on the ground with the wife who had given herself to share his life and work. Meetings were established in the academy, and soon baptisms were drawing the interested people to the great river-side to see the new spectacle. The church having formed under covenant, was approved by council of recognition, Oct. 20, 1827. No minister of the Territory was present. The New York Baptist Convention stood nurse to the babe, Elisha Tucker, of Fredonia, presiding and preaching, Jairus Handy, of Buffalo, giving the hand of fellowship, and Asahel Morse, of Ohio, the charge.

Brother Davis, as pastor, addressed himself with enterprise to the building up of the interest. Under his leadership, and with the friendly sympathy and co-operation of Gov. Cass, the grant was secured of the valuable lots, so long occupied, on the corner of Fort and Griswold Streets. But sickness seized

and disabled the young pastor, compelling him to abandon his Western work before a year of it was finished.

The next tributary to Baptist influence in Michigan had its rise in the coming of Thomas W. Merrill to this as his adopted field of pioneer work. He entered the Territory in May, 1829, and enjoyed the longest ministerial life in the State which our entire ministry presents. He was from the State of Maine, where his father, a Congregational minister, turned a piece of the world upside down by becoming a Baptist, and by treating his church as "a cake not turned," an "Ephraim who had mixed himself among the people." Thomas had graduated at Waterville College and Newton Theological Seminary. Taking his appointment "not from men nor through man," he started at his graduation from the seminary, and made his way to Michigan at the date aforesaid.

It was his mission, as he had conceived it, and as the event has proved, to start and aid in rearing the Michigan Baptist Institution of Christian and Ministerial Learning, the history of which is detailed in another paper.

Looking across the Territory there is one other quarter in which light was newly breaking at this date, showing that torch-bearers were there setting the fires. It is at the southwest corner, and it reveals Rev. Jacob Price in Cass County. He entered there from Wales in 1831 or 1832, having been furthered on his way by Dr. Cone and others in New York. A Brother Miller, from Virginia, was also working along the Indiana border, adjoining Brother Price's field; and Brother H. J. Hall, from Vermont, was the same year sent as a missionary into that vicinity, and labored with Brother Price happily, and with some cheering ingatherings of souls churches were formed at Liberty, Lagrange, Niles, Edwardsburg, and perhaps over the Indiana line.

Elder Price was the unremitting toiler on that field for forty years. He was benevolence and work personified. God anointed him with the Holy Spirit, and he went about doing good. His kindly countenance was the first preacher's face seen in the cabin doors of the new settlers over a large portion of Southwestern Michigan. Under him numerous churches rose up, and by his wise counsels and Christ-like spirit they guided their affairs with discretion. One generation after another saw his familiar appearance passing along the roads to his scattered preaching-places, and leading the funeral processions of many surrounding towns; and then "he was not, for God took him."

At Comstock, the mother of all the churches in the Kalamazoo River Association was formed by Brother Merrill, Judge Eldred, and others. It is now the Galesburg church.

In 1831 the churches associated in organizing the Michigan Baptist Domestic Mission Society, which kept up its annual meetings, inspired the formation of auxiliaries in all the churches, solicited and appropriated funds, and was in fact what later took the name and form of the State Convention. Foreign missions were alike cared for, and Christian education. Tract circulation was also organized and urged with intelligent liberality and personal labor from the first.

In 1832 there were twenty churches in the Territory and twelve pastors.

Rev. Robert Turnbull became pastor in Detroit in November, 1834, soon after which time the church dedicated their permanent house of worship. During the two and a half years of this pastorate our cause in Detroit advanced well.

At Kalamazoo and vicinity, in 1835, Rev. Jeremiah Hall commenced preaching, and the church was formed the ensuing February. He labored as pastor eight years with discretion and faithfulness, and the church became a steady and central light. The Literary Institute fixed there its permanent location, and began its school-life.

At Schoolcraft, Rev. William Taylor was setting on the candlestick that pure and beneficent light which shone there in such blessing while he lived; ay, and is phosphorescent from his grave there yet, though the storms of more than twenty years have drenched it.

Under these laborers and their co-workers in the churches our growth spread widely. The second Association was called for and formed in 1833 or 1834, bearing then the name of Lagrange, but now the St. Joseph River. And the third, first called the river Raisin, now the Washtenaw Association, was formed on the 14th of January, 1835.

Now came the building and launching of the Baptist Convention of the State of Michigan; for Michigan was becoming a State just in time to allow this name. The story of its organization and growth is reserved for another article.

Of the number of churches and members in the State at the date of the Convention's formation we can only have approximate knowledge. We judge there were about 35 churches and nearly 2000 members.

A large number of ministers came in or were raised up in the churches from 1836 to 1840: Brethren Weaver, Curtiss, Hamlin, J. Harris, N. G. Chase, M. Allen, L. H. Moore, G. B. Day, O. C. Comstock, Fulton, Hendee, Pennell, Rummerey, Wisner, Piper, and others. The American Baptist Home Mission Society came promptly on the field at its origin in 1842, and has been at the front ever since. Almost all the churches, both older and newer, have felt its ready and steady hand of help in their time of need.

In all their efforts, and in general co-operation with missionary, Bible, and other causes, there has been remarkable freedom from partisan divisions and strifes in the churches, Associations, and Conventions. The Baptists of Michigan have been a homogeneous people, respectful towards each other's opinions and modes of action, and determined that no incompatibility should divorce what God had joined together.

The largest number of baptisms in a year was in 1876, when it lacked but little of 3000. The average for fifteen years is a little over 1400. Membership, 27,064. Number of churches, 341, constituting eighteen Associations. For benevolent objects of all kinds, not including what has been done by contributors for their own local churches, they must have given not less than \$600,000, all of it in comparatively small sums,—the drops that make the ocean.

Michigan, The Baptist Convention of the State of.—The oldest Baptist church in Michigan—that in Pontiac—was formed in 1822. The first ordained Baptist minister residing in the State entered it in 1824. The first Association was organized in 1827, but no general convention of the Baptists in the State was attempted till 1836. In that year a call was issued to the churches to send delegates to Detroit for a State organization, and in response to the call 26 churches were represented by 55 delegates in Detroit on the 31st of August. Dr. Nathaniel Kendrick, Archibald Maclay, Elon Galusha, Elisha Tucker, and eight others, not residents of the State, were present, and invited to aid the delegates in their work.

The plan of organization then adopted was almost exactly the same as that now in use, after an experience of forty-three years. The design of the Convention was declared to be "to carry out the commission of Christ in giving the gospel to every creature; by multiplying and circulating copies of the Holy Scriptures; aiding home and foreign missions; encouraging Sabbath-school instruction; promoting the circulation of religious tracts; and the cause of education, especially that of the rising ministry." The constitution further provided that the objects contemplated by the Convention "shall be classed in the following order: Bible efforts; home missions; foreign missions; education; general benevolence; and each of the foregoing objects respectively shall be assigned to a specific committee appointed by the Board of Managers."

How little change has been introduced into the general plan of organization after nearly half a century will appear from the following statement of the present plan of work, contained in the by-laws as last printed:

"The board, at its first meeting after its election, shall appoint special boards, consisting of not

less than five, nor more than nine members, as follows:

- "1. The Board of State Missions.
- "2. The Board of Christian and Ministerial Education.
- "3. The Board of Foreign Missions.
- "4. The Board of Bible Publication and Sunday-school work.
- "5. The Board of Home Missions.

"These special boards shall be regarded as co-operative respectively with the general societies of the Baptist denomination for the same objects."

As a result of this organization the American Baptist Missionary Union, and the American Baptist Home Mission Society, and the American Baptist Publication Society, have at their service organized committees to commend their interest to the churches of the State, while other committees are intrusted with the care of new and feeble churches, and with the duty of aiding young men whom God has called to prepare for the gospel ministry. At each annual meeting these subjects come up in turn for consideration, not as intruders, nor simply as welcome visitors, but as the very interests which the Convention was organized to serve.

At the first election of officers, Rev. Robert Powell was chosen president, and Rev. Robert Turnbull secretary, and the Convention entered on its work with hopeful zeal.

Among the objects for which the Convention was formed State missions have naturally occupied a prominent place, both because the demand for missionary work in the State has been great and constant, and because in this work the board was not auxiliary to any broader organization, but responsible for the whole direction and accomplishment of the enterprise. For a few years it co-operated with the American Baptist Home Mission Society in the care of the churches in the State, as was the case in other States, but in 1875 returned to the former plan of separate control. A large proportion of the ablest and largest churches in the State have been fostered by the Convention, and are now glad to recognize their indebtedness.

A second branch of the Convention's work is that of Christian and ministerial education. At the organization of the Convention appreciative recognition was made of the institution at Kalamazoo, and the policy was indicated of having a college with full powers. Funds also were then proposed for theological education. In 1837 a theological school was resolved upon. Funds for beneficiaries were raised and appropriated to students at Hamilton.

In 1846 the establishment of a theological seminary was determined, grounds were purchased in Kalamazoo, and preparations were made for building. The seminary was not, and never became, a

separate corporation, but was directly controlled by the Convention, which owned the property, and by its board governed the institution. Prof. James A. B. Stone, pastor at Kalamazoo, and principal of the institute, was placed in charge of the work in the beginning, and retained this place for seventeen years. Instruction began in 1849, and Rev. Samuel Graves was added to the faculty in 1851. After the institute became Kalamazoo College, its professors taught in the seminary as occasion required. In 1866, Dr. Silas Bailey became the principal teacher in the seminary, and remained in this service till the fall of 1869, when the failure of his health compelled him to retire from all severe labor. The funds of the Convention for the support of the seminary had never been adequate, and after the retirement of Dr. Bailey, the seminary at Chicago having been established, it was thought not to provide at present for distinctively theological education. Meanwhile the funds of the Convention which were given for ministerial education are sacredly kept for that purpose, and the income is appropriated in aiding young men in their preparation for the ministry. While the seminary was maintained between 50 and 60 students passed from its studies into the ministry.

In 1869, Rev. Thomas W. Merrill offered to the Convention the sum of \$8000 for the support of a professor in Kalamazoo College, who must be a Baptist minister and serve as college pastor. The original endowment was to remain on interest till it should amount to \$10,000. In 1874 the same brother proposed to add \$14,000 to a previous gift of \$1000, for the endowment of scholarships in Kalamazoo College, this addition to become available in 1880 or at his death. These endowments are not at present available, as the notes in which Mr. Merrill made payment are not now paying interest. For one year, however, Rev. Dr. N. S. Burton served in the Merrill Professorship. The funds now in possession of the Convention for educational purposes, besides the Merrill endowments, are about \$6000. The Convention also owns the grounds on which the upper buildings of Kalamazoo College are situated, worth about \$60,000.

Another enterprise of the Convention was the establishment of a weekly religious paper. Contemplated in the origin of the Convention, and agitated at each of the annual meetings for six years, it was undertaken at the meeting in 1841, and the first number was issued in January, 1842, bearing the name of the *Michigan Christian Herald*. It was put in charge of a committee, of which Rev. Andrew Tenbrook, pastor in Detroit, acted as editor, and R. C. Smith and S. N. Kendrick as publishers. The second year Rev. Miles Sanford performed editorial work. After Prof. Tenbrook was called to the university, Rev. J. Inglis succeeding

him as pastor, also filled the editorial chair. With the year 1848 began Rev. Marvin Allen's proprietorship of the paper, and Rev. Geo. W. Harris assumed editorial care of it. Thence to the death of Mr. Allen, in 1861, these co-laborers supplied the State with the *Herald*. The editor gave eminent satisfaction in his department, and the publisher threw his tireless zeal and rare executive abilities without reserve into the enterprise. On the death of Mr. Allen it was difficult to find a man ready to do his work. The orphaned *Herald* was taken up in Kalamazoo by Brethren Olney, Curtiss, Walden, Clark, and Cadman, and continued to serve the churches well but its publishers ill. In 1867 it was deemed expedient to consolidate the *Herald* with the *Christian Times*, of Chicago, and the *Witness*, of Indianapolis, under the name of the *Standard*, which has since been published in Chicago.

The publication of a weekly Baptist paper for Michigan was, however, commenced again in January, 1873, not by the Convention, but by Rev. L. H. Trowbridge as both publisher and editor. This paper, which bears the name of the *Christian Herald*, is issued from Detroit, and has had a constantly increasing circulation and a continuous growth in power among the churches till now.

Most of the influence which the Convention has exerted has not been of a nature to be easily stated. It has produced unity of action among the churches, has steadily aided in the collection of funds for foreign missions, home missions, and the circulation of religious books, has provided for the support of candidates for the ministry, and has collected and published statistics of the denomination in Michigan. The meetings from the very beginning have been characterized by harmony and an earnest desire to serve the interests of Christ's kingdom.

In Michigan there are 18 Associations, 352 churches, 307 ordained ministers, and 27,285 members.

Middleditch, Robert T., D.D., was born in Bedfordshire, England, May 22, 1825. His father and a brother were Baptist ministers. He became a member of a Baptist church at sixteen years of age, and was educated at an English seminary for missionary students, and in 1844 was sent as a missionary to Jamaica, West Indies, by the English Baptist Missionary Society.

In 1846 he came to the United States, and settled at Lyons Farms, N. J., where he was ordained in 1848. In 1850 he settled at Red Bank, N. J., where he remained as pastor till 1867. He also served the churches of Nyack and Flushing, N. Y., as pastor. In all his settlements he met with success. Since 1872 he has been associate editor of the *Baptist Weekly*. He received the honorary degree of Doctor of Divinity from Madison University.

He is the author of that widely-circulated work, "A Pedobaptist Church no Home for a Baptist;" also a premium mission tract, "The World's Revolution," published for the Southern Baptist Board; "A Baptist Church, the Christian's Home," and "Burmah's Great Missionary." Several sermons preached by him have been published. He is an able and industrious writer and preacher, as his works attest.

Mikels, Wm. S., D.D., was born in Orange Co., N. Y., May 18, 1820. He was graduated from Madison University in 1843, and the theological seminary at Hamilton, N. Y., in 1845. He was ordained pastor of the Baptist church at Rondout, N. Y. After four years of service he then settled in Sing Sing, where he labored six years. In 1856 he accepted the pastorate of the Sixteenth Street Baptist church, New York, which position he filled for seventeen years. This was the great work of his life. It was a continuous revival, and many hundreds were added to the church. Dr. Mikels is a plain, earnest speaker, appealing directly to the hearts of the people. As a friend in need, a counselor in trouble, and as a peace-maker, he has few equals. For some years he has been the pastor of the East Baptist church, located in the Seventh Ward.

Miles, Rev. Edward, was born in the arsenal at Philadelphia, Nov. 15, 1812; baptized in Milesburg, Pa., Nov. 25, 1832; ordained at Milesburg, May 15, 1837, and at different periods served the following churches in Pennsylvania: Alleghany, Meadville, Freeport, Loyallhannock, Uniontown, Zion, Kittanning, New Castle, Brownsville, and Red Stone in Union County. June 4, 1852, he took charge of the Second church in Davenport, Iowa, where he still resides.

Miles, Rev. Frederick W., was born in New Brunswick; was a graduate of King's College, Windsor, Nova Scotia, and was converted while attending that institution. Subsequently adopting Baptist principles, he was baptized. He was for some time pastor of the Baptist church in St. John, New Brunswick, and afterwards pastor of the church at Fredericton, New Brunswick. At the opening of the Baptist seminary, in January, 1836, in Fredericton, Mr. Miles became its principal, and so continued till, to the regret of all, sickness compelled him to resign. Enthusiastic and energetic in his work in the seminary and in the gospel, he had the entire confidence of the Baptist denomination, and their highest commendation. He died February, 1842.

Miles, Rev. George Frederick, was born in Mangerville, New Brunswick; converted and baptized in that province; ordained pastor in 1846, and has been pastor at St. George, Moncton, and Sackville, New Brunswick, and also at Amherst,

Nova Scotia, and now performs a vast amount of pastoral and missionary work in Cumberland and Colchester Counties, Nova Scotia.

Miles, Rev. John, in 1662, was ejected from the living of Ilston, in Wales, by the Act of Uniformity. Like a considerable number of Baptists in the time of Cromwell's protectorate he was probably pastor of a Baptist church, and officiated as a preacher in one of the state churches. The law, in 1662, compelled him to surrender his relations to the Establishment, and subjected him otherwise to great sufferings if he would carry out his conscientious convictions. He had been a very active and successful Baptist minister. Backus represents him as the "father of the Baptist churches in Wales, which began in 1649." This statement requires some modification, but it is certain that he was exceedingly useful in spreading the truth in the principality. And had he not been a man of strict conscientiousness he would have retained his living in the national church and sacrificed his religious principles. Many followed this course.

In 1663 he and his Baptist friends of Swansea, in Wales, came to Massachusetts, and located at a place to which they gave the name of their old home. They brought their church records with them, and they joined together "in a solemn covenant" (in a church organization) in the house of John Butterworth. Mr. Miles was the pastor of the American Swanze church. He was a minister of great industry and zeal, and of fearless courage. When the Boston brethren suffered heavily from the persecuting laws of their Puritan brethren, Mr. Miles went to succor them, and give such counsel and encouragement as his wide experience would readily furnish. He stood his ground in Swanze against all discouragements and threatenings, and proved himself a tower of strength to the abused and persecuted Baptists. He remained the pastor of Swanze till his death, in 1683.

Mr. Miles was distinguished for his learning, and remarkable for his piety, and such was the blessed influence which he exerted, and the deep impression which he left, that Backus writes of him in 1777, nearly a hundred years after his death, "his memory is still precious among us." And Mather is compelled to place him and Hanserd Knollys among "some godly Anabaptists" who came from England. "Both of these," he says, "have a respectful character in the churches of this wilderness."

Miles, Gen. Samuel, was born at White Marsh, Montgomery Co., Pa., 1739. His grandfather, one of the first settlers of this State, was a native of Wales. In his sixteenth year Samuel Miles joined a company of militia which was ordered to Northampton County to defend its inhabitants

from hostile Indians. In his military duties he showed such skill and courage that the governor of the colony, in 1757, sent him an ensign's commission in the troops of Pennsylvania. He was three



GEN. SAMUEL MILES.

years in active service, during which he was advanced to the command of a company; and he was only once slightly wounded.

At the close of the war he married Catharine, daughter of John Wistar, Esq., and entered upon housekeeping and commercial pursuits in Philadelphia. His talents and industry secured for him such a measure of prosperity that in 1774 he retired from business.

When the Revolutionary agitation began Capt. Miles was among the first to show his patriotic ardor. In 1776 he became colonel of a regiment of riflemen, formed by himself, and composed of his neighbors and friends. This body of brave men, one thousand strong, was attached to the regular army under Washington. On the 28th of August, 1776, he fought with great gallantry at the battle of Long Island, and his riflemen showed a heroism worthy of the glorious cause which they represented. But the army of freedom was not equal to the forces of oppression, and for the time being they were compelled to give way. With Col. Miles, Gens. Sullivan and Stirling, and eighty-one other officers were captured. During his imprisonment he was made a brigadier-general for distinguished services in the field. After his release he was for a time deputy quartermaster of the American army for the State of Pennsylvania. His military services were of the

highest importance in the Revolutionary struggle; and his patriotic example exerted an immense influence in stirring up the lukewarm, and in putting the disloyal to shame.

After the conclusion of peace he was elected mayor of Philadelphia, a position which, for generations, has been regarded by its citizens as an honor of unusual magnitude, the duties of which have generally been discharged by distinguished men. The picture of Gen. Miles adorns the office of the chief magistrate of Philadelphia at this time, surrounded by the portraits of his predecessors and successors; and his biography may be consulted in the archives of the mayor's office. Gen. Miles was an alderman of Philadelphia, a member of the Colonial and State Legislatures, and a judge of the Court of Errors and Appeals. He was a man whom his fellow-citizens delighted to honor.

In 1792 he retired again, to a country-seat in Montgomery County. Of this place President Manning, of Rhode Island College (now Brown University), says, "Col. Miles has a most elegant seat, gardens, meadows, etc., and a most remarkable spring, which turns three wheels in one-fourth of a mile from its source. I spent three days very agreeably" (there). In that beautiful home, in gratifying refined tastes, and in extending a generous hospitality to his numerous friends, he spent the remainder of his days. He died Sept. 29, 1805, in the sixty-seventh year of his age.

Gen. Miles was a zealous Baptist, and a warm friend to every Baptist interest. A lady, a relative of the general, who wrote a sketch of his life for *The Assembly's Magazine* of 1806, a Presbyterian periodical, says, "A Scotch nobleman was once complimented upon the number of offices he had filled under the British government, each of which was mentioned to him; 'You have forgotten,' said he, 'to mention one of my honors, which I prize more than all the rest, and that is the office of an elder in my parish church, which I have filled for many years.' The same pre-eminence in ecclesiastical over civil honors was possessed by Gen. Miles for many years in the Baptist church of Philadelphia."

The writer means that the general was a Baptist deacon, and that he esteemed that office his chief honor. Grace had so completely moulded the heart and character of Gen. Miles, that an intimate friend of nearly twenty years' standing "had never once seen him angry." "He loved and cherished his country as if he expected to live in it forever, and yet he served his God as if he constantly felt that he was a stranger in this world, and that his citizenship and home were in heaven."

Miller, Rev. Andrew Jackson, was born in Hardin Co., Ky., Jan. 7, 1839. He was educated

at Madison College, Tenn.; was baptized into the fellowship of Mount Zion Baptist church, in Ohio Co., Ky.; licensed to preach in 1859, and was ordained at Cool Spring church, in the same county, in 1861. He was pastor for a time at Henderson, Ky. Afterwards he preached several years at Carrollton, Mo. In 1877 he returned to Kentucky, and took charge of the church at Cloverport. At present he is pastor of Zion church in Henderson County. He has baptized over 1000 persons, and has served the Henderson County Association as moderator during the last three years. He is a brother of Rev. Dr. A. B. Miller, of Evansville, Ind., an able preacher and an efficient pastor.

Miller, D. Henry, D.D., was born in the Isle of Jersey, Oct. 31, 1827. His mother was the daughter of one of the heroes of Bunker Hill. His father was a native of England. On the death of his father Mrs. Miller returned to Boston, where her son received his first training. He was graduated from the Wesleyan Institution in 1845. In 1849 he received the degree of A.M. from Madison University. Soon after the time of his graduation he embraced the views of the Baptists, and was licensed to preach by the Stanton Street Baptist church in New York. In 1847 he was ordained as pastor of the Baptist church in North Stonington, Conn. In 1849 he organized a church of seven members under an old elm-tree in Yonkers, N. Y., where he remained until 1857. In that year he settled in Meriden, Conn., and in 1861 was commissioned as chaplain of the 15th Regiment Conn. Vols. After two years of service in the field, he settled as pastor of the First Baptist church of Trenton, N. J. In 1866 he received the degree of D.D. from Lewisburg University, Pa. In 1867 he accepted the pastorate of the Broad Street church of Elizabeth, N. J. In 1872 he settled with the Worthen Street church in Lowell, Mass., and in 1873 accepted a call from the Plymouth church in New York. In 1875 he took charge of the Noble Street church, Brooklyn, where he has been eminently successful.

Dr. Miller succeeded Rev. Dr. Dowling, some years since, in the editorship of the *Baptist Memorial*, in which he continued for several years, until its sale and removal from New York.

Miller, Rev. Harvey, son of Rev. Samuel Miller (pastor of old Wallingford church, and first pastor of Meriden church in 1817), was born in Wallingford, Conn., April 3, 1814; baptized on the day he was seventeen years of age by Rev. Simon Shailer; soon began to preach; in 1832 entered Hamilton Theological and Literary Institution, and remained four years; ordained at Ann Arbor, Mich., Nov. 23, 1836; returned to Connecticut in 1838, and became pastor of Baptist church in Meriden, where he successfully labored eighteen years

till his death; died Aug. 27, 1856; had an active and quick mind; an extensive reader; often quaint in his mode of expression; laborious worker; realized excellent results in his ministry; beloved and honored.

Miller, Hon. James, was born in West Philadelphia, Pa., Oct. 22, 1822; was baptized into the fellowship of the Blockley church, Philadelphia, by Rev. Joseph Hammett, Oct. 22, 1843. He soon after became one of the constituent members of the First church, West Philadelphia; but subsequently returned to the Blockley church, where for many years he was a faithful member, an honored office-bearer, and an efficient Sunday-school superintendent. In 1872 he connected himself with the Mantua mission interest in West Philadelphia, and by his labors and benefactions largely aided the organization and growth of the present Mantua church. He was prominently identified with the establishment of the Baptist Home of Philadelphia, and is still a member of its board of trustees. He is also a member of the board of curators of the university at Lewisburg, and is treasurer of the Pennsylvania Baptist General Association and the Philadelphia City Mission. In other religious and secular enterprises he is officially connected with the management of important trusts. For several years he was editor and proprietor of the *Philadelphia Progress*. In 1864-65, and again in 1869-70, he was chosen to represent his fellow-citizens in the Pennsylvania State Legislature. In all these varied and responsible positions he has shown himself to be an able officer, a wise counselor, an upright man, and a consistent Christian. He was especially devoted to Sunday-school work, and much of his time has been spent in earnest and successful efforts to so address himself to the young as to make early religious impressions upon their hearts. Of those whom he has thus influenced many will doubtless shine as stars in the crown of his rejoicing.

Miller, Rev. John, was born at Voluntown, Conn., Feb. 3, 1775; experienced a saving change in his eighteenth year; removed to Abington, Luzerne Co., Pa., Feb. 18, 1802. Here he lived and labored until his decease, Feb. 19, 1857, in his eighty-third year. His wife was the fifth lady in the settlement. On the 18th of October, 1802, the Abington Baptist church was recognized, and the same day he was ordained as its pastor, and he served them with singular ability and success until 1853,—a period of over fifty years. But service in this single church was not enough to satisfy the longing desires of his heart. "He cultivated as his field the northern part of Luzerne County, with portions of Wyoming and Susquehanna Counties, embracing the large area commencing on the summit of the Moosie Mountain on the

northeast, and extending down its southwestern slope over the Abington hills, and beyond the waters of the Susquehanna." The immense labor required for the work could not easily be conceived, much less performed, by ministers used to the ordinary comforts of the present day. Benton, Blakely, Clifford, Carbondale, Eaton, Exeter, Newton, Northmoreland, Pittston, Providence, Greenfield, and Tunkhannock are churches located now in what was then the geographical field of this hardy missionary and pastor. Such were the herculean labors of this man, performed without remuneration, amid winter's cold and summer's heat, on foot or on horseback, in dangers seen and unseen, but with unfaltering faith and glowing desire to fulfill the ministry given him in the dispensation of grace. And the fruits were more abundant than the labor. He baptized not far from 2000 converts, attended nearly as many funerals. Six whole churches, and parts of six others, the results of his ministry, have become independent bodies; seven preachers of the gospel have been raised up in the one church, and an influence all-pervading had leavened the entire field.

After a ministry of fifty-three years he lingered for a few weeks in great pain, but was calmly released, in the full possession of his mental powers, on Thursday, Feb. 19, 1857.

Miller, Col. John Blount, was born in Charleston, S. C., on the 16th of September, 1782. He studied law at an early age, and was the first notary public ever appointed for Sumter County. His diligence and accuracy in business soon gave him a large and lucrative practice, and the highest respect of the bench and bar.

He joined the Baptist church, High Hills of Santee, in early life, and his devotion as a Christian was even greater than he had exhibited in his legal profession.

In 1817 he was appointed commissioner and register in equity, which office he held until his death, on the 21st of October, 1851. He was elected to the Legislature in the next winter, and re-elected for each term while he lived.

He was a captain, major, and lieutenant-colonel successively in the war of 1812. Hence the title of colonel, by which he was ever afterward known.

Miller, Rev. Manoah D., of Madison, Wis., was born Feb. 15, 1811, in Elizabethtown, N. J. His parents were Manoah and Elizabeth Miller. They were Baptists, and their Christian lives and example made a deep impression on him, and contributed largely in shaping the future of their son. His father was a judge of the Supreme Court of New York. In early life he obtained a hope in Christ and united with the Baptist Church. He completed the full literary and theological course

of Hamilton Literary and Theological Institution. He was ordained at Monkton, Vt., and became the pastor of the Baptist church in that place. He subsequently served as pastor the churches at Springfield, Danville, Windham, Wilmington, and Addison, in Vermont. He received the honorary degree of A.M. from Middlebury College. In January, 1853, he came to Madison, Wis., which has been his place of residence since that time. When he came to Madison the Baptist church there had no church edifice. He at once led the church in the work of building, and succeeded in enlisting the city generally in the movement to such an extent as to secure the best edifice for the church, and the most centrally located of any in the place. He was in that early day an active and very useful pastor. He did much outside of his church to organize the missionary and educational work of the State.

In June, 1857, owing to impaired health requiring his retirement from the active work of the ministry, he organized the Wisconsin Bank of Madison, which institution he managed with honor and success until 1861, when he closed it. He continued banking in other forms and connected with other business until 1876, when he withdrew from active business. He is now living in retirement near the city of Madison. He has always taken the liveliest interest in the Baptist church of which he was the pastor, and of which he has continued an active and useful member.

Miller, Rev. R. M., was born in Sevier Co., Tenn., Nov. 3, 1815. He died April 22, 1871. Professed religion when fifteen years of age, and began to preach in early life. He was ordained July 8, 1843. Revs. John Woody, Thos. Jackson, and John Avery composed the Presbytery. Mr. Miller labored in Johnson, Cass, and Pulaski Counties. He was unwearied in work, and he was successful. He was stricken with paralysis, and died soon after.

Miller, Rev. T. Doughty, was born in New York, Sept. 19, 1835. He was brought up in the Episcopal Church. He was converted in 1850; shortly afterwards he pursued classical and theological studies at St. Augustine's Institute, N. Y., with a view to the ministry of the Episcopal Church. He was principal of a public school in Trenton for three years, and he held the same position subsequently in Newburgh, N. Y. In 1856, having learned the truth more perfectly, he was baptized in the Hudson River with his wife at Newburgh. In August, 1858, he was ordained pastor of the Mount Zion Colored Baptist church, of New Haven, Conn. In this church and in Albany his labors were greatly blessed in winning souls to Jesus.

In 1864 he accepted a call from the First African Baptist church of Philadelphia. In this old com-

munity he soon became a great favorite, and the seal of the Spirit was given to his ministrations. The membership is three times more numerous than when he assumed the pastorate. Under his guidance the church purchased a larger edifice in a better locality, which is now entirely paid for through the liberality of the members and the generous gifts of friends in the white churches, who appreciate the talents and piety of Mr. Miller. His enlarged edifice is filled, and his usefulness is visible to all that know the community over which he so worthily presides.

Since his settlement in Philadelphia the First African church has sent out a missionary to the land of their fathers, and four young men who have become successful pastors in Wilmington, Baltimore, New Bedford, and in the Indian Territory.

Mr. Miller was appointed to preach the introductory sermon before the Philadelphia Association in 1879; he was the first colored man that ever occupied the position, and he was not placed in it through political bias, but as a simple recognition of his Christian worth; his sermon showed the propriety of the choice. Mr. Miller is a man of scholarly tastes; he is the best colored preacher ever located in Philadelphia, and his piety is of a high order.

Millett, Rev. Joshua, was born in Leeds, Me., Jan. 26, 1803. He took part of the collegiate course of study at Waterville, and then went to the Newton Theological Institution, where he graduated in the class of 1835. His ordination took place at Charleston, Me., Jan. 6, 1836, where he remained two years, and then went to Cherryfield, where he was pastor five years. Afterwards he removed to Wayne, where he continued until his death, March 10, 1848.

Mr. Millett was the author of "A History of the Baptists in Maine," in which he has gathered up many facts about men and things in that State which were fast passing into oblivion. Future historians of denominational matters in Maine will be grateful for the careful and useful work which he has done.

Milliken, Rev. L. H., was born Aug. 21, 1813, in Logan Co., Ky. He was educated in Nashville, Tenn., graduating Oct. 3, 1838. He professed religion Dec. 27, 1832, in Logan Co., Ky., and was baptized into the fellowship of the Whippoorwill Baptist church, Law County, by Rev. R. T. Anderson, and ordained at the instance of Pleasant Grove church, by Revs. Wm. Warder, O. H. Morrow, and R. T. Anderson. Mr. Milliken spent a year in evangelistic labors in North Alabama; came to Memphis, Tenn., in the winter of 1839, and took charge of the First Baptist church one year. In the winter of 1841 went to Somerville, Fayette Co.,

Tenn., where he remained teaching, and preaching to Somerville Baptist church until the winter of 1851, when, upon invitation of the church of that city, he removed to Aberdeen, Miss., where he labored six years. In the spring of 1856 he accepted a call to Jackson, Miss., where nearly four years were spent. In 1860 he removed to his plantation in Hardeman Co., Tenn., near Grand Junction, to recruit his health from excessive and long-continued labor. In 1862 he became chaplain of the 13th Tenn. Regiment, C. S. A., and he continued in that office until the winter before the close of the war.

Since the war he has been engaged in teaching and preaching the gospel. Through his efforts a substantial house of worship has been built in La Grange, Tenn., costing \$5000, and the foundation of another has been laid in Somerville, Tenn., the county seat of Fayette County, the estimated cost of which is \$8000, with a fair prospect of completion. Mr. Milliken is possessed of more than ordinary ability and of great piety.

Mills, J. H., was born in Halifax Co., Va., July 9, 1831; was baptized by his father; graduated with first distinction at Wake Forest in the class with Judge W. T. Faircloth of the Supreme Court of North Carolina and Dr. T. H. Pritchard; became president of Oxford Female College in 1855; bought the *Biblical Recorder* in 1867, which he conducted with success for six years; organized the Oxford Orphan Asylum in 1873, of which he has been the superintendent ever since. This noble charity, which has fed, clothed, and educated hundreds of poor orphan children, has been sustained almost altogether by the unaided efforts of this most benevolent and energetic man, and a rich heritage of blessing will rest upon him and his forever for his "works of faith and labors of love."

Mills, Prof. L. R., was born in Halifax Co., Va., Aug. 17, 1840; baptized by Dr. Wingate, Oct. 19, 1859. He graduated at Wake Forest College in 1861, and served four years in the late war. He has been Professor of Mathematics in Wake Forest College since 1871. Prof. Mills was for several years secretary of the board of education, and is a very effective speaker. He is now bursar of Wake Forest College, and one of the rising men of the State.

Milton, John, was born in London, Dec. 9, 1608. His father was a man of taste and of ample resources, and John had everything to contribute to his proper training. When he was only twelve years of age he had an irresistible desire to acquire information, and would sit up till midnight reading, though seriously afflicted with weak eyes and with severe pains in the head. At fifteen he turned some of the Psalms into beautiful stanzas. Before he went to the University of Cambridge, which he

entered when he was sixteen years and two months old, he was an advanced classical scholar, and he was well acquainted with ancient and modern the-



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ories of philosophy. He studied seven years in Cambridge.

When he left the university he came to reside with his father at Horton, in Buckinghamshire, with whom he stayed for several years. This period he spent in reading, in learned investigations, and in giving to the world several pieces of exquisite poetry. He could translate with the greatest ease Hebrew, Greek, Latin, French, Italian, and Spanish, and his works carried marks of the wealth of universal learning. They speedily became known all over Europe, and especially in Italy, so that when he visited that country, in 1639, he was received with extraordinary enthusiasm and honor, the leading men in literary and scientific pursuits treating him as if he were Virgil or Dante returning to visit the glorious land in which they spent their earthly lives. Milton was rudely recalled from his Italian ovations by the fierce conflicts of his countrymen, and for twenty years he wielded his pen for liberty with a power almost surpassing that of the sword of Cromwell, the greatest warrior of the whole Anglo-Saxon race. Milton was a republican arsenal stored with intellectual weapons, which he could use with so much ease, and with such fatal effect, that no man could stand before him. Among his countrymen there was not another with his intellect, his culture, and his skill in using his mighty arms. The royalists, with

good reason, dreaded and hated him. Cromwell and his followers cherished him with a tender affection.

He was the Latin secretary of Cromwell during his entire protectorate. Latin was the language of diplomacy and of courts in their business relations with each other. It was Milton that wrote the dispatches which made the Duke of Savoy tremble on his petty throne and drop the bloody sword with which he was inflicting martyrdom upon the godly Waldenses. If Cromwell forged his own thunderbolts, his Latin secretary hurled them forth with such a force that their execution was fatal to every plot conceived against Protestantism or England.

Milton was married three times. His last wife survived him for many years, and was buried in Nantwich, Cheshire, in the Baptist chapel. She had been for a long period a member of the Baptist church of Nantwich.

The work with which Milton's fame is now chiefly connected is "*Paradise Lost*." It was published in 1667. The author was paid £5 for it, and he was to receive £5 more for every 1300 copies sold. He received £10 from the immortal poem, and his widow sold the copyright for £8. "*Paradise Lost*" altogether brought the author and his wife less than ninety dollars! Such compensation for the most sublime production ever created by human genius!

How Milton escaped the axe or the halter of Charles II. history does not tell. It is a circumstance so singular that it seems almost miraculous.

Milton had very decided religious convictions. His principal error was a peculiar view about the person of Christ, tending somewhat towards Arianism. His general opinions, however, were those of the Baptist denomination. He believed, for example, that it was not lawful for any power on earth to exercise compulsion over the conscience in religious matters; that the Word of God was the only authority in Christ's earthly kingdom; that the government of a church was purely congregational, as contrasted with the usurpations of popes, prelates, and presbyteries; and that the members of a church should be regenerated persons. His opinion about imputation is sounder than the doctrine of the great theologian of Kittering. He says, "As therefore our sins are imputed to Christ, so the merit or righteousness of Christ is imputed to us through faith. It is evident therefore that this justification, in so far as we are concerned, is gratuitous; in so far as Christ is concerned, not gratuitous, inasmuch as Christ paid the ransom for our sins, which he took upon him by imputation." The great poet and the great apostle see alike on this blessed subject.

In his "*Treatise on Christian Doctrine*" Milton

gives a clear account of his views of the mode and subjects of baptism. He says, "Under* the gospel the first of the sacraments, commonly so called, is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection. Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction or believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the Word. For how can infants that understand not the Word be purified thereby, any more than adults can receive edification by hearing an unknown language? For it is not the outward baptism which purifies only the filth of the flesh, but the answer of a good conscience, as Peter testifies, of which infants are incapable." The poet then proceeds to refute the arguments, now threadbare, by which Pedobaptists in that day urged the baptism of children. And when Milton concludes he has left infant baptism without any authority or even pretext for its existence.

In regard to the mode and subjects of baptism, Milton, in "Paradise Lost," expresses the same opinion as he gives in his "Treatise on Christian Doctrine,"—

... "them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin to life
Pure, and in mind prepared, if so befall
For death, like that which the Redeemer died."

xii. 441.

His "Treatise on Christian Doctrine" was written in Latin, and translated in 1825 by Sumner, who afterwards became bishop of Winchester.

Milton in his old age was blind. The Conventicle Act suspended heavy penalties over all who attended religious services other than Episcopalian, for which Milton had no relish, and he stayed at home and read his Bible, determined to give the government no opportunity to inflict vengeance on the most talented enemy of the house of Stuart. He died Nov. 8, 1674. Macaulay says, "Though there were many clever (talented) men in England during the latter half of the seventeenth century, there were only two minds which possessed the imaginative faculty in a very eminent degree; one of these produced 'Paradise Lost,' the other 'The Pilgrim's Progress.'" John Bunyan and John Milton† were both Baptists.

Mims, Prof. James S., was born in Columbus Co., N. C., Feb. 10, 1817. He wished to be baptized before he was twelve years of age, but his

father, fearing he might be acting prematurely, kept him back until he was about thirteen.

He desired immediately to commence preaching, but his father again restrained him for a short time. Having heard his son speak in a prayer-meeting, he gave his consent, and the church at Fayetteville licensed him to preach.

He went first to Chapel Hill, but close application injuring his health, he was compelled to return home. He next studied privately with Prof. J. C. Furman for eighteen months, and then entered Furman Theological Institution. Having spent a year there, he went to Newton, where he graduated in 1842.

In the autumn of the same year he was elected Professor of Theology in Furman University, and entered on the duties of his office in January, 1843, and continued there until his death, which happened in June, 1855.

He was ordained at Society Hill, S. C., in July, 1843, by Brethren J. C. and Richard Furman, J. O. B. Dargan, and John Culpepper. Although eminently fitted for the pastorate, his brethren claimed his services in preparing others for that office.

His face correctly and plainly indicated the leading features of his mind,—gentleness and firmness, native talent and high culture, in short, every characteristic of the highest order of a Christian gentleman. But his "sun went down while it was yet day."

Miner, Rev. Ashur, was born in North Stonington, Conn., Jan. 30, 1772; ordained in 1805; for ten years associate pastor with Rev. Simeon Brown of the Second Baptist church in North Stonington; on the death of the aged minister, Nov. 24, 1815, he became sole pastor, and continued in that office until his death; was the contemporary of Revs. Jonathan Miner, John G. Wightman, Roswell Burrows, Elihu Chesebrough, John Sterry, Wm. Palmer, the Darrows, and the Babcocks; enjoyed a number of powerful revivals; received nearly 500 into the church; died Sept. 1, 1836, in his sixty-fifth year.

Miner, Rev. Bradley, was born in North Stonington, Conn., July 18, 1808. He joined the Baptist church in his native place when he was but thirteen years of age. He began to preach at seventeen. He taught for four or five years, combining study with teaching. He was for some time at Newton, and then went to Hamilton, N. Y. His ordination occurred in 1830, when he accepted a call to the First Baptist church in Fall River. After three years of service with this church, he spent the next three years partly in Pawtucket and partly in Woonsocket, R. I., from which place he removed to Neponset, Mass., and was pastor of the church in that village for nine years. In 1846 he went to Pittsfield, Mass., and, as in other places,

* Treatise on Christian Doctrine, pp. 431-2. London, 1825.

† Ivikey's Life of Milton, p. 104. London, 1833.

a rich blessing attended his labors. He removed to the South Baptist church in Providence, with which the Fifth Baptist church united, and the church thus composed, under the guidance of their energetic pastor, erected the Friendship Street church. After a ministry of nearly twenty-eight years, Mr. Miner died in October, 1854. With a warm, ardent temperament, and thoroughly consecrated to his work, he was the means of accomplishing no small amount of good in the different fields in which he was called to labor.

Miner, Rev. George Herman, son of Deacon Leland and Bridget W. (Main) Miner, was born in North Stonington, Conn., Sept. 15, 1835, of a historic Baptist family; well trained; taught two years in Bacon Academy, Conn., and two years in Marion Collegiate Institute in New York; prepared for college in the Connecticut Literary Institution, at Suffield; graduated with honor from Brown University in 1863; studied theology; ordained as pastor of the Central Falls Baptist church in Lincoln, R. I., in August, 1864, and remained four years; in September, 1868, became pastor of the Second Baptist church in Cambridge, Mass., and continued until 1872; in October of that year settled as pastor of the Baptist church in Newburyport, Mass., and labored four years; in October, 1876, accepted the pastorate of the Baptist church in New Britain, Conn., where he is now laboring with his characteristic ability and wonted success: devoutly wields a ready eloquence and good pen.

Miner, Rev. Jonathan, was ordained by the First Baptist church in Groton, Conn., in February, 1814; the same year settled as fourth pastor of the First Baptist church in North Stonington, Conn., and remained twenty years; his labors were followed by very powerful revivals in 1814, 1822, 1828, and in 1831; a man of strong native talents, fervent piety, and clear doctrinal views; a superior preacher; died in 1844. The second pastor of this church was Rev. Eleazar Brown; ordained Jan. 24, 1770; died June 20, 1795. The third pastor was Rev. Peleg Randall; ordained Oct. 25, 1792; settled, 1795; resigned, 1813.

Miner, Rev. Simon G., was born in Brookfield, Madison Co., N. Y., March 8, 1808, being the son of Absalom and Mary Miner. He believes that his conversion took place when he was at the age of five years. When twelve years old he was strongly convinced of his duty to be baptized and unite with the church; but the scruples then so common with reference to early conversion caused a postponement until his twenty-first year. He was then baptized into the fellowship of the church of his native town by Rev. Mr. Kelsey. The family having removed to Friendship, Alleghany Co., his impressions, for some time enter-

tained, as to his duty to preach the gospel, then took more decided form. They were shared also by the deacons of the church, in which he was at length, in the absence of the pastor, quite unexpectedly called upon to fill the pulpit. He complied, and was then regularly licensed by the church, the date of this official act being January, 1830. Up to this time he had been engaged in farming. He now abandoned this business, and began a course of study at Hamilton. His health failing, by advice of the faculty and of his physician he left the institution and began the active duties of the ministry, being ordained at Rushford in August, 1834. His pastorates in the State of New York were with the Rushford, Farmerville, and Penfield churches, some months, meanwhile, being spent in the service of the Genesee Sunday-School Union. In 1837, in association with Rev. Alfred Bennett, he was appointed by the New York State Convention a delegate to the General Convention of Western Baptists, held that year in Cincinnati. This resulted in his removal to the West. His first field of labor was at Lafayette and Crawfordsville, Ind. In July, 1841, he became pastor of the church in Franklin, after one year being recalled to Lafayette, where his labors were resumed, and a house of worship built. In 1847 he accepted an appointment as agent of the Missionary Union, serving one year. He then became pastor of the church in Canton, Ill., the pastorate continuing some ten years, characterized by rich blessings, so that the church grew to be one of the strongest in the State, 490 being added by baptism. After a year of service as secretary of the General Association, Mr. Miner was recalled to Canton, and continued in this second pastorate until 1861. He then entered the service of the Union as a chaplain in the army, remaining in it three years. His health becoming impaired, he engaged in business at Bloomington at the close of the war, and has since served churches as a supply, or acting pastor. His whole period of service has been one of signal usefulness, alike in the gathering of converts and the successful administration of church affairs.

Ministers.—The office of the Christian minister was created by God himself, and its existence is to be defended by all the power of the churches. It is the province of the minister to feed the flock of Christ committed to his charge, to preach the glorious gospel of the blessed God to the perishing, to see that the church is kept free from heresy and sin, and to administer baptism and the Lord's Supper. The minister should be "blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." He should be free from all vices, and "have a good report of them who are without."

The official authority of all ministers is exactly

equal; they are all bishops, and each bishop is but an elder. Prelacy and diocesan episcopacy are unknown in the New Testament. The church of Ephesus, a single congregation, recent in organization, had elders or presbyters, and these elders were called overseers (*πρεσβυτέρους επισκόπους*) by the apostle Paul, that is, *bishops*, as the Greek text informs us, Acts xx. 17, 28. A bishop, like a Romish, Greek, Anglican, or Methodist prelate, had no existence among the officers of apostolic churches, as there were several bishops in one congregation. St. Jerome, in the fourth century, repeatedly confirms this statement, one quotation from whom we will give. Commenting on Titus i. 5, 7, he says, "A presbyter is the same as a bishop, and until, by the instigation of the devil, there arose divisions in religion, and it was said among the people, 'I am of Paul, and I of Apollos, and I of Cephas,' churches were governed by a common council of the presbyters. Afterwards truly, every one reckoned those to be his, not Christ's, whom he baptized. Then it was decreed over the world that one of the presbyters should be placed over the rest, to whom the whole care of the church should belong,"* etc. Jerome was undoubtedly right about the original equality of gospel ministers, and about the agency which reared Christian hierarchies.

Ministers should be supported by the people for whom they labor. "Even so," says Paul, "hath the Lord ordained that they who preach the gospel should live of the gospel."

Ministers are chosen by the churches, and ordained by brethren summoned for that purpose by the authority and invitation of the churches. God calls every true minister to his work, the churches recognize his voice and obey it, by placing those whom he has selected as watchmen upon the walls of Zion.

Minnesota Baptists, Historical Sketch of.—The First Baptist church of St. Paul was the first church of our denomination organized in the State of Minnesota. The Rev. John P. Parsons, under the appointment of the Baptist Home Mission Society, came to St. Paul in May, 1849. After a search of six months for Baptists he found twelve persons in St. Paul and vicinity who were ready for the formation of a church. The organization took place Dec. 30, 1849. The first baptism was administered in April, 1851. The first meeting-house was built the same year, and the funeral service of its pastor was the first held within its walls.

The church grew in numbers, both by conversion and by letter, until they were compelled to

build a larger house of worship, which they entered on New Year's morning, 1863. The little Indian trading-post had now become a commercial city. The church continued to enjoy the divine presence until it was again found necessary to erect a more spacious house, which was built, and for the first time occupied May 30, 1875. The edifice cost \$130,000, and it is now free from debt, with money in the treasury of the church. This church is a child of the American Baptist Home Mission Society, as indeed most of the churches in Minnesota are. It has had eight good pastors. The longest pastorate was that of Rev. J. D. Pope, covering a period of nine years. Some of the membership have fallen asleep. Prominent among these we mention the name of the Hon. Horace Thompson, a brother of great wealth, and a generous giver to the cause of Christ. Others who have gone to the better land have left a worthy record. Among the living we mention Deacon A. H. Cavender, a constituent member, and D. D. Merrill, who for a period of about sixteen years has held the position of treasurer of the Minnesota Baptist State Convention. Many others are worthy, and would receive honorable mention if space permitted. Five of the Sunday-school scholars and one Sunday-school superintendent are now preaching the gospel.

The First Baptist church, Minneapolis, was organized March 5, 1853, with ten members. It was publicly recognized June 23, 1853. For one year it was supplied with occasional preaching by Rev. Edwin W. Cressey and Rev. T. B. Rogers, both of whom were missionaries of the Baptist Home Mission Society. They have since enjoyed the labors of seven worthy pastors, viz.: Rev. A. A. Russell, Rev. Amory Gale, Rev. J. R. Manton, L. B. Allen, D.D., Rev. W. T. Lowry, Rev. T. W. Powell, Rev. H. C. Woods. This church and the First church of St. Paul are and have been towers of strength to the cause of Christ in Minnesota.

In June, 1852, Rev. T. R. Cressey became pastor of the Baptist church of St. Paul, and incipient measures were taken by him for the organization of the Minnesota Baptist Association. A call having been extended, delegates from four churches convened in St. Paul, Sept. 24, 1852. The churches represented were St. Paul, St. Anthony, Stillwater, and Willow River, now Hudson, Wis. The combined membership of these four churches was 82; 60 of this number were residents of Minnesota. This was the entire number of Baptists then in Minnesota so far as known. At the second annual meeting the aggregate membership of the churches was 180. The third annual meeting showed a constituency in the churches of 202. The fourth a membership of 331. The fifth anniversary was held in Minneapolis, at which sixteen churches were represented, having in all 349 members.

* Idem est ergo presbyter, qui et episcopus et antequam diaboli instinctu, studia in religione fierent, et diceretur in populis communi presbyterorum concilio, ecclesiae gubernabantur. Hieron., tom. vi. 198. Coloniae, 1616. For a full discussion of this subject, see Cathcart's "Papal System," p. 57. Philadelphia.

STATE CONVENTION.

The following statement pertaining to the organization of the Minnesota Baptist State Convention we copy from the minutes of the Convention of 1861:

"As early as the summer of 1858, many brethren thought that a State organization was demanded by the interests of the denomination. At the anniversary of the Minnesota Baptist Association of that year a committee was appointed to take the matter into consideration. This committee recommended the formation of a State Convention, and immediately after the adjournment of the Association a meeting was called for that purpose, when a preliminary organization was effected, of which Hon. J. H. Keith was President, Rev. J. D. Pope, Secretary, and William Wakefield, Esq., Treasurer."

But little was done that year, except to procure a charter and prepare the way for future operations.

The first annual meeting was held at Winona, Aug. 29, 1859, when the Convention assumed a permanent form by the adoption of the charter and constitution. The principal officers were re-elected. The board agreed to raise \$200 towards the salary of Rev. A. Gale, exploring missionary of the American Baptist Home Mission Society for Minnesota.

The second anniversary of the Convention was held at Minneapolis, Sept. 7, 1860. The meeting was largely attended, and manifested a commendable interest in the work of the Convention. J. D. Ford, M.D., was elected President, Rev. J. D. Pope, Secretary, and Wm. Wakefield, Esq., Treasurer. The members of the Convention pledged \$200 for colporteur work, with the understanding that two colporteurs would be employed through the year. The services of Rev. B. Wharton and Brother G. L. Case were secured in connection with the American Baptist Publication Society.

The third anniversary of the State Convention was held in Owatonna in 1861, and reveals a gratifying advance. The number of ministers then in the State was 68; number of churches, 96; number of Associations, 6; with a total membership of 2384. At the close of the first decade of conventional work (1868) the statistics show seven Associations, with a membership of 3940. In 1869 the board report that ten of the churches in the State are self-supporting. The whole number of Associations reported at the last anniversary (1879), counting the Scandinavian Baptist Conference as one, is eight, and the total membership in the State is 6854. The three churches reporting the largest membership are First Minneapolis, 421; First St. Paul, 346; First Rochester, 245.

EDUCATIONAL HISTORY.

Early in the history of the State an effort was made to found a university. A charter was ob-

tained and a primary building erected in the city of Hastings, but the financial embarrassments which occurred in 1857 and 1858 were so severe as to fatally cripple the enterprise. For a number of years no further effort was made to found a literary institution, but at the annual meeting of the State Convention, in the autumn of 1874, a "centennial committee" was appointed, who reported favorably, and at the annual meeting of the Convention, in 1875, three committees were appointed: 1. On location for an academy. 2. On finance. 3. On charter. The committee on location recommended the city of Owatonna as an eligible place for Minnesota Academy. The report was adopted. The committee on finance were authorized at the same meeting to erect an academic building, and if their judgment approved, to commence a school. At the next Conventional meeting (1877) a building had been erected at an expense of \$4400, five teachers were employed, and a school in successful operation having 101 students. During the following winter the committee on charter obtained from the Legislature a revision of the old university charter, under which the Minnesota Academy was organized. The finance committee is to be perpetual, having entire charge of the pecuniary affairs of the institution. The endowment fund now amounts to \$5500. The academy is already doing a noble service for sound learning. It receives much encouragement from Congressman M. H. Dunnell, a member of the Baptist church in Owatonna, who is deeply interested in the educational affairs of the State, and from other enlightened and liberal Baptists.

In 1880 there were in Minnesota 9 Associations, 154 churches, 112 ordained ministers, and 7056 church members.

Mirick, Rev. Stephen H., was born in Salem, Mass., Jan. 9, 1819. After having been prepared for college in the Latin grammar-school in his native town, he entered Waterville College, Me., and graduated in August, 1838, receiving in course the degree of A.M. in 1841. Removing South, he taught school in St. Helena Parish, La., during 1839; and during 1840 was engaged in the preparatory department of the University of Louisiana. In the fall of 1840 he entered Newton Theological Seminary, and finished the course there in 1843. After leaving the seminary, he preached for the Central Baptist church, Philadelphia, for six months, and was ordained in November, 1843, the sermon being delivered by the Rev. R. E. Pattison, D.D., and the charge by the Rev. Stephen Chapin, D.D. Removing to Charlottesville, Va., he supplied the Baptist church in that place for some months, after which he opened a seminary for young ladies, in 1845, which he conducted with much success during eight years. He then removed

to Washington, D. C., where he succeeded the Rev. R. W. Cushman, D.D., as principal of a young ladies' school. After four years' labor in this field, he felt it to be his duty to relinquish teaching and give himself wholly to the work of the ministry. Accordingly he became pastor of the First Baptist church in Camden, N. J., remaining a year, and removed, in 1859, to Lewisburg, Pa., where he took charge of the Baptist church, continuing pastor until 1866. During his pastorate in Lewisburg, he acted as Professor of Greek in the university at that place, while the president was absent completing the endowment fund. Owing to a bronchial disease contracted mainly by exposure during the war, he removed to Washington, D. C., where he entered into government employ in February, 1867. Mr. Mirick has frequently contributed to our religious newspapers and periodicals; was the Washington editor of the *True Union*, Baltimore; and has contributed to the *Religious Herald* Expositions of the International Sunday-School Lessons for the past seven years. The same Expositions have also been furnished for the *Index and Baptist*, of Atlanta, Ga. During his residence in Washington, Mr. Mirick has been quite active in promoting Sunday-school interests and in supplying churches destitute of pastors. He is now pastor of the Metropolitan Baptist church, a body gathered and organized under his lead, and in a part of the city where a Baptist church is greatly needed.

Missionary Union, American Baptist.—The General Missionary Convention of the Baptist denomination in the United States of America for Foreign Missions, sometimes called the Triennial Convention, was established in Philadelphia, May 18, 1814, and it continued under that name until 1845.

The agitation produced by the slavery question led to an amicable separation of the Southern and Northern Baptists in their foreign mission efforts, after which, at a Convention held in the Baptist Tabernacle, New York, on the third Wednesday of November, 1845, the present Foreign Missionary Society of the Northern Baptists was organized, and it went into operation in May, 1846, under the name of the "American Baptist-Missionary Union." The new body assumed all the indebtedness of its predecessor, and became heir to all its effects. Our Southern brethren, immediately after retiring from the General Convention, formed the Southern Baptist Convention, an honored society, a record of whose toils and triumphs is to be found in another part of this work. The Missionary Union has had its representatives preaching Jesus in several quarters of the world, and rich blessings have descended upon its self-sacrificing men and saintly women as they have carried the tidings of salvation to the perishing. The missions to the

Karens and Teloogoos are the most prosperous fields of labor at this moment in the heathen world; the seal of heaven rests upon them in a more signal manner than upon any other organized efforts upon earth to bring pagans to Jesus. Marvelous success has attended the labors of our missionaries in Germany and Sweden.

The Missionary Union in 1880 had in Burmah 88 missionaries, 448 native preachers, 433 churches, and 21,594 members.

In Assam there were 17 missionaries, 49 native preachers, 13 churches, and 1331 members.

Among the Teloogoos there were 21 missionaries, 77 native preachers, 11 churches, and 15,660 members.

Among the Chinese there were 24 missionaries, 37 native preachers, 16 churches, and 1426 members.

In Japan we had 12 missionaries, 5 native preachers, 2 churches, and 76 members.

In all our Asiatic missions there were 162 missionaries, 616 native preachers, 475 churches, and 40,087 members.

In Sweden we had 150 native ministers, 298 churches, and 18,851 members.

In Germany there were 270 native ministers, 121 churches, and 25,497 members.

In France there were 12 native ministers, 9 churches, and 726 members.

In Spain there were 3 native ministers, 4 churches, and 140 members.

In Greece there was 1 native minister and 1 church, with 7 members.

In our various foreign missions we had 162 American missionaries, 1052 native preachers and pastors, 908 churches, and 85,308 members. In 1880 there were 8419 converts baptized in our different mission stations. The income of the Missionary Union in that year was \$290,851.63.

See separate articles on the missions just named, and on AFRICA, ASSAM; and for foreign missions conducted by our brethren of the South, see article on SOUTHERN BAPTIST CONVENTION, and the TRIENNIAL CONVENTION.

Mississippi, The Baptists of.—In 1780 a company of Baptists from South Carolina and Georgia settled on Cole's Creek, about twenty miles south-east of Natchez, and in the latter part of the same year organized a church, which they called Salem. These consisted of Richard Curtis, Sr., and his wife, Phebe Curtis, his stepson, John Jones, and his wife, and his three sons, William, Benjamin, and Richard Curtis, Jr., with their wives, together with John Courtney, who married Hannah Curtis, and John Stampley, who married Phebe Curtis, Daniel Ogden and wife, and a man named Perkins and his wife; Jacob Stampley, the brother of John, and James Cole, who married Jemima Curtis, probably accom-

panied them. Most of these were church members. Richard Curtis, Jr., was a licensed preacher, and John and Jacob Stampley both became ministers afterwards. Upon the organization of the church Richard Curtis, Jr., was chosen pastor. His labors were greatly blessed, and in a short time sinners were converted and desired baptism. As Mr. Curtis was only a licentiate some perplexity arose about the propriety of his administering the ordinance. But it was very properly decided that Curtis, under the authority of the church, might lawfully baptize them. Among the converts baptized was a Spanish Catholic named Stephen de Alvo, who publicly renounced Catholicism. This greatly incensed the Catholics, but as yet they had no power to punish the offense. At this time the country was nominally under the government of Great Britain, but at the peace of 1783 the territory passed for a time into the hands of the Spanish.

People continued to come into the country, and among them some Baptists. William Chaney, a Baptist deacon, and his son, Bailey E. Chaney, a licensed preacher, came from South Carolina. There came also one Harigail from Georgia, and also Barton Hannon and William Owen, all of whom were, or became, Baptist preachers. Harigail proved to be a man of more zeal than discretion, and proceeded to denounce the Catholics in unmeasured terms. This, together with the conversion and active labors of De Alvo, who had become a deacon, incensed them, and they determined to make an example of some of the leaders. William Hamberlin, Richard Curtis, Jr., and Stephen de Alvo were selected as the chief offenders. This was about 1793 or 1794. A letter was written by Gayoso, the Spanish commandant, to Curtis, expostulating with him upon his course. To this Curtis replied bluntly, and an order for his arrest was issued, and he was brought before Gayoso, April 6, 1795. After threatening to send Curtis, Hamberlin, and De Alvo to work in the mines of Mexico, they were discharged, with an injunction not to offend again. An edict was also issued that "if nine persons were found worshipping together, except according to the forms of the Catholic Church, they should suffer imprisonment." But the church continued to meet privately for worship, and Mr. Curtis officiated publicly in a marriage ceremony in 1795. This was considered a violation of the law, and an attempt was made to arrest him, but he made good his escape, in company with Hamberlin and De Alvo, and they made their way on horseback across the country to South Carolina, where they arrived in the fall of 1795. A number of others were also persecuted. At the end of two years and a half Curtis returned, having been ordained during his stay in South Carolina. The country having passed into the hands of the

United States, the Baptists henceforward had rest, and prospered greatly. In 1798 an arm of Salem church was extended into Williamson County, and "the Baptist church on Buffalo" was constituted. Another church was formed in the same county in 1800, called Good Hope, and two in Amite County, Providence, in 1805, and Ebenezer in 1806. These churches, in 1806, united, and formed the Mississippi Baptist Association. Thomas Mercer came into this region in 1800, and David Cooper, a learned and pious man, in 1802. They were soon joined by a number of young ministers, who afterwards distinguished themselves in this part of the State, and through whose instrumentality Baptist sentiments were propagated in Mississippi and Louisiana. The Association became an active body, and its missionaries penetrated to the remotest settlements.

In 1820 the churches contiguous to Pearl River were dismissed to form the Pearl River Association. In the decade from 1830 to 1840 the churches were torn by internal dissensions, on account of Masonry, missions, and Campbellism. In the conflict old Salem suffered her light to be extinguished. From that time forward population rapidly increased, and many able and zealous ministers entered the field, and Baptist sentiments took a deep hold upon the people.

In 1880 there were in Mississippi 59 Baptist Associations, 1537 churches, 831 ordained ministers, and 122,369 members.

Mississippi Baptist, a religious paper, established by the Mississippi Baptist Convention about 1857. Previous to this it had been struggling for existence as a private enterprise. Under the patronage of the Convention a new life was infused into the paper. Rev. J. T. Freeman, an able writer and an editor of experience, was secured to take charge of it. It was removed to Jackson, the capital of the State, and under the management of Mr. Freeman it was winning a fine success, when it was suspended by the events of the war.

Mississippi Baptist Convention.—This body was organized in 1839. Its object has been to foster a missionary and educational spirit. As the fruit, a number of missionaries are laboring in foreign fields, and one of the best colleges in the South has been built up.

The officers elected in 1880 were Col. W. H. Hardy, of Meridian, President; A. J. Miller, Port Gibson, Recording Secretary; J. T. Buck, Jackson, Corresponding Secretary; W. T. Ratcliff, Treasurer. The Convention, through its Board of Ministerial Education, contributed \$800 to aid thirty ministerial students, and contributed \$6000 to support twenty missionaries, three district evangelists, and one State evangelist. Eastern Louisiana and New Orleans are embraced in their field.

Mississippi Baptist Record is published under the patronage of the Mississippi Baptist Convention. It was started in 1876 to promote the work of the State Convention, and J. B. Gambrell, formerly pastor at Oxford, was selected as editor. It was at first issued at Clinton, but subsequently removed to Jackson. Its circulation is full of encouragement.

Mississippi College, located at Clinton, Hinds Co., Miss., was chartered as Hempstead Academy in 1826. In 1827 the name was changed to Mississippi Academy, by an act of the Legislature authorizing the board of trustees to raise by lottery \$25,000. The rents of thirty-six sections of the school land, donated by the United States to the State, were given to the academy for four years. In 1830 the name was changed to Mississippi College, and in 1842 it was transferred to the Presbyterians, and remained under their control until 1850, when it was again surrendered to the people. The Baptist State Convention met that year in the city of Jackson, when the college was offered to the Baptists, and accepted by them. An agent was placed in the field, and by 1860 a cash endowment of \$100,000 was raised, with \$30,000 more pledged, and buildings costing \$20,000 erected. Unfortunately the whole endowment was lost by the war, and the college suspended. In 1867, Dr. Walter Hillman found it disorganized, with a mortgage of \$10,000 resting upon it, and only eleven students in attendance. At the end of his administration, in 1873, the debts had all been paid, the building thoroughly repaired, \$40,000 towards an endowment raised, a faculty of eight professors engaged, and 190 students in attendance. He was succeeded by W. S. Webb, D.D., under whom the institution has continued to prosper until the present time. From 20 to 30 young ministers have been educated annually for some time, many of whom are now filling the most prominent pulpits in Mississippi, Louisiana, and Arkansas; 191 students were in attendance during the term ending in June, 1880.

Mississippi General Association.—This body operates in the eastern part of the State of Mississippi, and was organized some years ago in opposition to the State Convention. But it is believed that a better state of feeling is beginning to prevail, and the two bodies now seem to be co-operating. The jealousies out of which the division grew are passing away, and the day of entire unification is not far distant. The work of the Association is missionary. A long neglected tribe of Indians in their bounds is receiving special attention, and a converted Indian is employed to preach to them. We have not received the data to be able to state particulars of their work.

Missouri Baptist General Association.—In the year 1833 an informal and small meeting of

Baptists was held in the town of Columbia, Mo., to devise ways and means for further promoting Christianity in that State. The anti-mission spirit then ruled the Baptist churches of that region, and the few who possessed the progressive spirit of the gospel labored under great disadvantages in all efforts and plans for the spread of divine truth. They were met at every step by the violent and almost virulent opposition of anti-mission brethren.

The meeting at Columbia was composed of Ebenezer Rogers, Thos. Fristoe, Roland Hughes, Joseph Hughes, Tilman Bell, and Wm. Mansfield. These men of God resolved to secure the services of some good minister of the gospel to do missionary work in the central counties of the State. They contributed of their own limited resources the sum of \$600 for the remuneration of the men who might be secured for the work. Rev. Wm. Mansfield was selected to correspond with suitable persons until a missionary should be obtained. He wrote to Anderson Woods and Wm. Duncan, both of whom responded favorably to the call. The duty of making arrangements for the proposed mission work was intrusted to Mr. Mansfield. He attended a meeting of the Mount Pleasant Association for the purpose and in the hope of securing some co-operation. At that meeting he was informed by anti-mission Baptists that if he went on the "stand" he should be forcibly ejected from it. At a convenient time in the progress of the meeting he took a position near the stand and read aloud a list of appointments for Woods and Duncan, and then quietly gave a statement of the reasons why he was not on the stand. Mr. Mansfield was a good man, a plain, earnest, and effective preacher, who supported a large family by successful farming. Woods and Duncan were preachers of no mean ability, and while the work they did under Mansfield's arrangements was much opposed, it was greatly blessed in the conversion of souls and in awakening the spirit of missions.

As a result of this effort a meeting was held at Providence church, in Calloway County, in 1834, to effect a permanent organization for doing mission work. The anti-mission spirit was still rife. In this year the churches and Associations were much troubled with contentions and divisions. At the Providence meeting, Thos. Fristoe, Ebenezer Rogers, Wm. Suggett, Noah Flood, and others were present. The meeting adopted preliminary measures for the permanent organization of the Baptist Central Society. This organization was completed the subsequent year. Out of the Central Society grew the present Missouri Baptist General Association, which held its forty-third annual session in October, 1879.

The objects of the General Association are to promote the preaching of the gospel and the spread

of divine truth in the State. For the attainment of these objects the constitution provides mission work, Christian education, and the circulation of religious literature.

A mission board of seventeen members and a corresponding secretary have the management of the missionary department. The board endeavors to develop and enlarge the spirit of progress and beneficence, procure the preaching of the gospel to the destitute, and help weak churches to become self-sustaining. This work has contributed largely to making the Baptist denomination the largest and most influential in the State. From \$3000 to \$5000 are annually expended by the board in State mission work. The local Associations expend about the same sum in their missionary efforts.

William Jewell College—a history of which is given in another part of this work—is an outgrowth of the progressive spirit of the General Association, and is provided for by its constitution. Stephens College, for the education of young ladies, is likewise organically recognized. At each session of the Association a report is heard from a standing committee on schools and colleges, in which the condition of Baptist institutions of education within the State is made known. Of such institutions there are nine in number, each doing a good work.

The Association at each session hears a report on denominational publications, and seeks to encourage religious literature as a means of spreading divine truth. The American Baptist Publication Society receives encouragement, and Baptist journals in the State in harmony with the purposes and plans of the Association, receive a hearty moral support. At this writing (1880) *The Central Baptist*, an able weekly journal, conducted by Rev. Wm. Ferguson, and *Ford's Christian Repository*, edited by Rev. Dr. and Mrs. S. H. Ford, an excellent magazine of long standing, both published in the city of St. Louis, are indorsed and commended.

All along the history of this organization down to the present time its records are adorned by the names of the best men of the denomination in and out of the ministry. Of ministers who have gone to their reward are such names as Wm. Suggett, Wm. Thompson, D.D., Thos. Fristoe, I. T. Hinton, James E. Welch, S. W. Lynd, D.D., Noah Flood, J. B. Jeter, D.D., X. X. Buckner, Wm. Crowell, D.D., Y. R. Pittz, Jerry Vardeman, and A. P. Williams, D.D. Of deceased laymen there are such men as Judge R. E. McDaniel, Hons. Wade Jackson, David Hickman, Wm. Carson, Marshal Brotherton, Jos. Flood, and Wm. Jewell, M.D., D. L. Shouse, Wm. McPherson, and others, the presence of any of whom would have adorned the most honorable assembly on earth.

The chief living Baptists of the State, ministers and laymen, and honorable women not a few, are

now the active friends and hearty supporters of the General Association, which is, no doubt, the organization through which the power and usefulness of an influential denomination in a great State are to reach their highest and broadest development.

Missouri, Baptist Sunday-Schools in.—The Missouri Baptist Sunday-School Convention was organized in August, 1868. Rev. S. W. Marston, D.D., served as the secretary during the first five years.

The following table will show how he found Sunday-school work in Missouri, and how it has increased for eleven years:

Year.	Number of Associations.	Number of Churches.	Number of Preachers.	Number of Church Members.	Net Gain.	Number of Bible-Schools Reported.	Number of Officers and Teachers.	Number of Scholars.
1868...	45	...	...	52,996	.....	74	.....	.....
1869...	...	...	...	...	.....	...	.....	.....
1870...	50	1003	506	57,089	4,091	430	3494	25,781
1871...	57	1166	846	67,501	10,414	754	5873	44,871
1872...	...	1210	...	71,717	4,216	...	...	...
1873...	60	1212	920	74,274	2,557	806	6247	48,261
1874...	...	1264	706	76,072	1,798	816	6250	49,260
1875...	...	1274	750	78,144	.....	.....	.....	.....
1876...	...	...	...	...	.....	.....	.....	.....
1877...	66	1328	802	79,546	.....	.....	.....	.....
1878...	...	...	...	...	.....	.....	.....	.....
1879...	66	1381	823	88,491	.....	450	3076	41,173
1880...	...	...	...	...	.....	820	6300	50,000

There were about 5937 church members working in the schools during 1879, and 4605 conversions among the scholars. The libraries comprise 26,000 volumes. The churches expended on their own schools, in 1879, \$9997; for organs and other objects, \$7687; for State Bible-school work, \$1023.96.

In 1873 about two-thirds of all the district Associations had within them organized Sunday-school Conventions.

The Rev. M. L. Laws is the able corresponding secretary of the society at this time, upon whose noble work so rich a blessing has descended.

Missouri Baptists, Sketch of.—The first Christians of any denomination, save Catholic, that ever set foot upon the soil of Upper Louisiana, now the State of Missouri, were Baptists. So far as we have been able to learn, Thomas Bull, his wife, and her mother, Mrs. Lee, were the first to come. They settled in Cape Girardeau County in 1796. The following year they were joined by Enos Randall and wife, and Mrs. Abernathy. At that time Missouri was under the dominion of Spain, and the Roman Catholic was the established church. In 1799, Rev. Thomas Johnson, of Georgia, visited these pioneers, preached the gospel to them and their neighbors, and baptized one woman. This was the first administration of baptism west of the great river, and Elder Johnson was the first Baptist minister of the *regular* order who ever visited the Territory.

Rev. David Green removed from Kentucky and settled in Cape Girardeau County in 1805, and commenced at once to gather together the Baptists. He organized, in 1805, the Tywappity Baptist church, in Scott County, of eight or ten members. For want of succor it soon became defunct, but was reorganized in 1809. The Bethel church was the first permanent church organization in the State. It was formed with fifteen members, July 19, 1806, near the town of Jackson, Cape Girardeau Co. Elder Green was the first pastor of these churches. For some years the Bethel church was an aggressive missionary body, and greatly prospered. It afterwards opposed missions, and as a consequence withered, and finally died. From it sprang, directly or indirectly, all the churches that formed the first Association. Five other churches originated prior to the date next to be mentioned, and together with the two first named, met at the Bethel meeting-house, near Jackson, on the last Saturday in September, 1816, and organized the Bethel Association, the first in the Territory. The constituent churches were Bethel, Tywappity, Providence, Barren, St. François, Bellview, and Dry Creek. The ministers present were Henry Cockerham, John Farrar, Wm. Street, and James P. Edwards. Bethel Association adopted the appellation of "United Baptists."

In 1796 and 1797 a number of Baptist families removed from North Carolina, South Carolina, and Kentucky, most of whom settled in the present limits of St. Louis County. Among them we notice the names of Abraham and Sarah Musick, Jane Sullens, Sarah Williams, and R. Richardson and wife. They came in the face of Catholic restriction. The law said, "Liberty of conscience is not to be allowed beyond the first generation; the children of emigrants must be Catholics." And further, "No preacher of any religion but the Catholic must come into the province." John Clark, a Baptist in sentiment, though not a member, and Thomas R. Musick visited and preached in Missouri in these times of proscription. Clark's first trip was made in 1798; Musick's not long after. Clark was, we presume, the first Protestant minister that ever preached the gospel west of the Mississippi River. Musick settled in the St. Louis district in 1803 or 1804,—the first minister other than Catholic to locate in the Territory. He organized the Fee church, the first in St. Louis County, in 1807, of eighteen members, and became its pastor. This is now the oldest church in the State. Cold Water, the next church in the county, was organized by Musick in 1809.

In November, 1817, at the house of Thomas R. Musick, the Missouri (now St. Louis) Association was formed with the following as constituent churches, viz.: Fee Fee, Cold Water, Boeuf, and

Negro Fork, in St. Louis County; and Femme Osage, St. Charles County, and Upper Cuiver in Lincoln County; the aggregate membership of which was 142.

In the autumn of 1817, Revs. John M. Peck and James E. Welch, missionaries of the Baptist General Convention, arrived in St. Louis, then a little French village on the west bank of the Mississippi River. St. Louis is now the fourth city in the Union, extending some fifteen miles up and down the river, with a breadth of four to three miles. Messrs. Peck and Welch organized the First Baptist church of St. Louis, Feb. 8, 1818, with a membership of eleven persons.

Mingled with the tide of emigration westward we find Baptists. Nineteen persons formed a Baptist church near Loutre Island, in Montgomery County, in 1810. Joseph Baker was their pastor. The war of 1812-15 soon afterwards broke out, and most of the membership took refuge in the forts of Howard County. Mount Pleasant church was the first in the upper county. It was organized by Revs. Wm. Thorp and David McLain, near old Franklin, Howard Co. Few meetings for business were held during the war. Thorp and McLain preached to the people in the forts. When the war was over the people began again to hold meetings. The Mount Pleasant Association was formed July 25, 1818, at the old Mount Pleasant meeting-house. The constituent churches were Mount Pleasant, Concord, Cooper Co., organized May, 1817; Bethel, Boone Co., formed June, 1817; and Mount Zion and Salem; their aggregate membership was 161. Ministers present, David McLain, Wm. Thorp, Luke Williams, Edward Turner, and Colden Williams. In less than five years this associational community had extended its limits as far west as Clay and Lafayette Counties, and an average of twenty-five miles on either side of the Missouri River. At its meeting in 1823 it divided its territory, and formed the Fishing River Association, in Clay County, and Concord Association, in Cooper County, in the autumn of that year. Seven churches and six ministers were set off to organize the former, and seven churches to the latter. This left Mount Pleasant with seventeen churches. In 1827 the Mount Pleasant Association again divided for convenience, and the formation of the Salem Association the same year was the result. The new Association took thirteen churches, with 513 members, leaving the old Association with sixteen churches and 734 members.

The Cuivre Association was formed in 1822, of churches in St. Charles, Lincoln, and Warren Counties, eight in number, most or all of which had been dismissed from the Missouri Association for the purpose.

The gospel was early preached in Pike County

by Leroy Jackson, J. M. Peck, and Davis Biggs. Churches were organized as follows: Ramsey's Creek, prior to 1818; Peno, Dec. 25, 1819; Stout's Settlement (now New Hope) Lincoln Co., in 1821. On the 23d of August, 1823, the three churches last named, together with Bethlehem, New London, and Beer Creek, met on Big Peno and organized the Salt River Baptist Association. In 1834 this body sent out a colony of fourteen churches, and formed the Bethel Association, at Bethel meeting-house, Marion Co., the aggregate membership of which was 589. By churches gathered mainly by Elders Lewis and James Williams, situated mostly in Franklin, Washington, and Jefferson Counties, the Franklin Association was organized in 1832, at the house of J. C. Duckworth.

The Cape Girardeau Association, a daughter of the Bethel, was organized in 1824, at Hebron church.

We now pass to Western Missouri. In 1834 the Fishing River Association embraced all the churches west of a line indicated by Grand River. This year it was divided, the Missouri River being made the line, and the ten churches south of the river met in the following October at Little Snibar and organized the Blue River Association. Their total membership was 384.

The twelve Associations now named embraced, in 1834, nearly 200 churches, with a membership of some 7000, scattered over a vast extent of country from St. Genevieve County on the south to Lewis County on the north, from two to three counties deep west of the Mississippi River; and on either side of the Missouri River one to three counties deep, from the eastern to the western boundary of the State.

The General Association for missionary purposes was organized in 1835. This was made the occasion of a fierce and strong war upon boards and benevolent institutions by the anti-missionary party.

In the contest on missions in Missouri the anti-missionaries refused absolutely to fellowship under any circumstances those who favored the missionary enterprise. At the time of the division the regulars numbered over 5000, and the anti-missionaries upwards of 3000. The present strength of the former in the State is 90,000, and of the latter about 6000. (See article on MISSOURI BAPTIST GENERAL ASSOCIATION.)

The Missouri Baptists are warm friends of education.

INSTITUTIONS OF LEARNING.

William Jewell College, with its school of theology, is located at Liberty. Founded by the General Association; chartered February, 1849, and opened about one year after. This is the State denominational school for young men.

Stephens College, for females, is at Columbia. It

was established in 1856 as a "Baptist Female College;" chartered in 1857; adopted by the General Association in 1870. R. P. Rider, President.

Mount Pleasant College, a mixed school, is located at Huntsville. A. S. Worrall, D.D., President.

La Grange College, at La Grange, is for male and female students. J. F. Cook, LL.D., President.

Lexington Baptist Female College is located at Lexington. President, Jno. F. Lanneau.

St. Joseph Female College, at St. Joseph. E. S. Dulin, President.

Hardin College, located at Mexico; female. Mrs. P. A. Baird, President.

Grand River College, at Edinburg. The president is T. H. Storts.

South-West Baptist College, located at Bolivar. J. R. Maupin, President.

These are the Baptist institutions of learning of this State, the most or all of which are doing a noble work.

NEWSPAPERS.

The first Baptist newspaper published in Missouri was issued in 1842 under the auspices of the General Association, called the *Missouri Baptist*. I. T. Hinton and R. S. Thomas were editors. It was abandoned in 1844, and in 1848 it was succeeded by the *Western Watchman*. Another *Missouri Baptist* was established by the Missouri Baptist Publication Society in 1860, edited by S. H. Ford. Both the last-named papers were suspended early in the war. In 1865, John Hill Luther commenced the publication, at Palmyra, of the *Missouri Baptist Journal*, which was recognized as the "State paper" by the General Association in 1866. This is now the *Central Baptist*, published at St. Louis, by Wm. Ferguson. In 1875, Dr. D. B. Ray established the *Baptist Battle-Flag*, now the *Baptist Flag*, devoted to church history and polemic theology. It was first issued from La Grange, but was subsequently removed to St. Louis. And last, *Ford's Christian Repository*, a monthly, is published at St. Louis, and edited by S. H. Ford, LL.D., and Mrs. S. R. Ford.

The Baptists of Missouri have an important position in this great central State, and are wielding a potent influence for good in the evangelical and educational enterprises of the West.

Baptist Progress in Missouri by Decades.

Date.	Number of Associations.	Number of Churches.	Number of Ministers.	Number of Communicants.
1796.....	...	...	...	12
1806.....	...	2	3	50
1816.....	1	14	11	426
1826.....	8	91	52	2,984
1836.....	18	230	126	8,723
1846.....	...	410	201	19,667
1856.....	31	539	349	31,358
1866.....	37	749	432	44,877
1876.....	65	1284	842	89,786
1880.....	70	1449	839	95,967

Missouri, Central Baptist of.—The first number of the *Missouri Baptist Journal* was issued Jan. 1, 1866, in Palmyra, Mo., as the acknowledged organ of the General Association. About a year later the *Baptist Record* made its appearance in St. Louis, under the editorial conduct of Rev. A. A. Kendrick, D.D. In 1868 these two papers were consolidated, and the name of the *Central Baptist* was given to the journal, whose chief aim was to unite the Baptists of Missouri on a common platform of doctrinal truth, missionary effort, and educational interest.

The result of the consolidation was most gratifying. The circulation of the *Central Baptist* soon reached 8000. Its conciliatory spirit, sturdy defense of our distinctive principles, and the literary ability of its contributors, representing every section of our country, won for it the confidence of Missourians and the respect of Baptists throughout the land. Its principal editors have been successively Dr. J. H. Luther, Dr. W. Pope Yeaman, and Rev. W. Ferguson, aided at different periods by Rev. Norman Fox, President A. A. Kendrick, and Rev. J. C. Armstrong.

The aim of the managers of the *Central Baptist* has always been to establish for the valley of the Missouri a journal of conservative character, maintaining in its editorial conduct pronounced views on every question relating to evangelical religion, and encouraging a spirit of free inquiry in the ministry and among the masses. The enlightened and working element of the denomination has recognized it as a necessity in the region of which St. Louis is the centre, and has generously supported it as one of the permanent agencies in the furtherance of the grand mission intrusted to us as a people. It has an honorable record, with the promise of a brilliant future.

Rev. Wm. Ferguson, the present proprietor and managing editor of the *Central Baptist*, was born in Saline Co., Mo., July 15, 1845. In early life he found the Saviour, and, being impressed with the duty of preaching the gospel, in 1868 he gave up the study of law and entered William Jewell College, at Liberty, Mo., to prepare for the ministry. Here, from the very start, he took the first place in his classes, and secured the abiding love and respect of his instructors and fellow-students. On his graduation, in 1873, he was united in marriage to Miss Florence M. Chandler, of Liberty, and assumed the pastorate of the Baptist church at Fulton, Mo. After one year of successful labor he was elected to the responsible position of financial agent of the Missouri Baptist Ministerial Education Society, and of William Jewell College, which position he held with great acceptance and success until January, 1877, when he purchased a partnership interest with Rev. W. P. Yeaman, D.D., in

the *Central Baptist*, of which, in 1878, he became sole proprietor. Under his management of rare tact and ability the paper has been lifted out of financial embarrassments and placed within the



REV. WILLIAM FERGUSON.

first rank of denominational exponents. He possesses many qualifications which mark the born journalist. To a well-balanced mind, holding decided convictions, and exercising a positiveness in their maintenance, he joins a heart of keen sensibilities and broad sympathies, which enable him to weigh and deal fairly with all the questions which interest the church and humanity. These qualities, combined with unassuming modesty and geniality, secure the respect, esteem, and love of all who know him.

Missouri, Colored Baptists of, are a significant force. They have a State Convention and six district Associations, and claim 30,000 members, with 300 ministers. Among the leaders now living are W. W. Brooks, W. T. Jones, Thos. Jefferson, John Marshall, Henry Burton, L. T. Vealman, Samson Lewis, Hardin Smith, and Daniel Sawyer, men of piety and influence. Some of their churches have a thousand members. Four of their ministers have sketches in this work.

Missouri, Southwest, Baptist College of, is located at Bolivar, Southwest Missouri, and was founded by the Southwest Baptist Convention. It opened at Lebanon, Sept. 17, 1878. Rev. J. R. Maupin, A.M., a graduate of Lagrange College, Mo., is its first president. He was chosen for five years. The curriculum of the institution com-

pares favorably with other colleges. It has a three years' preparatory course and a four years' collegiate. The faculty is composed of ten able instructors. The charter of the college was granted March 19, 1879. It is one of the most liberal in the State. The school is open to male and female students. One hundred and thirty-nine students attended the first year. A large number of students have been converted the past year. The college has a new and beautiful building and six acres of ground. Rev. N. T. Allison is principal of the preparatory department.

Mitchel, Rev. George, was born in England, Sept. 5, 1820. He was converted and baptized in 1838. He studied at Horton College, in Bradford, England, and in Edinburgh University, Scotland. He was ordained in England in July, 1847, and became pastor of the Baptist church at Horsforth, England, where he labored four years, and three at Irwell, Terrace chapel, Bacup. He came to America in 1855; had charge of the church at Beverly, N. J., for three years; was pastor of the Fourth Baptist church of St. Louis, Mo., for two years, in which he built the present house of worship; the church prospered under his ministry. In 1860 he became pastor at Lebanon. During the war he practised medicine and preached Christ. After the war he organized churches in Southwest Missouri. He was pastor at Bolivar, Mo. In 1874 he went to California, and returned soon after to Kansas, and preached at Hiawatha for two years with success,—a stroke of palsy closed his labors there. He returned to Bolivar, Mo., and bore his affliction with patience. He died May 27, 1879.

In both his pastorates in England he was popular and useful, and in this country his labors were successful.

Mitchell, Rev. Edward, was born in the island of Martinique in 1794. He followed the sea in his early life, but having been hopefully converted and baptized by Rev. Dr. Staughton, his attention was at once turned to the Christian ministry. He entered Dartmouth College, and graduated with honor in 1828. Soon after leaving college he was called to become pastor of the Baptist church in Burke, Vt. In 1834 he became pastor of the church in Eaton, Canada East, where he remained until 1838, when he was called to the church in West Hatley, Canada East, where he continued until his death, which occurred March 31, 1872. "He was regarded as the most profound theologian ever settled in the section in which he passed so many years of his useful life."

Mitchell, Edward C., D.D., was born at East Bridgewater, Mass., Sept. 20, 1829. His early religious training was of the Unitarian type. While a student in Waterville College, Me., he was converted, and became a member of a Baptist church.

He was graduated in 1849. He entered Newton Theological Seminary, and was graduated in 1853. He was first settled as pastor in Calais, Me., where he was ordained in 1854. After three years he removed to Rockford, Ill., where he founded the State Street Baptist church, and remained the pastor for five years. In 1862 he was appointed Professor of Biblical Interpretation in the theological department of Shurtleff College, in Illinois, which position he filled during seven years. In 1870 he was elected to the professorship of Hebrew and Old Testament Literature in the Baptist Union Theological Seminary, Chicago. He filled this chair eight years. Then he accepted an appointment to the professorship of Biblical Interpretation in Regent's Park Baptist College, in London, England. He then became the president of the Baptist Theological School of Paris, France. He is the author of "The Critical Hand-Book, a Guide to the Study of the Authenticity, the Canon, and the Text of the Greek New Testament," also "Gesenius's Hebrew Grammar, Translated by Davis, thoroughly Revised and Enlarged." He is a fine scholar, and eminently successful in the line of labor to which he has devoted his life.

Mitchell, John, D.D.—This gentleman, known as "the beloved disciple," was born in Bertie Co., N. C., in 1829; professed faith in Christ at Wake Forest College in 1851; graduated in 1852; studied theology at Greenville, S. C.; was agent for the endowment of Wake Forest College in 1856-57; was pastor at Hillsborough and Greensborough; settled as pastor in Chowan Association after the war; took charge of the Asheville church in 1875; returned to Murfreesborough in 1879, where he now resides. Dr. Mitchell is a trustee of Wake Forest, and also of Chowan Female Institute, and was made a D.D. by his *alma mater* in 1876.

Mitchell, Rev. J. F., a leading minister in Spring River Association, Ark., was born in North Carolina in 1823. He subsequently removed to Georgia, where he began to preach in 1853. He spent five years preaching in that State, and just at the commencement of the civil war he was called to the pastorate at Jacksonville, Florida, but owing to the disturbed state of the country he removed to Texas, where he remained until after the war. His labors were greatly blessed in that State. After laboring in Texas five years, he removed to Benton Co., Ark., where he has been an active co-worker with Jasper Dunegan. He has baptized during his ministry 615 persons.

Mitchell, Rev. S. H., was born in Washington Co., Ind., Feb. 20, 1830. He removed to Iowa in 1855. He was baptized at Oskaloosa in 1859. At the time of his baptism he looked upon teaching as his probable life-work. In 1862 he was licensed to preach, and not long after he was ordained. In

1863 he was appointed general missionary and financial agent of the Iowa Baptist State Convention, and continued in this position till October, 1869. During this period he traveled 30,000 miles over the State, 25,000 of which were by horseback and buggy. It was a time of great activity and growth in the Convention work, as is shown by the increased number of missionaries employed, and the amount of funds collected. In 1862 there were only six missionaries employed, and less than \$1000 collected. In 1868 there were thirty, and nearly \$6500 were collected.

Jan. 1, 1870, Mr. Mitchell settled as pastor at Ames, Iowa, and remained five years, doing a good work. Lots were purchased, and a substantial meeting-house built. During 1875 he labored as financial agent for the University of Des Moines. In February, 1876, he became pastor at Shell Rock, Iowa, and in July, 1877, began his ministry at Grundy Centre, Iowa, where he still labors, having now entered upon his fourth year of service. There are few men in Iowa so well and favorably known among the Baptists, or whose labors have had as wide a range or as marked effects in State missions.

Mize, Rev. T. S., was born Jan. 29, 1840, at Carrollton, Carroll Co., Ill. He made a profession of religion at the age of twelve years; was graduated at Shurtleff College at twenty years of age; pursued his theological studies at Rochester, N. Y.; ordained at Faribault, Minn.; settled at Clinton Junction, Wis., January, 1867, and died April 29, 1872. Great humility and modesty, and great fidelity to Christ and the church were his crowning characteristics.

Moffat, Judge John S., a well-known Baptist layman of Hudson, Wis., was born on the 25th of November, 1814, in Lansing, Tompkins Co., N. Y. His grandfather, Rev. John Moffat, emigrated from Ireland with a colony, with which also came the Clintons, who settled in New York. He was a Presbyterian clergyman of fine classical and theological attainments. Judge Moffat's parents were Samuel and Ann (Shaw) Moffat. They were Christians, and early in life began to instruct him in the principles of morality and religion; he received his education in the schools of the neighborhood. At eighteen he entered the counting-room of a merchant in Dryden, N. Y., as assistant. Here he remained two years. At twenty he entered the academy at Homer. He also studied at the academy at Groton.

In 1840, Mr. Moffat entered the law-office of Coryden Tyler, of Dryden, and, although admitted to the bar, he engaged for several years in mercantile pursuits. In 1854, Mr. Moffat came to Hudson, Wis., which has since been his home. Upon his arrival here he obtained a position in the land-office, which, together with the position of police

justice, he held for many years. Since January, 1870, he has held the office of county judge. He also practises extensively in the courts, and presides over one of the largest insurance and collecting agencies in the Northwest.

Judge Moffat is a thorough-going Christian gentleman. For many years he has been a member of the Baptist church. In the church at Hudson he is a deacon and Sunday-school superintendent. He is a man of commanding influence, which he devotes to the best interests of the community where he resides. Temperance and public virtue and morality have in him an ardent friend. He exemplifies these, as well as the graces of pure religion, in his own daily life.

Mrs. Moffat's maiden name was Nancy Ann Bennet. She is a daughter of Phineas Bennet, a well-known inventor of New York. They were married Jan. 24, 1844. She is in perfect accord with Mr. Moffat in all his Christian and philanthropic labors, and an active and influential member of the Baptist church in Hudson.

Monroe Female College.—This institution, situated in the village of Forsyth, Monroe Co., Ga., was founded in the year 1849, under the title of Forsyth Female Collegiate Institute, Rev. E. J. C. Thomas being the first president. A few years afterwards Rev. Wm. C. Wilkes, a graduate of Mercer University, was elected president, and he managed the college with great energy and success until the close of the year 1866, except when it was temporarily suspended during the war. Rev. S. G. Hillyer, a graduate of Franklin College, and for many years a professor in Mercer University, was its next president. Dr. Hillyer, who is both an excellent scholar and an eminent divine, administered its affairs with great success until 1872, when R. T. Asbury succeeded, only to give way in turn to Dr. Hillyer, in the spring of 1880.

The management of this excellent college has always been in Baptist hands, and year after year has sent out large classes of well-educated young ladies. In 1879 its beautiful building was consumed by fire, but it is now being rebuilt in a more handsome style. The exercises, in the meanwhile, are still continued.

Monroe, Rev. John.—No minister in North Carolina of any denomination is more respected for his piety and usefulness than this venerable man. He was born in Richmond Co., N. C., in October, 1804. His parents emigrated from the Highlands of Scotland in 1703. He was baptized into the fellowship of the Spring Hill Baptist church in 1819; began to preach in 1825; has labored extensively in the counties of Anson, Richmond, and Robeson, N. C., and Marlborough, S. C., and during the fifty-five years of his ministry he has been pastor of the Spring Hill church. For twenty years

he was moderator of the Pedee Baptist Association, and would still fill that place did the infirmities of age permit.

Monroe, Rev. William Y., was born in Oldham Co., Ky., April 3, 1824; removed with his father to Scott Co., Ind., in 1834, and joined the Methodist church in 1842. About this time his mind was exercised in respect to his entering upon the work of the ministry. He began a thorough search of the Bible; the result was that he became a minister and a Baptist. He was ordained in 1850, and has been the pastor of the North Madison Baptist church for twenty-three years. He was elected treasurer of his county two consecutive terms, and has been sent to the State Legislature two sessions. He was elected president of the Indiana State Convention in 1878. He is a man of deep piety, modesty, and profound convictions.

Montague, Rev. Howard W., the eldest son of the Rev. Philip Montague, was born in Middlesex Co., Va., Oct. 10, 1810. He was baptized by his father in November, 1831. In 1838 he married Miss Mildred C. Broadbush, daughter of the Rev. Andrew Broadbush. He was ordained to the ministry in 1840. During his ministerial career of thirty-six years he was at different times pastor of the following churches,—Mount Zion, Ephesus, Howerton's, and Upper Essex, in the county of Essex; Bethel, in the county of Caroline; and Shiloh and Round Hill, in King George. In addition to these he had stated appointments at several other churches, besides being a frequent and zealous worker in protracted meetings in his own and neighboring churches. The one great object of his life was to preach the gospel plainly and faithfully to men, and he did it with great earnestness, power, and success. He was a laborious worker in the ministry, forgetting himself and laying all his energies on the altar of the Master. He possessed a vigorous intellect, was a strong thinker, and in his style of preaching was impressive and stimulating. His own life exemplified the doctrines of godliness, and all who were acquainted with him knew that Christ was the moving spring of his entire actions. He died June 9, 1876, leaving to the churches of his love and labors the memories of a character fragrant with the graces of the Spirit.

Montague, Rev. J. E., was born in Granville Co., N. C., in 1818; baptized in 1839; educated at Wake Forest College; was ordained in 1850, Revs. R. I. Devin and S. Creath forming the Presbytery; and has been the successful pastor of Mill Creek and Bethel churches, Person County, for twenty-six years.

Montague, Judge Robert L., was born in Middlesex Co., Va., May 23, 1819. His parents were zealous members of a Baptist church. His education was begun at a small country school. He was

afterwards sent to Fleetwood Academy, in the county of King and Queen, conducted by that accomplished teacher, Oliver White, to be prepared for college. From this school he went to William



JUDGE ROBERT L. MONTAGUE.

and Mary College, where, in July of 1842, he received the degree of Bachelor of Laws, graduating also in the school of political economy. He returned to the college the next session, and continued his studies in legal and political science, and then entered upon the practice of law. He was baptized in August, 1842, by the Rev. Mr. Street, and united with the Glebeland church, of which he has continued a member till the present, being actively identified with all the movements of the denomination, and serving most efficiently for several years the General Baptist Association of Virginia as its president. Having begun the practice of law in 1844, Judge Montague was appointed, in 1845, the Commonwealth's attorney for Middlesex County, which position he held with efficiency and honor for nineteen years and then resigned. In 1850 he was elected a member of the Virginia Legislature, and was re-elected in 1851, but he resigned without serving. In 1852 he was a Presidential elector, and was the messenger of the electoral college to convey the vote of Virginia to Washington; and in 1856 he was again a Presidential elector. In 1859 he was elected lieutenant-governor of the State. This office he held for the constitutional period of four years. In February, 1861, he was elected by the people of Middlesex and Mathews Counties to represent them in the

secession convention; and in April of the same year he was chosen by the convention a member of the executive council to aid the governor in his arduous and responsible duties. He was elected president of the convention at its last session, and it is a singular fact that Judge Montague while presiding over this body was also the president of the Virginia senate for nearly a month, both bodies sitting in the same building, so that, in order to accommodate the presiding officer, the hours of meeting for both bodies had to be changed. In 1863 he was elected a member of the Confederate Congress, and served in that body till its last session; after which time, until 1873, he remained in private life, giving himself entirely to the practice of his profession. In 1873 he was elected a member of the Virginia Legislature by the people of Middlesex County, and in March, 1875, he was elected by the Legislature judge of the eighth judicial circuit. Although Judge Montague's numerous official duties prevented him from adding much to the literature of the denomination, he made a great many public addresses on various subjects, many of which have been published and widely read throughout the State. Although much in public and political life, no man sustained a more honorable reputation. He died during the summer of 1880.

Montanye, Rev. Thomas B., was born Jan. 29, 1769, in New York. When seventeen years of age he was baptized by the Rev. John Gano into the fellowship of the First Baptist church of that city. He was ordained pastor of the Baptist church of Warwick, N. Y., when only nineteen years of age. In 1801 he became pastor of the Southampton church, Bucks Co., Pa. He held this position till death summoned him to the church in glory, Sept. 27, 1829. Mr. Montanye was one of the most popular Baptist ministers in the eastern part of Pennsylvania, where his name was familiar to most professors of religion. No man in the Baptist ranks stood higher than he. His church trusted and loved him, and he and his Southampton brethren walked in harmony with the Baptist brotherhood everywhere. In preaching, his theme was the cross, and he possessed great power in setting forth the matchless glories of the suffering Saviour. His memory is tenderly cherished all over Bucks County at this day.

Montgomery, Rev. W. A., was born in Jefferson Co., Tenn., Nov. 16, 1829. He was converted and baptized in his fourteenth year. He entered the University of Tennessee, at Knoxville, in 1845, and graduated with the first honor of his class in 1850; read law with the Hon. E. Alexander, judge of the Knoxville Circuit Court. He was admitted to the bar in the fall of 1851. He removed to Texas in 1855. He served as a member from Wash-

ington County in the secession convention in 1861. He was licensed to preach while in the Confederate army in 1862. He continued in it until the close of the war; removed to Leadvale, Tenn., in 1867. He was ordained to the work of the ministry in 1868. He received his D.D. from Carson College in 1870, and from the University of Tennessee in 1876. He was pastor first of Leadvale and Dandridge churches from 1868 to 1872; then of First church, Lynchburg, Va., until 1877. He was corresponding secretary of the Southwestern Board for eighteen months. He is now the pastor of the First Baptist church of Memphis, Tenn.

Dr. Montgomery possesses rare ability as an evangelist. The numerous protracted meetings held by him, in which his labors were singularly blessed, abundantly show this. In the pulpit his manner is solemn; his words and arguments are logical, instructive, and convincing. He is among the most prominent preachers in the State.

Montreal College.—This institution owes its origin to the conviction among the Baptists of Canada that, in order to prosecute their denominational work in the provinces, a native, educated ministry must be raised up to do this work. The funds necessary to commence the undertaking having been secured, Dr. Benjamin Davies, then living in England, came to Montreal in 1839, and took charge of what was called the Baptist Theological College, the original design being to have but two instructors, a principal and a tutor, to train the young men who proposed to enter the Christian ministry. Buildings were secured, the necessary preparations made, and a few students connected themselves with the new institution. In 1843, Dr. Davies was called to England to take the presidency of Stepney College, now Regent's Park College, London, and Rev. Dr. Fyfe occupied the place thus made vacant for one year. In 1844, Dr. J. M. Cramp entered upon his duties as president of the college. A fine, cut-stone building was erected on a commanding site in the city of Montreal, and the prospects of the institution wore an encouraging aspect. But it was not long before financial embarrassment crippled the energies of those who had been foremost in promoting the interests of the college. The "hard times" of 1848-50 destroyed all hope of raising funds, which it had been thought could be obtained in England. There was no alternative but to sell the college property, to pay off, as far as possible, the debts of the institution. Apparently the experiment to establish a Baptist theological college in Montreal had proved a failure, and the friends of ministerial education must look for success in some other quarter. (See article on CANADIAN LITERARY INSTITUTE.)

Moody, Lady.—This titled lady lived at Lynn, Mass., in 1640. She purchased the estate of Mr.

Humphrey, one of the magistrates, and intended to become a permanent resident. Soon after making her abode at Lynn she embraced the principles of the Baptists; and then neither her character nor her position in society could avail her anything. She was compelled to withdraw from the Congregational citizens of Lynn and seek a home on Long Island among the Dutch, who, like their liberal countrymen in Holland, gave her a generous welcome. And when the Indians came to Long Island to kill its Dutch settlers, forty of them defended the house of Lady Moody at the peril of their lives. In that day to embrace Baptist principles was to invite expatriation, if not something worse, even from American Christians.

Moore, David, D.D., was born in Northumberland, England, March 28, 1822. He came to the United States in 1834. He received a superior education, and being called of God to the ministry, he was ordained, in June, 1852, as pastor of the Gaines and Murray churches, N. Y. In 1855 he accepted a call to the Le Roy church in the same State; in 1860 he became pastor of the Washington Street church, Buffalo; and in 1864 he took the oversight of the Washington Avenue church, Brooklyn, from which he retired, through impaired health, in 1876. He is now pastor of the church of Geneva, N. Y.

He has published several occasional sermons, essays, and addresses, and was, till the failure of his health, an active manager of the American Baptist Home Mission Society, the Long Island Mission Board, and of other denominational institutions.

Few men in the Baptist denomination have wielded a wider or more beneficial influence. As a preacher, he is lucid, sound, earnest, and eloquent. As a pastor, sympathizing, magnetic, and faithful, and, in all the councils of his brethren, capable, practical, and prudent.

Moore, Rev. Ferris, was born in Putney, Vt., Dec. 31, 1796, united by baptism with the church June 24, 1816, and was ordained Dec. 30, 1819, at Keene, N. H., where he was the pastor of the church for two years. Subsequently he was settled at New Ipswich, N. H., Canton, Mass., and at Saratoga, N. Y. From April, 1846, to the fall of 1857 he preached every alternate Sabbath at South Lee, Mass., where he died April 7, 1858.

Moore, John L., D.D., one of the pioneer Baptists of Ohio, was born in Lewis Co., N. Y., Feb. 17, 1803, and was converted at the age of twenty-two. In 1831 he graduated from Hamilton, and one week after his graduation was ordained at Watertown, N. Y., with special reference to the Western field. In October of the same year, in company with three of his classmates, William Choffee, Alvin Bailey, and G. Bartlett, he visited Cleveland, then a village of 1000 inhabitants. From it he

went to Columbus, where there was a small Baptist church, and thence to Cincinnati, where there were then three Baptist churches. After a short stay in Cincinnati he visited the towns of the Miami valley. At Hamilton he met with a very severe accident, by which his face was terribly burned and the sight of his eyes greatly injured. Nothing daunted at this, however, he accepted in the spring of 1832 an appointment by the Home Mission Society, then just organized. After general missionary work he became pastor of the church of Piqua, and in 1834 gave half his time to the new church at Troy. His next pastorate was with the church at Dayton, where he remained two years.

For eight years subsequent to this Dr. Moore was the general agent for the Ohio State Convention. Part of his time was, however, devoted to the interests of the college at Granville, of which he was a trustee for more than thirty years. On resigning his agency he took pastoral charge of the church in Springfield, O., which position he held for nearly two years, when he gave himself to the work of establishing a theological institution at Fairmount, near Cincinnati. In 1855 he was appointed an exploring missionary for Ohio by the State Convention, and did much effective work. His health becoming greatly impaired he relinquished this position, and gave himself thenceforward to a more quiet life, preaching, however, as he found opportunity, and making himself useful in the general denominational work. In the same year Denison University conferred upon him the degree of D.D. In 1870 he removed to Topeka, Kan., where he remained until his death, Jan. 23, 1878.

Dr. Moore was one of the most influential and wealthy of the early Baptist ministers of Ohio. His memory is treasured by thousands in that State. He was a very acceptable preacher, and a man of most excellent spirit. He leaves a son in the ministry, Rev. A. S. Moore, of Salem, O.

Moore, Rev. Wm., was born near Pisgah, Butler Co., O., Dec. 8, 1821; was baptized by Elder Daniel Bryant at the age of twenty; studied at Farmer's College, and also at Granville; took his theological course at the Covington Institute, under Dr. Patterson; was ordained to the ministry in the autumn of 1847, at the Ninth Street church, Cincinnati, and shortly afterwards was married to Miss E. W. Forbes. In company with Dr. Jewett, of the Telooquo Mission, he was set apart as a foreign missionary, first to Assam, and afterwards, at the death of Mr. Bullard, to the Pwo Karens, Burmah.

He sailed with his wife from Boston, in the ship "Cato," Nov. 2, 1847, in company with Brethren Danforth, Stoddard, and their wives, and also Brethren Simons and Brayton. On reaching the heathen land he entered with energy upon the

arduous labor of acquiring a foreign language. This he soon accomplished, and was permitted to visit the Karens in their distant homes, and tell them of a Saviour's dying love. After about five years of labor his health began to fail, and before the sixth year was completed it was manifest to all that his missionary toils were ended, at least for a time. His voice entirely failed, so that he could speak only in a low whisper. With great reluctance he bade adieu to the chosen labors of his life, and returned to this country. He located first at Cincinnati, but, not being able to preach, he went to Middletown, and entered into business, in which he continued twenty-six years, until his death. Being prompt, reliable, and enterprising, he secured a flattering position in the commercial world. His word was the synonym of honor and fair-dealing.

His influence was always on the side of right and morality, and in this direction it was mighty and constant, and it was felt for the improvement of the community. He was a member of the school board for twelve years, and president of the board of education when he died. In the church he was looked upon as one of the main pillars, holding the office of deacon from 1867 until the close of his life. He was also church clerk for fifteen years, until the time of his death, and during his membership he was a constant attendant at the Sabbath-school, having in charge the adult Bible-class. In his teaching he was clear and methodical, and eminently useful. He was not only a faithful teacher, but a true friend, and a wise counselor to all his class. Even after they left the school he never lost sight of them, but watched his opportunity to do them good. It brightens our appreciation of his goodness to remember that he himself was never conscious of its possession, but labored diligently each day as though the results of eternity depended upon the passing hour. Few men have been more honored for Christian integrity. His unfaltering devotion to the church, his familiarity with men, his sound judgment, and his kindness won many hearts to trust the Saviour whom he loved and honored. With an unblemished reputation, he filled up the measure of his days. He died Sept. 29, 1880, in the full enjoyment of the Saviour's love.

Moran, Rev. M. Y., an able minister in Lincoln Co., Ark., was born in North Carolina in 1818; at the age of twenty-two professed Christ, and soon after began to preach. Having settled in Somerville, Tenn., in 1844, he studied for three years, and obtained a fair knowledge of Greek, Latin, and mathematics. He was ordained in 1855; after preaching in Tennessee three years he removed to Bolivar Co., Miss., where he organized the first church in the county. Here he continued to labor

until the war. In 1862 he came to Arkansas and settled at his present place of residence, where he has preached successfully until the present time. He has presided several times as moderator of Bartholomew Association, of Arkansas Baptist Convention, and the General Association of Southeast Arkansas.

More, Godwin C., M.D., was born in Hertford Co., N. C., Nov. 7, 1806; graduated at Chapel Hill; read medicine with his brother-in-law, Dr. Fletcher, and graduated in medicine at Transylvania University. In 1831 he represented his native county in the State Legislature; ran for Congress in 1837, and in 1838 became moderator of the Chowan Association, the largest body of the kind in the State, and he held this honorable position for thirty years. He was elected a member of the Legislature again in 1842, and also in 1867. He was a trustee of Wake Forest College, and for many years president of the board of trustees of the Chowan Female Institute. He died in 1880, loved and lamented by all who knew him.

Morehead, Gov. James T., an able lawyer, and one of the most brilliant orators that Kentucky has produced, was born in Bullitt Co., Ky., May 24, 1797. He attended school at Russellville, and completed his education at Transylvania University. He was raised in the faith of the Baptists, but delayed uniting with the church until late in life, for which he expressed much regret. He studied law at Russellville, and commenced practice at Bowling Green in 1818. He was elected to the Legislature in 1828, and served several terms in that body. He was elected lieutenant-governor of Kentucky in 1832, and became governor of the State upon the death of Gov. Breathitt, in February, 1834. He was several years president of the board of internal improvements. In 1841 he was elected to the U. S. Senate, and at the close of his term, in 1847, he located in Covington, Ky. He died Dec. 28, 1854.

Morehead, Rev. Robert W., A.M., was born in Logan Co., Ky., April 13, 1834. He entered Bethel College in 1854, and remained two years. In 1856 he entered Union University, Tenn., where he graduated in 1859. His theological studies were pursued under the supervision of Dr. J. M. Pendleton. He united with Union Baptist church, in his native county, in 1849; was licensed to preach in 1856, and ordained in 1859. In 1860 he took charge of Bethel church, in Christian County. For several years he has been the beloved and honored pastor of the Baptist church at Princeton, Ky. He is a man of culture and great moral worth.

Morehouse, Henry L., D.D., was born in Stanford, Dutchess Co., N. Y., Oct. 2, 1834. Mr. Morehouse was graduated at the University of Rochester

in 1858. He entered Rochester Theological Seminary in 1861, and was graduated in 1864. His first settlement was at East Saginaw, Mich., where he remained from 1864 to 1873, when he was called to the pastorate of the East Avenue Baptist church, in Rochester. Mr. Morehouse was prominently identified with educational and State missionary work in Michigan. He was for some time corresponding and financial agent of the New York Baptist Union for Ministerial Education, which has charge of the theological seminary at Rochester. He was elected to that position in 1877. His report in "Vindication of the Beneficiary System" won for him high encomiums from the first educators of the country. He has also published several able sermons. He was poet of the alumni of Rochester University in 1874. His racy and very readable contributions to the *Examiner and Chronicle*, over the signature "Helmo," have earned him a good reputation. His church has greatly prospered under his ministry, and his earnest labors for the seminary have secured for him the respect of all the friends of ministerial education in the State and in the many States where Rochester is represented. He is now the able corresponding secretary of the American Baptist Home Mission Society.

Moreland, Rev. W. C., for nine years pastor at Arcadia, La., was born in Georgia in 1824; for nineteen years a preacher in the Methodist connection; in 1864 he was ordained as a Baptist minister. He came to Louisiana in 1848. He has served the following Baptist churches acceptably: Homer, Rock Spring, and Antioch, in Claiborne Parish, and Liberty, Mount Gilead, and Arcadia churches, in Bienville Parish.

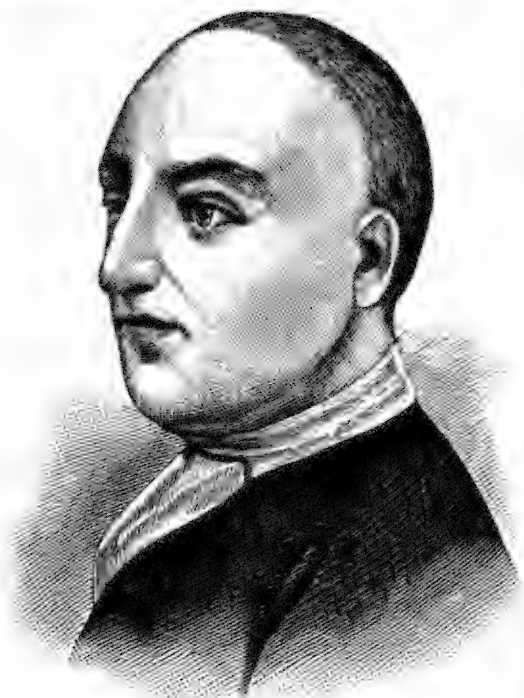
Morell, Rev. Z. N., was born in Tennessee; is now about eighty years old; commenced preaching at an early age after his conversion, and was successful as a minister in Tennessee and Mississippi; removed to Texas in 1835; was intimately associated with the early warriors, civilians, and ministers who founded the republic of Texas and organized the State. He was one of the originators of the State Convention and Education Society of Texas. His book, "Flowers and Fruits; or, Thirty-six Years in Texas," published in 1872, by Gould & Lincoln, Boston, is full of remarkable incidents touching religious, civil, and martial life, written in a style of masculine vigor.

Morey, Rev. Reuben, a native of Fabius, Onondaga Co., N. Y., where he was born Feb. 21, 1805, obtained a hope in Christ in early life, and united with the Baptist Church. Having strong convictions that it was his duty to preach the gospel, he soon after his conversion began the work of preparation. He was educated at Hamilton Literary and Theological Institution and at Brown University. Dr. Wayland was president at Brown while

he was there, and he left upon his student the impress of his own strong intellect and powerful grasp of truth. Dr. J. R. Loomis, president of Lewisburg University, Dr. Ives, of Suffield, Conn., and Dr. William Dean, of Bangkok, Siam, were among his intimate friends at college. After his graduation from Brown University he was ordained and settled as pastor of the Baptist church in Madison, Ind. His subsequent pastorates were at Louisville, Ky., North Attleborough, Mass., Homer, Wyoming, and Arcade, N. Y., Delavan and Tonica, Ill., and Merton, Wis. His longest pastorate was at North Attleborough, Mass., where he remained eight years. His preaching was analytical and doctrinal. He had a profound reverence for the ministerial office, and this imparted depth and solemnity to his public services. As a pastor he was peculiarly gifted for efficient labor in the family and with the individual. He was a tower of strength in all his pastoral labors with his flock. His home during the closing years of his life was in Waukesha, Wis. Here he fell asleep in Jesus, Feb. 17, 1880. "Mark the perfect man and behold the upright, for the end of that man is peace."

Morgan, Rev. Abel, was of Welsh descent, and was born at Welsh Tract, Del., April 18, 1713. He was baptized when about twenty years of age, and was soon afterwards ordained. He had laid the foundation of the learning which he subsequently evinced at the academy in Pencador. In 1739 he took charge of the church in Middletown, N. J., and continued there until his death, in 1785. The period of his life was an important one, and he was equal to the work demanded from him. His influence and the history of the denomination in New Jersey and America are inseparably connected. He had a good judgment, unusual literary attainments, a logical mind, and a very valuable library. He was powerful in debate; he was also unsparing in labor by night and by day. In his old springless cart he rode long distances to preach Jesus. Dr. Jones, in his century sermon, called him "the *incomparable Morgan*." Edwards says of him, "He was not a *custom* divine, nor a *leading-string* divine, but a *BIBLE DIVINE*." He was on different occasions challenged to debate on doctrine, and always maintained his position. In 1742 there was a great revival at Cape May, in which Baptist and Presbyterian ministers preached. Too many of the converts "took to the water" to suit the Presbyterians. Mr. Morgan accepted a challenge from Rev. Samuel Finley, afterwards president of Princeton College, to discuss the baptismal question. He gained a signal triumph. Mr. Finley tried his pen, and wrote "A Charitable Plea for the Speechless." Mr. Morgan had a reply printed, under the title "Anti-Pædo Rantism, or Mr. Samuel Finley's Charitable Plea for the Speechless examined and

refuted, the Baptism of Believers maintained, and the Mode of it by Immersion vindicated, by Abel Morgan, of Middletown, in East Jersey. Philadelphia, printed by B. Franklin, in Market Street. MDCCLXVII." This little work is so valuable and scarce that it sells for \$12 or more.



REV. ABEL MORGAN.

As a patriot, his trumpet gave no uncertain sound. Even while the royal troops were moving through his neighborhood, after the battle of Monmouth, he was outspoken. The next Sunday he had for his text, "Who gave Jacob for a spoil and Israel to the robbers?" He says in his diary, that the Sunday after that, "Preached in mine own barn, because the enemy had taken out all the seats in the meeting-house." He baptized many persons, and was the means of converting and edifying many more. He wrote some of the most important documents issued by the Philadelphia Association, and was frequently called by it to preach and preside. His many manuscripts, neatly written, show careful preparation, sound doctrine, and practical application. The inscription upon his plain tombstone at Middletown is, "In memory of Abel Morgan, pastor of the Baptist church at Middletown, who departed this life Nov. 24, 1785, in the 73d year of his age. His life was blameless, his ministry was powerful; he was a burning and shining light, and his memory is dear to the saints."

Morgan, T. J., D.D., Professor of Church History in the Baptist Union Theological Seminary at Chicago, is of Welsh descent. His father was

Rev. Lewis Morgan, a pioneer Baptist preacher in Indiana, and he was born at Franklin, in that State, Aug. 17, 1839. His collegiate course he pursued at Franklin College, graduating in 1861. The war being then in progress, he entered the Union service as a private, and, after three years and four months, at the close of the war, resigned as colonel of the 14th U. S. Colored Infantry. He commanded a division at the battle of Nashville, and was made, subsequently, brevet brigadier-general for "gallant and meritorious service during the war." The struggle having closed, Gen. Morgan decided to enter upon study for the ministry, and graduated at Rochester in 1868. His first service was as secretary of the New York Baptist Union for Ministerial Education. At the end of three years he resigned this position, and, removing to Nebraska, served in that State as pastor for one year, and two years as president of the Nebraska State Normal School, being complimented, in 1874, with an appointment by President Grant as a member of the Board of Visitors at West Point. In September of the year last named he entered upon his duties as professor in the theological seminary at Chicago, holding, first, the chair of Homiletics, and at present that of Church History. In the year 1879 Dr. Morgan spent four months in study at the University of Leipsic, Germany, and in the year 1880 five months in European travel and in



T. J. MORGAN, D.D.

the prosecution of historical studies. To his fine scholarly attainments and ability as a teacher Dr. Morgan adds the talent of a "ready writer," and

has contributed largely and most acceptably to the denominational press.

Morgan, Rev. William D., was born in Wales; educated at Pontypool College; came to America, and was ordained as a Baptist minister in Plymouth, Pa.; settled in Chester, Conn., in 1875, and with the Third Baptist church in North Stonington, Conn., in the spring of 1877; here he was thrown from a carriage and instantly killed, May 7, 1878, aged thirty-four years.

Morrill, Rev. Abner, A.M., son of Deacon John Adams and Mary McDonald Morrill, was born in Limerick, Me., Aug. 18, 1827; was converted while a student in college, and, though educated a Pedobaptist, united with the Main Street Baptist church in Brunswick, Me. To this step he was led by a careful study of God's Word, overcoming much opposition. He graduated from Bowdoin College in 1850. He was called to the chair of Mathematics and Natural Sciences in Midbury Academy the same year. In 1852 he became tutor in the West Tennessee College, Jackson, Tenn. After spending several years in teaching in connection with various institutions in the South, he returned to Maine in 1859, and became pastor of the Baptist church in Farmington. He was afterwards pastor at Turner and Mechanic Falls. In 1865 he came to New York, and has been pastor of the churches in Warsaw and Arcade. He is now settled in Painted Post. He is a faithful minister, a good preacher, and a noble-minded citizen.

Morrill, Rev. D. T., the present (1880) pastor of the Upper Alton Baptist church, Ill., was born Oct. 24, 1825, in Danville, Caledonia Co., N. Y. When he was about three years of age the family removed to Potsdam, St. Lawrence Co., in the same State. His preparation for college he received at the St. Lawrence Academy, in Potsdam. In September, 1847, he entered Union College, intending at first to take an eclectic course, but changed his plans subsequently, entering the Junior class, and graduating in 1849. His conversion took place while in college, without apparent special human agency, and partly in connection with a struggle against doubts even of the truth of the Christian religion. Earnest study of the evidences, accompanied by manifest strivings of the Spirit, ended not only in entire acceptance of the Christian system, but also of Christ as a personal Saviour. Deciding to enter the ministry, he took his theological course at Rochester, entering the seminary in 1851 and graduating in 1853. The interval of time since leaving college and before entering the seminary had been spent in teaching in Rahway, N. J., where he was baptized by Rev. W. H. Wines. Mr. Morrill's desire had been towards foreign missionary work, but a field of missionary

labor opening to him at Newark, N. J., he decided to enter it. The mission so undertaken in that city resulted in the organization of the Fifth Baptist church, in March, 1855. This church he served as pastor fourteen years. The church grew into a strong one, built a meeting-house and parsonage, and took its place among the vigorous and efficient churches of the city and State. In 1869 he accepted a call to the Fourth Baptist church, St. Louis, continuing there six years, until 1874. Two hundred accessions by baptism were fruits of this ministry. A year and a half as pastor of Park Avenue church and superintendent of missions in St. Louis Association, and nearly a year in the service of the Publication Society as district secretary, brings the record to 1876, when Mr. Morrill accepted the call of the Upper Alton Baptist church, a field made especially interesting by the close relations into which the pastor of that church is necessarily brought with the students and faculty of Shurtleff College.

Morrill, Rev. J. C., was born in Amesbury, Mass., Aug. 16, 1791. Until he was about forty years of age he was in secular business. Impressed that it was his duty to preach the gospel, he received from the First Baptist church in Lowell a license, and was ordained as an evangelist at Waterville, Me., Oct. 25, 1832. He devoted himself with great zeal and energy to the work for which he had thus been set apart, and his preaching was accompanied by the conversion of souls. His successive pastorates were with churches in Augusta, Sidney, Freeport, Wiscasset, and Corinth, in Maine, Manchester, N. H., and Somerset, Mass. For four years he was in the service of the American and Foreign Bible Society. He died at Taunton, Aug. 22, 1858.

Morris, C. D., D.D., of Toledo, O., was born in North Wales, June 6, 1839. His parents, who were Calvinistic Methodists, removed to America in 1840, and settled in Ohio in 1841. In his eleventh year he united with a Presbyterian church, but in 1860, through independent investigation of God's Word, he became a Baptist, and united with the Baptist church at Urbana, O. In 1859 he became a public school teacher, and followed that calling for three years, when he gave himself entirely to preaching, and became pastor of the Baptist church at Fairfield, O. After remaining here a little while, he took a selected course of study in the university and a full course in the theological seminary at Rochester, N. Y., graduating in 1867. Shortly after graduation he became pastor of the First church, Toledo, O., where he still remains, the oldest pastor in the continuous service of one church in Ohio.

Dr. Morris is a scholarly and strong preacher, and makes himself felt not only in the growing city of Toledo, but throughout the State. He re-

ceived the degree of D.D. from Chicago, Ill., in 1879.

Morris, Rev. Joshua, a celebrated pioneer Baptist preacher of Kentucky, was born in James City Co., Va., about 1750. He was baptized by Elijah Baker about 1773. He preached for a time in the country, and subsequently in Richmond, where he formed the first Baptist church in that city, in June, 1780. Of this church he became pastor, and ministered to it about seven years. In 1788 he removed to Kentucky, and became the pastor of Brashear's Creek church, in Shelby County. Besides ministering to this body about ten years, he constituted several churches in the regions around him. In 1798 he located in what is now Carroll County, and established Ghent church, and two years afterwards he removed to Nelson County, where he ministered to Cedar Creek and Mill Creek churches, and formed one or two new churches. He was a man of high respectability, and was eminently useful. He died about 1837.

Morris, Rev. William La Rue, was of Irish extraction, and was born in Hardin Co., Ky., Jan. 10, 1821. He was educated as a lawyer, and entered upon the practice of his profession at Hodgenville, Ky. He was a fine speaker, and a young man of strict honesty and integrity, and readily gained a good patronage. At this period his conscience was deeply impressed with a call from God to preach the gospel. To this conviction he finally yielded, and having joined a Baptist church while he was a law student, he was ordained pastor of the Baptist church at Hodgenville in January, 1851. He was remarkably active and zealous in his holy calling, and his improvement was such that he soon became one of the most eloquent preachers in the Kentucky pulpit. In 1866 he was appointed by the board of the General Association, general evangelist for the State. He died June 13, 1867.

Morrison, Judge A. W., was born in Jessamine Co., Ky., Nov. 25, 1802; removed to Missouri and settled with his mother and family in Howard County, his father having died in Kentucky. He was liberally educated. His known ability and integrity commended him to the people of his county for almost every office at their disposal. He was for four years receiver of the United States land-office for Missouri, under appointment of President James K. Polk. In 1851 he was appointed State treasurer by Gov. King to fill the vacancy occasioned by the death of Peter G. Glover. So thorough was his efficiency in this department, and so great his personal popularity, that he was elected by the people for three succeeding terms to the same office. He was the incumbent at the breaking out of the civil war, and Gov. Gamble insisted on his holding the position, but this he declined, refusing to take the "test oath."

Judge Morrison's ancestry were of the highest respectability in Wales, and afterwards in Virginia and Kentucky. He still lives on a beautiful and valuable estate in Howard Co., Mo.

In 1873 the judge made a profession of faith in Christ, and united with the Baptist church at Glasgow, in Howard County. His integrity as a man and citizen has marked his course as a Christian. He is intelligently active in every good work, a strong friend of his pastors, a liberal helper in missions and Christian education, and he is a member of several denominational boards. He is remarkably active in mind and body, and still wields a mighty influence in public matters.

Morrow, Rev. Orson Holland, a popular, useful, and much esteemed minister of Bethel Association, was born in Rutherford Co., N. C., Nov. 10, 1800. He was taken by his parents to what is now Simpson Co., Ky., in 1807, where he still lives. He was baptized in 1827, licensed to preach a few months later, and ordained in 1833. He became a close Bible student, and was very thorough in his researches. He has been pastor of four churches most of the time since his ordination, until the feebleness of old age rendered him incapable of the work. He has performed a great amount of missionary labor, and has organized a number of new churches.

His pastorates have been Pleasant Grove, Union, Warren Co., and Sulphur Spring, Simpson Co. During his long and faithful service he has been the means of the conversion of large numbers of souls, eighteen of whom are known to have become active ministers of the gospel. Mr. Morrow has been a frequent contributor to the periodical press.

Morse, Rev. Asahel, son of Rev. Joshua and Susannah (Babcock) Morse, was born in Montville, Conn., Nov. 10, 1771; removed with his parents to Landisfield, Mass., in 1779; was a lover of good books and an apt scholar; taught schools with success; was converted in 1798; was baptized Nov. 9 of that year, by Rev. Rufus Babcock, of Colebrook, Conn.; licensed to preach in the spring of 1799; removed to Winsted, Conn., in 1800, where he was ordained in May, 1801; traveled and preached in almost every town in Connecticut; settled with the Baptist church in Stratfield, Conn., in 1803, and remained more than nine years, preaching most of the time six sermons a week; meanwhile he made a missionary tour, by appointment of the Shaftesbury Association, into Upper Canada, and attended fifty-four meetings; in 1812 settled in Suffield, Conn., as successor to Rev. John Hastings; in 1818 was a member of the State convention to frame a new State constitution, and penned for it the article on religious liberty,—a marked event in the State's history; was a man of great power, and a typical Baptist; in 1820 went to Philadelphia as delegate

from the Connecticut Baptist Missionary Board to the Baptist General Convention; for a time supplied a church in Colebrook, and in 1832 became pastor of the Second Baptist church in that town; returned to Suffield in 1836, where he died June 10, 1838, in his sixty-seventh year. He married, Aug. 24, 1795, Rachel Chapel, of New Marlborough, Mass., and had eight children,—all sons. His was a noble life.

Morse, Rev. John Chipman, was born in Annapolis Co., Nova Scotia; converted and baptized when a youth; ordained pastor over the Digby Neck church March 31, 1842, and continues still in that happy relation. Mr. Morse is a deep and enthusiastic student of the Bible and of nature, and a very useful preacher of the gospel.

Morse, Rev. Joshua, was born in South Kingstown, R. I., April 10, 1726; was converted under the preaching of Whitefield at the age of sixteen, and commenced preaching the next year as an itinerant; gathered a church in Montville, Conn., where he was ordained May 17, 1751; for aiding the New Lights and preaching Baptist doctrines in North Stonington, he was opposed, arrested, and abused; the distresses of the Revolution on the coast occasioned his removal to Landisfield, Mass., in 1779, where he gathered a church that he lived to see enrol a hundred members. He was an able, zealous, and faithful minister. He died in 1795, in his seventieth year.

Morse, Rev. Levi, was born in Jefferson, Schoharie Co., N. Y., Aug. 23, 1817; was born again, as he trusts, in December, 1835; baptized into the Jefferson Baptist church in 1838; commenced his studies preparatory to the ministry at Jefferson Academy in 1839, and graduated from Madison University in 1844; settled as pastor of the Baptist church of Athens, Pa., Sept. 8, 1844, the church having been raised up under his labors previously, during one of his vacations; remained as pastor five years, leaving a united church, with 112 members and a convenient house of worship. He has since been pastor at Franklin and Deposit, N. Y., of the North Baptist church of Newark, and at Newton and Pittsgrove, N. J., at Unionville, the Orange Baptist church, and the Franklindale Baptist church, New York, and he is now pastor of the Baptist church of Burlingame, Kansas. His settlements have all been pleasant and prosperous.

During the thirty-seven years of his ministry he has baptized into the churches he has served about 800 converts. In his sixty-fourth year, he is still able to undertake as much public speaking as at any previous period of his history.

Morse, Rev. Samuel B., is one of the most successful and beloved pastors in California. He was born Oct. 26, 1834, in Fayette, Me.; was baptized when scarcely twelve years old, by Rev. John

Butler. He graduated at Colby University and at Newton. Having special gifts for teaching, he engaged in that work for a time in Kentucky and at Vacaville, Cal., the seat of the Baptist College in that State, while it was in the hands of the Methodists. He returned East for some years, and was ordained at Newton in August, 1869. Coming back to California, he became pastor at Stockton nine years, and was remarkably blessed in his work. While pastor there he made the tour of Europe, Egypt, and Palestine, and gathered materials for several instructive lectures on the Holy Land, and has given them over one hundred times with ever-increasing favor. Feb. 1, 1878, he accepted the pastorate of the Brooklyn church, which up to that time was greatly discouraged. His unusual pastoral gifts and spiritual power as a preacher have made the church one of the best in California. He occupies a conspicuous position on missionary and college boards, and as moderator of the San Francisco Association and presiding officer at other public meetings he shows fine executive ability.

Morton, Rev. Salmon, was born in Athol, Mass., May 11, 1767. He was convicted of sin in his sixteenth year, and invested with justifying faith several years later. He was baptized at Madison, N. Y., in 1799, and he was ordained in June, 1802, as pastor of the Madison church, for which he labored for eleven years. In 1816 he took charge of the church in Marcellus, Onondaga Co., but he resigned in 1818 to preach as a home missionary. He died at Marcellus, Jan. 22, 1822. By the people among whom his ministry was exercised he was regarded as a great preacher. His usefulness was very extensive, and his Christian worth was of a high order.

Moss, Lemuel, D.D., was born in Owen Co., Ky., Dec. 27, 1829. His father, Demas Moss, was well known among the pioneer Baptists of Southern Indiana as a man of unusually strong native powers. His mother was a woman of fervent piety as well as mental energy. He came with his parents to Dearborn Co., Ind., in 1833. He was converted at the age of thirteen, and joined the Baptist church at Milan. When he was fourteen he entered the office of the *Lawrenceburg Register*. He spent nine years in printing, part of the time as foreman of a stereotyping establishment. While yet a youth his membership was removed to the First Baptist church, Cincinnati, where his prayer-meeting talks and other earnest religious services led his brethren to think that he ought to enter upon the work of the ministry. As this persuasion accorded with his own convictions he decided to give himself to the Master as a minister. He entered Rochester University, N. Y., in 1853. The select course marked out for him by President Anderson was abandoned after a

year's preparatory work, and he entered upon the full course. He graduated in 1858, and two years later graduated in Rochester Theological Seminary, under President Robinson. As a student he was always remarkably diligent, and won and held the confidence of his teachers and fellow-students. He was awarded all the honors of the class. His high moral tone and strict integrity were characteristic during his whole course of study, as they have been ever since. He began preaching during his Sophomore year, and soon exhibited rare power as a public speaker.

Immediately upon his graduation from the seminary he was called to the pastorate of the First Baptist church of Worcester, Mass. In 1868 his *alma mater* conferred upon him the degree of Doctor of Divinity. Upon the organization of the United States Christian Commission by Mr. George H. Stuart and others, in 1864, he was chosen its home secretary, and charged with the responsible duty of interesting the people of the North in the work of the Commission. By request of the Commission he wrote and published "Annals of the United States Christian Commission,"—a book full of interesting facts and inferences, and the only authentic record of the doings of the Commission. The work has received the highest praise. In 1865 he accepted the chair of Systematic Theology in the University of Lewisburg, Pa., and, after three years' service, resigned to accept the position of editor of the *National Baptist*, the organ of the American Baptist Publication Society. His editorship was a marked success. After four years he resigned this work to accept the chair of New Testament Interpretation in Crozer Theological Seminary, Pa. While occupying this position he came to Indiana, and was the principal lecturer for a State ministers' institute. During the course it was very manifest that he was able to answer difficult questions in both systematic theology and exegesis.

In the National Baptist Educational Convention, held in Brooklyn, N. Y., in 1870, he presented a paper on "The Organization of our Educational Work." He has also written for the *Baptist Quarterly* two articles,—one on "Our Schools and Foreign Missions," the other on "The Final Condition of the Unregenerate." In 1876 he edited a book entitled "Baptists and the National Centenary," a book of vast value to those who would know the origin and progress of the various enterprises taken up and carried forward by the denomination.

In 1875 he was elected president of Chicago University, Ill. In 1876 he was elected president of the Indiana State University, and he is still carrying forward its work with a vigor and wisdom that give great promise for the future of the university. He was in 1879 made president of the Indiana State College Association.

He is a clear thinker, a genial friend, an inspiring teacher, and a public speaker of rare power.

Mother-Churches among American Baptists, Some.—The First church of Providence, R. I., is regarded by the majority of Baptists as the oldest church of our denomination in America. That venerable community has been the mother of many churches. The First church of Newport, R. I., with John Clarke, the sturdy old Calvinist, and the enlightened statesman, as its founder, has been the mother of a goodly family of churches. Apart from New England successes, from it Thomas Dungan came to Pennsylvania, who formed the first Baptist church in that State; and by him Elias Keach was encouraged to trust Christ when convicted of sin and baptized, and by his church he was ordained. Mr. Keach founded the Pennepek church, the oldest church now existing in Pennsylvania, of which the First church of Philadelphia was a branch, and also some of the oldest churches in New Jersey, the communities that organized the Philadelphia Association. What these churches have done for the States in which they are located, and through communities springing from them, as well as directly in several other States, only the students of Baptist history know. The church at Swanze, Mass., was constituted by John Miles in 1663. When he and his Welsh brethren came to New England they brought their church records with them. Their American community was a church like the First Newport, with no dependence upon the First church of Providence. The Welsh Tract church, in Delaware, was formed in Wales in the spring of 1701. Thomas Griffith was the first pastor, and he emigrated with the church to Pennepek, Pa., and subsequently removed with it to Welsh Tract, Del., where the church prospered, and exerted an extensive influence in favor of truth and righteousness. These were the most noted of the mother-churches that came into existence in America *independently of each other*.

It should be remarked that the First church of Providence was not the mother of any of the churches named; that the First church of Newport had some connection with the Pennepek church through Thomas Dungan, but no similar relationship with any of the others, and that the Swanze and Welsh Tract churches had a European existence before they came to America. A sketch of all the great mother-churches of America would be of unspeakable interest, but in this article we can only notice those already mentioned.

Mott, Judge Frederick, was born near Montrose, Susquehanna Co., Pa., Jan. 14, 1828. Longing for an education beyond that afforded by common schools or the neighboring academy, he entered Brown University, from which he graduated in 1851. He was principal of Derby Academy, Vt., for three

years, reading law at the same time, and was admitted to the bar in Vermont. In 1854 he took charge of a union school in Upper Sandusky, O., where he remained two years, and then came to Iowa, located at Winterset, Madison Co., and immediately commenced the practice of law. In September, 1862, entered the army, and was made adjutant of the 39th Iowa Infantry in 1863, and was commissioned by President Lincoln as assistant adjutant-general in 1864, serving as such until the close of the war. Returning home in August, 1865, he resumed the practice of law. In 1868 he was elected judge of the fifth judicial district of Iowa, serving the full term of four years. In October, 1870, was elected president of the Iowa Baptist State Convention, and re-elected to that position at each of the three succeeding annual meetings. In 1873 he was appointed to the professorship of Pleading and Practice in the law department of the State University, which position he held for two years, and resigned to accept the presidency of the University of Des Moines. At the close of the centennial year, his health failing him, he resigned his position, and returned to his former home at Winterset, where he now resides, engaged in his profession. He was a Baptist from his youth up, and has always been a persistent worker in the church and Sabbath-school. While devoted to his own church and the general work of his own denomination, he is deeply interested in every good cause, and is regarded by the community in which he has so long lived as an earnest Christian worker and a public-spirited and invaluable citizen.

Mount Carroll Seminary, now exclusively for young ladies, is located at Mount Carroll, in Carroll Co., Ill. It was founded in 1853, by Miss F. A. Wood and Miss C. M. Gregory, graduates of the Normal School at Albany, N. Y. Beginning with 11 pupils, the school has grown to an average yearly attendance of nearly 200. In 1878 Miss Gregory's connection with the institution ceased, and it has since remained under the principalship of her associate, now Mrs. F. A. W. Sheiner, with whom Miss C. A. Jay is at present associated. The school, which opened in a small and inconvenient room, is now accommodated with extensive buildings, three separate additions having been made to that which the principals erected, in the early history of the seminary, upon the delightful and healthful site still occupied. The grounds are very extensive, consisting of twenty-five acres, and are laid out in orchards, gardens, vineyards, botanical garden, conservatory, with a great variety of shade and ornamental trees. The department of instruction consists of a preparatory, a regular four years', and a normal course. The seminary is incorporated by charter, with full college power to confer degrees.

It is proper to say that this institution has been founded and built up entirely by private enterprise. Superior executive ability has characterized its administration from the beginning. It has grown simply through the public appreciation of its merits, no agents having been at any time employed, either to solicit pupils or to raise funds. Apart from the five acres of ground on which the buildings stand, with the sum of \$1000 given at the foundation of the school, no aid from either private or public funds has been received. It is gratifying to have this example of a school built up simply through the good management of those in charge, with the appreciative patronage of a discerning public.

Mount Lebanon Female College, Mount Lebanon, La.—Simultaneously with the movement to establish Mount Lebanon University the Mount Lebanon Female College was organized, and the accomplished wife of Rev. Hanson Lee became principal. At the beginning of the war there were over 100 young ladies in attendance. Mrs. Lee was succeeded by Rev. John Q. Prescott, and upon the suspension of the university Dr. Crane became principal. Finally the buildings were sold to the State for a laboratory, where medicines were manufactured, under the direction of Dr. Egan. About the close of the war an effort was made by Mr. Prescott to revive the school. The buildings were destroyed by fire in 1866, and no attempt has since been made to rebuild.

Mount Lebanon University, Mount Lebanon, La.—About 1847, Dr. B. Egan began to agitate the question of a school of high grade at Mount Lebanon. His efforts resulted in the organization of Mount Lebanon University, which was chartered in 1854. A donation of \$10,000 was obtained from the State, and about \$50,000 raised in subscriptions; a commodious college building and president's house were erected, a large boarding-hall provided, and an able faculty secured. Rev. Jesse Hartwell, D.D., accepted the presidency, and in a short time nearly 200 students were in attendance. Dr. Hartwell died in 1859, and Rev. W. C. Crane, D.D., LL.D., now president of Baylor University, Texas, was called to the presidency. But in the midst of its prosperity the war began, and the students and faculty were dispersed. Early in the war the endowment notes matured, and were paid in Confederate money, invested in Confederate bonds, and consequently lost. After the war an effort was made to revive the institution, but after a few years' struggle the enterprise was virtually abandoned. The academical department is still maintained, but with some irregularity. The revival of prosperity in the State has awakened a new interest in education, and the question of reviving the university is receiving serious attention.

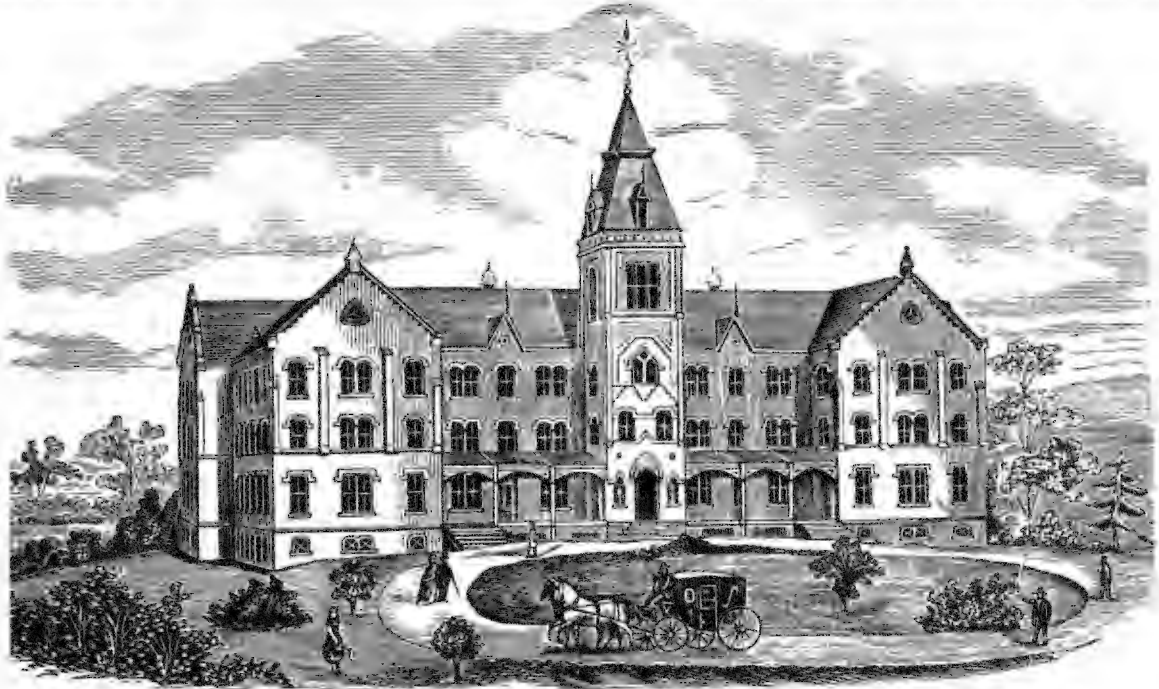
Mount Pleasant College was founded in

Huntsville, Mo., in 1854. A. S. Worrell, D.D., is the president. He is an admirable teacher, and the institution is rapidly advancing. It is for both sexes; 138 were matriculated last year. The instruction includes all, between the lowest primary and a full college course.

The degrees of A.B. and A.M. are conferred, according to the scholarship of the candidates. The students are pledged to temperance and good conduct. This college is in Randolph County, in a fine portion of the State, and it is doing a needed and noble work.

church, Cleveland, O., where he still remains. In June, 1879, was graduated with the degree of A.B. from the University of Rochester. Has published sermons and reviews, and he is regarded as a young man of great energy and promise.

Muir, Rev. William, was born in Scotland in February, 1829. His parents were Presbyterians, and he received a careful religious training from them. For several years he devoted himself to agricultural pursuits. When he was seventeen years of age he was apprenticed to learn a trade, and continued at the same until 1860. When he



MOUNT PLEASANT COLLEGE.

Moxom, Rev. P. S., was born in Palermo, Canada, Aug. 10, 1848. Removed when a child to Ogle Co., Ill. In January, 1862, went out with the 78th Ill. Regiment, as page to Capt. Bewley. A few days after the battle of Fort Donelson, at the age of fifteen, he enlisted in the 17th Ill. Cavalry, and served until Nov. 28, 1865. Jan. 1, 1866, he entered Kalamazoo College, Mich., where he was converted and baptized into the fellowship of the Battle Creek church by his father, Rev. J. H. Moxom. In the autumn of 1868 he entered Shurtleff College, where he remained until 1870, when he returned to Michigan to teach. In 1871 engaged in the study of law, but in a little while abandoned that for the ministry. His first settlement was at Bellevue, Mich., where he received ordination. In October, 1872, became pastor of the church at Albion, Mich., and in 1875 removed to Rochester, N. Y., to pursue theological studies. During the period of his studies in Rochester was pastor of the church at Mount Morris. Was called, in November, 1879, to the pastorate of the First

grew up to manhood he connected himself with the Presbyterian Church, although, as he subsequently had reason to believe, he knew nothing of experimental religion. In 1852 he left his native country and came to Canada, taking up his residence near Toronto. Early in the year 1855 he met with a severe accident, which laid him aside from labor for two months. Having recovered measurably from its effects, he returned to his usual employment. Two days after recommencing work he was caught in the machinery, and came to all appearance within a hair's breadth of losing his life. These providences of God aroused his attention, in connection with the warm appeals of a personal friend, and he became a hopeful Christian. In a little more than a year he and his wife were baptized and joined the church at Cheltenham. Here he remained four years, when he was licensed to preach the gospel. At once he went to the Canadian Literary Institute to acquire an education, in which he spent three years, and then was ordained to the work of the gospel ministry. Hav-

ing devoted seven years to the pastoral work, he became, in April, 1871, office editor and business manager of the *Canadian Baptist*, the recognized organ of the Baptist denomination in the provinces of Ontario, Quebec, and Manitoba. In 1874 he became managing editor, and virtually, proprietor, which position he still retains.

Mulcahy, Rev. Michael, was born in Fermoy, County of Cork, Ireland, in 1842. He received a good education in England, where he spent his youth; in 1867 he emigrated to Canada, was converted in 1869, and joined the Baptist church at Boston, where his natural eloquence and pleadings for Jesus led many to believe. He prepared for the ministry at Woodstock, preaching to destitute churches while pursuing his studies. He was successively pastor at Grand Blanc, Canada; Ovid, Mich.; South Bend, Ind.; and Little Rock, Ark., where he was also chaplain of the State senate. An attack of hemorrhage compelled him to seek health in California. Reaching San Francisco, Sept. 4, 1873, he was called to the vacant pulpit of the First church. His fervid eloquence drew large audiences to the church, and he was on the eve of an evident revival when a return of his old disease brought him to an early grave. He died Jan. 4, 1874.

Mulford, Rev. Clarence W., was born at Salem, N. J., June 8, 1805; was converted and baptized at nineteen; studied at Princeton for a time; was ordained pastor of the Baptist church at Pemberton, N. J., in November, 1830. He was five years there, and nearly ten at Hightstown. His pastorates at Flemington and Holmdel yielded much fruit. He was particularly blessed in leading souls to Christ. He frequently assisted neighboring pastors. His voice had unusual power to attract and impress. He was one of the early friends of the New Jersey State Convention, was for several years its secretary, and its president from 1843 to 1849. In the early days of the temperance reformation he stood almost alone, but he was a brave advocate in the face of opposition. Through failure of health he was obliged to give up preaching for the most part in the latter years of his life, but having studied medicine, he was very useful in that profession, at the same time ministering to the spiritual comfort of his patients. He died June 28, 1864, at Flemington, N. J.

Mulford, Hon. Horatio J., was born at Canton, N. J., Jan. 16, 1818. He was trained to business, and has been engaged for many years in the management of his own, and in taking part in public affairs. He was baptized at Bridgeton, and united with the First Baptist church in 1853. He was elected deacon in 1856, and still holds the office. He was for a long time superintendent of the Sunday-school. He is a member of the university board

at Lewisburg, a trustee of the Crozer Theological Seminary, and a manager of the Baptist Publication Society. He is greatly interested in the education of the ministry: has been president of the



HON. HORATIO J. MULFORD.

New Jersey Baptist Education Society since 1857, and still holds that office. His earnestness, executive ability, and liberality have been particularly prominent in bringing the South Jersey Institute to its present prosperity. Mr. Mulford's sympathies go far beyond the societies with which he is officially connected. His help is relied upon by those who take the largest views of spreading the gospel.

Mundy, Rev. J. A., was born in Virginia about 1835; graduated at Richmond College in 1858, and was pastor of several important churches in Virginia before he removed to North Carolina, in 1875. He has been for more than four years pastor of the Warrenton church. Mr. Mundy is regarded as one of the finest preachers in the State.

Munro, Rev. Andrew Heber, was born in Surrey, England, in 1827, of Scotch parents. He was chiefly educated at home, but went for a time to a private institution in the south of London, and from thence to the Normal College of the British and Foreign School Society. After a short attendance at the college, he was sent out by the society as one of the teachers of a Model and Normal School established by the government of New Brunswick. He afterwards taught for a time in the Methodist College at Sackville, and subsequently became Latin and mathematical tutor in the Baptist Seminary at Fredericton, New Bruns-

wick, where he also read theology with Dr. Spurgeon. While at the seminary he began preaching, the scene of his labors being the Welsh settlement of Cardigan, nineteen miles distant, and was instrumental in the conversion of a large number of persons. He was ordained at Digby, Nova Scotia, in 1857. In 1860 he took charge of the North Baptist church, Halifax, Nova Scotia, where he remained nearly seven years. From thence he went to the First church, Yarmouth, Nova Scotia, and after a short pastorate removed to Liverpool, in the same province. In 1869 he accepted a cordial invitation to Alexander Street church, Toronto, Ontario, where, during seven years, his ministry was highly appreciated by the church and community. He then entered upon his present charge, the pastorate of the First church, Montreal, and shortly after his settlement the church received into its fellowship nearly the entire membership of the St. Catharine Street church. During his ministry of twenty-four years he has been permitted to see several extensive revivals of religion.

As a public speaker, Mr. Munro is one of the most attractive and popular men in the Dominion of Canada. Both in the pulpit and on the platform he is at once powerful, graceful, and eloquent. He is one of the trustees of the Toronto Baptist College, and secretary of the Eastern Missionary Convention and of the Baptist Union of Canada.

Munro, Rev. James, was born in Scotland in 1784; converted in 1806 in Chester, Nova Scotia; baptized in New York in 1807; returned to Nova Scotia, and commenced preaching in Halifax; evangelized with Rev. Joseph Crandall, in 1815, to the east of Halifax; ordained in 1816, and evangelized on eastern shores of New Brunswick, and in 1818 up the St. John River; became pastor at Onslow in 1819, and continued in this relation until his death, July 3, 1838. Possessing a keen, logical mind, sterling integrity, fervent piety, and sound theology, Mr. Munro's ministry was highly useful.

Munster, The Uproar at.—See article on ANABAPTISTS.

Münzer, Thomas.—See article on ANABAPTISTS.

Murch, William Harris, D.D., was born at Honiton, England, May 17, 1784. He was entered as a student for the ministry at an Independent college when he was quite a lad. Here that most charming little book, Fuller's "Life of Samuel Pearce," fell into his hands, and led him to abandon the Arian belief, in which he had been brought up, and to embrace evangelical truth. In May, 1802, he was baptized by Dr. Rippon, at Carter Lane meeting-house, London, being then seventeen. He continued his studies for two years longer, and subsequently preached in several places without any stated charge. On John Foster's retirement

from the pastorate of Sheppard's Barton church, Frome, Mr. Murch succeeded him, having previously supplied the pulpit for six months during Mr. Foster's affliction. He remained pastor, with many evidences of usefulness, for twenty-one years, when he was invited to the presidency of Stepney College, the Baptist theological seminary in the metropolis. He entered upon his work there in 1827. During his presidency the interests of the college were diligently advanced, and a large number of students prepared for the ministry. When he retired from this position, in 1844, after seventeen years' service, the tutors and students of the colleges at Bristol, Bradford, and Stepney combined to do honor to him for his worth and usefulness. The degree of D.D. was conferred upon him by Brown University during his presidential course. He presided over the church at Rickmansworth for a short time, and rendered occasional services to churches in and around London until compelled by illness to retire from public employments. He died at Bath, July 12, 1859, and was buried at Frome, the scene of his early labors. During his residence in London he identified himself with all the literary and religious institutions of the denomination. He was one of the secretaries of the Baptist Union from 1834 to 1846, secretary of the Baptist Board from 1837 to 1843, and gave his care and interest to the "New Selection Hymn-Book" for several years. His end was peculiarly peaceful and edifying. His mind was unclouded and serene to the last. He had made daily allusion to his approaching departure for several months, and expressed himself as ready and waiting. His last words, an hour before his death, were, "Precious Saviour! all is right; precious Saviour!"

Murdock, John Nelson, D.D., was born in Oswego, N. Y., Dec. 8, 1820, and received his early religious education among the Methodists. His devoted Christian mother named him after one of the co-laborers of John Wesley, and her earnest prayer was that he might become a minister of the gospel. He was fitted for college by teachers well qualified for their work, one of them, Master Hogan, having been educated at Oxford University. In consequence of his father's death he was obliged to give up the idea of taking a collegiate course. Having chosen the legal profession for his future vocation, he commenced his law studies, and while engaged in them carried on special courses of mathematics and languages, including French and German. Having completed his law studies, he was admitted to the bar. At the age of seventeen he became a hopeful Christian, and united with the Methodist Church in his native city. Not long after commencing the practice of his profession his religious life was greatly quickened, and the duty and privilege of serving his Master in the ministry

of the Word was so impressed upon him that he was licensed to preach. While supplying the pulpit of a Methodist church in Jordan, N. Y., in 1841, his attention was drawn to the subject of baptism,



JOHN NELSON MURDOCK, D.D.

and as the result of his investigations he was baptized in 1842, at Durhamville, N. Y., by Rev. Seymour W. Adams, late of Cleveland, O. His ordination as a Baptist minister took place at Waterville, N. Y., in May, 1842, when he was but a few months beyond his majority. Here he remained until January, 1846, when he became pastor of the church in Albion, N. Y. In April, 1848, he entered upon his duties as pastor of the South church, in Hartford, from which place he was called to the pastorate of the Bowdoin Square church, Boston, his service there commencing Jan. 1, 1857, and continuing until Jan. 1, 1863, a period of just six years. In July of this year he was elected secretary of the Missionary Union, which position he now holds.

During a part of the time of Dr. Murdock's ministry in Hartford—*i. e.*, 1853-56—he was joint editor with Rev. Dr. R. Turnbull of the *Christian Review*. The number of his published sermons is twenty-one. All of these were called for by the bodies before which they were delivered. The amount of literary work which he has done in his extensive and varied correspondence, and in the preparation of his valuable reports and special papers in his official relations to the Missionary Union, it is impossible to compute. Honored and beloved by the denomination which he has so long and so faithfully served, Dr. Murdock takes a high place in the front

ranks of her most worthy and distinguished members. He received the honorary degree of Doctor of Divinity from Rochester University in 1854.

Murfee, James T., LL.D.—His paternal grandfather was the Rev. Simon Murfee, a prominent Baptist minister of the Portsmouth Association, Southampton Co., Va. His ancestors were a pious people, and they were Baptists. The subject of this sketch was born in Southampton Co., Va., Sept. 13, 1833. His early home surroundings were of the best character. He graduated from the Virginia Military Institute at Lexington in 1853, without a single demerit and with the highest honors of his class. Soon after graduating he was elected Professor of Mathematics and Natural Sciences in Madison College. Thence called to Lynchburg College, where he united with the Baptist Church in 1857; was called to the University of Alabama in 1860 as Professor of Mathematics, and became commandant of cadets in that institution. At the close of the war he was employed as architect to design and erect new buildings for the institution. He then recommended "a new scheme of university organization," which was adopted by the trustees, but was defeated by State reconstruction. He was called to the presidency of Howard College to put in operation a plan which promised results so long felt as most desirable. The work accomplished at Howard College since the introduction of the system of college administration originated by James T. Murfee bears testimony to the superiority of the method employed. This position he still holds to the universal satisfaction of the denomination.

Murphy, John R., D.D., was born Dec. 8, 1820, in Cape May Co., N. J. As he approached manhood he concluded to study law, but after his conversion felt constrained to devote his life to the ministry. He was baptized, in 1841, by Rev. J. H. Kennard, D.D., and united with the Tenth Baptist church, Philadelphia. He pursued his studies for a time at Branchtown, Pa., and at the old Germantown Academy. He graduated from Madison University in August, 1849, and was ordained in Philadelphia in 1849. From 1850 to 1852 he was pastor of the Greenwich Baptist church, Cumberland Co., N. J. From 1853 to 1859 he was pastor of the Marlton church, Burlington Co., N. J. From 1859 to 1872 he was pastor of the First Baptist church, Salem, N. J. During these years of labor in New Jersey he was closely identified with the Baptist enterprises in the State. During 1864 he spent some time at White House and City Point, Va., with the Union army, as a member of the Christian Commission. In 1872 he accepted a call to the pastorate of the First Baptist church, Des Moines, in which position he remained till September, 1879, sharing with his brethren in Iowa the responsibilities of the general work. At

present he is residing near Winterset, Iowa, waiting for improved health to resume pastoral work. During his twenty-seven and a half years of ministerial labor he has received into the four churches he has served nearly 1000 members, over 600 of whom came by baptism.

Murphy, Rev. Joseph, like his brother William, was made a happy subject of redeeming grace in early life, and a preacher of the blessed gospel. He and his brother were sneeringly called "the Murphy boys," because of their youth. Joseph gave great diligence to his education after his conversion, that he might be fully qualified to preach the gospel. He had mental power, ready wit, and fearless courage, and he had a heart in which Christ reigned supreme. After preaching with much success in his native Virginia, he took charge of the church in Deep Creek, Surrey Co., N. C. In his new home he was eminently useful, and soon became the leading minister in the Yadkin Association. His influence also had weight in South Carolina. He was living in 1803, and had passed his eightieth year, an honored and happy Christian.

Murphy, Rev. William, was led to the Saviour and baptized by the celebrated Shubal Stearns. His talents were respectable, his faith vigorous, and his zeal burning. He was the chief instrument in leading Col. Samuel Harris to Jesus, and he was also favored in bringing a whole harvest of souls to the same blessed Redeemer. Mr. Murphy had not only a sound Christian experience, but his doctrines were those of Calvin, Augustine, and Paul. In the year 1775, when the churches were agitated by the Arminian controversy, Mr. Murphy, with great ability and success, defended sovereign and efficacious grace. He went to Kentucky for a permanent home, where he labored with the divine approval for a few years, and then was transferred to the church in glory.

Murphy, Hon. William D., was born in New York, June 4, 1796; died Aug. 26, 1877. A full record of the life of Mr. Murphy would present an illustration of the success and intellectual development that so often attend upon young men whose hearts are influenced by correct religious principles, and who are diligent in business. He had received an English education, but with a wonderful memory, great power of observation, and remarkable conversational abilities, he was enabled to make up for any deficiencies in his earlier opportunities. His life was one of continuous study as well as activity. He was greatly respected in his native city, and was often called to fill important trusts. As member of common council in 1841 and 1842, and of the board of education for several years, he manifested great interest in the schools, and conscientiously discharged his duties. In public discussions he displayed much ability,

and was full of quiet wit and humor, and master of an audience.

He was hopefully converted in June, 1813, and joined the Mulberry Street church, New York. In 1828 he removed his membership to the Oliver Street church, of which he was made a trustee, and for many years took a deep interest in its welfare. As a lay preacher, he often delighted in bringing the consolations of the gospel before the destitute in the asylums of New York, and few men were more widely known or more warmly welcomed. He enjoyed a happy old age in the bosom of his family, where he was greatly beloved by an affectionate household. He published, as the result of the leisure of his later years, a volume entitled "The Advent, and other Poems and Hymns." He represented a New York district in the United States Congress for two years.

Murrow, Rev. Joseph Samuel, a missionary to the Choctaw Indians, in the Indian Territory, sent out and supported by the Rehoboth Baptist Association of Georgia, was born in Jefferson Co., Ga., June 7, 1835. He became a Christian at a very early age, and received academical instruction in youth. He joined Green Fork Baptist church, in Burke Co., Ga., at nineteen; was licensed at twenty. In 1855, at the age of twenty, he entered Mercer University, where he pursued his studies diligently until ordained and sent out as a missionary to the Indian Territory in the fall of 1857. In November of that year he began what has proved to be a long, laborious, and useful missionary life, in which much of hardship and suffering has been mingled with great success and joy.

He settled at North Fork town, and began his missionary work among the Creeks, among whom he labored most assiduously for two years. He then removed to Little River, Creek Nation, and began a work among the Seminoles. In 1861 he constituted the first Baptist church ever formed among that tribe. During the war the Seminoles selected him as their agent, in transactions with the government, to receive their food and supplies; and, as he was cut off from the Association which sustained him, he was thus supported; but he never forgot his character as a missionary, nor ceased to maintain it, while performing his official duties to the satisfaction of both the government and tribe. One of the first structures built always was a bush arbor for preaching services. For several years he and his wife lived thus with the Seminoles, during which period he baptized 200 of that nation, and may thus be considered the father of the mission work among the Seminoles. Three-fifths of the adults of that nation are now Baptists.

The war closed in 1865, and his duties as Indian agent came to an end. Being still cut off from his Association, he took refuge for a year in Texas,

but returned in 1866, settling at Atoka, Choctaw Nation, the first missionary to return to the Indian field after the war. He found the Choctaw mission in a very demoralized condition, and proceeded at once to reorganize the churches, in which he was very successful, constituting a large Association, and putting the Sunday-school work on a healthy basis. The Baptist Theological School, for training teachers and preachers, now being established at Tallequah, Cherokee Nation, by the Home Mission Society of the North, is the conception of his brain. He has now been a missionary among the Indians for twenty-four years, has preached thousands of sermons, traveled hundreds of thousands of miles, and baptized over a thousand Indians, yet there is no abatement in his desire to live and labor for the triumph of the gospel among the red men of the West.

Mursell, Rev. James, the eldest son of the Rev. J. P. Mursell, was born at Leicester, England, July 22, 1829. He received a liberal education, and after two or three years of secular employment, in connection with the great railway works of Sir Morton Peto, he determined to give himself to ministerial work, having previously been baptized and received into his father's church at Leicester. After a brief period of study and tutorial work at Aberdeen, he entered Bristol College, and at the conclusion of the college course he was invited to the pastorate of the church at Kettering, as successor to the Rev. William Robinson, who had recently removed to Cambridge. For seventeen years Mr. Mursell labored at Kettering, with a zeal, devotion, and power which attracted general interest and encouraged the highest expectations. Few men were mere genial in manners, or had more attached friends. A new edifice was erected more worthy of the denominational celebrity of the town, and better adapted to the wants of the congregation. He removed from Kettering to Bradford in 1870, and after a brief pastorate there, settled at Newcastle-on-Tyne in 1872. In the fullness of successful labors and growing influence he died, May 28, 1875, in his forty-sixth year.

Mursell, Rev. James Philip, was born at Lymington, England, in 1800. His father, Rev. William Mursell, labored for many years in that town and neighborhood as a Baptist pastor. Mr. James P. Mursell was educated at the famous Baptist school conducted by the Rev. James Hinton, of Oxford, and having given abundant evidence of ministerial gifts in village preaching, he was entered at Bristol College in 1822. His remarkable ability as a preacher procured him several overtures from pastorless churches before his course of study was completed, and in 1825 he commenced his stated ministry as pastor of the church at Wells, Somersetshire. In 1826, on the removal of Robert

Hall from Leicester to Bristol, the attention of the church at Leicester was directed to Mr. Mursell, and in the following year he entered upon his ministry as Mr. Hall's successor in the pastorate. For nearly fifty years Mr. Mursell continued to minister to the same church, and he was the recognized leader of the denomination in the midland district. In conjunction with Mr. Edward Miall he took a conspicuous part in organizing the anti-state-church movement, in 1843. He occupied the chair of the Baptist Union in 1864, and presided over the first of the autumnal assemblies of that body. Throughout his long and honorable career Mr. Mursell rendered valuable service to the denominational interests, particularly in connection with the foreign missions, of which for many years he was one of the Committee of Management.

Muscatine, Iowa.—The Baptist church at this place is among the oldest churches of the State. It was constituted in 1841, and has always held a good position among the churches of Iowa. It has a substantial meeting-house, valued at \$14,000, and 202 members.

Muse, Rev. Thomas, of Cuthbert, Ga., was born in Middlesex Co., Va., Jan. 6, 1810. His grandparents were natives of England. At seventeen years of age Mr. Muse began to engage in mercantile pursuits, which he continued for fourteen years. In 1832 he was baptized, and four years after removed to Georgia, settling in Blakely, Early Co. While still merchandising he gradually entered into the duties of a minister, led on by his zeal and the necessity for ministerial labor in his neighborhood. In consequence he was licensed May 7, 1837, and ordained in December, 1840, to take charge of a church organized in Blakely out of material resulting from his own personal labors, and which before he left its service numbered 200 members. Mr. Muse moved to Cuthbert to take charge of a church there, and also of one in Randolph County; and has continued to the present time a faithful, laborious, and successful minister and pastor. He has succeeded in winning souls to Christ far beyond what is granted to most pastors, for more than 4000 have been baptized by his own hands. He has been greatly beloved by his churches, and his pastorates have lasted from four to twenty years. He aided in establishing the Baptist Female College in Cuthbert, and became president of its board of trustees. For twenty years he has been moderator of the Bethel Association, and for forty years has been actively engaged in all its interests.

Musgrove, Rev. Thomas Jefferson, was born in Mason Co., Ky., Jan. 30, 1837. His parents removed to Clark Co., Mo., in 1840. The subject of this sketch finished his college course when twenty-four years of age. In May, 1861, he was ordained

to the ministry. In 1867 he took charge of the public schools in Alexandria, Mo. Afterwards he established the Pleasant Hill Academy, where he taught for four years. Then he accepted the charge of the schools in Alexandria a second time. After laboring for two years in this capacity he established Alexandria College, of which he is the president. He is a Baptist, and a man of energy, character, and usefulness.

Music, Rev. Thomas R., was born Oct. 17, 1756; was converted at the age of seventeen. He spent his early life in North Carolina. He came to Missouri with his family in 1803. He lived in St. Louis County. In 1807 he organized the Fee Fee church, among the constituent members of which were Adam Martin and his wife Mary, Richard and Jane Sullens, Thos. R. Music and his wife Sarah. Elder Brown, from Kentucky, and John Clark, labored with Mr. Music, who died in 1842. Mr. Music preached in Missouri, where he was persecuted by Catholics, and needed a gun to

guard him from Indians. He is buried in the church grounds at Fee Fee. The old people still cherish his memory.

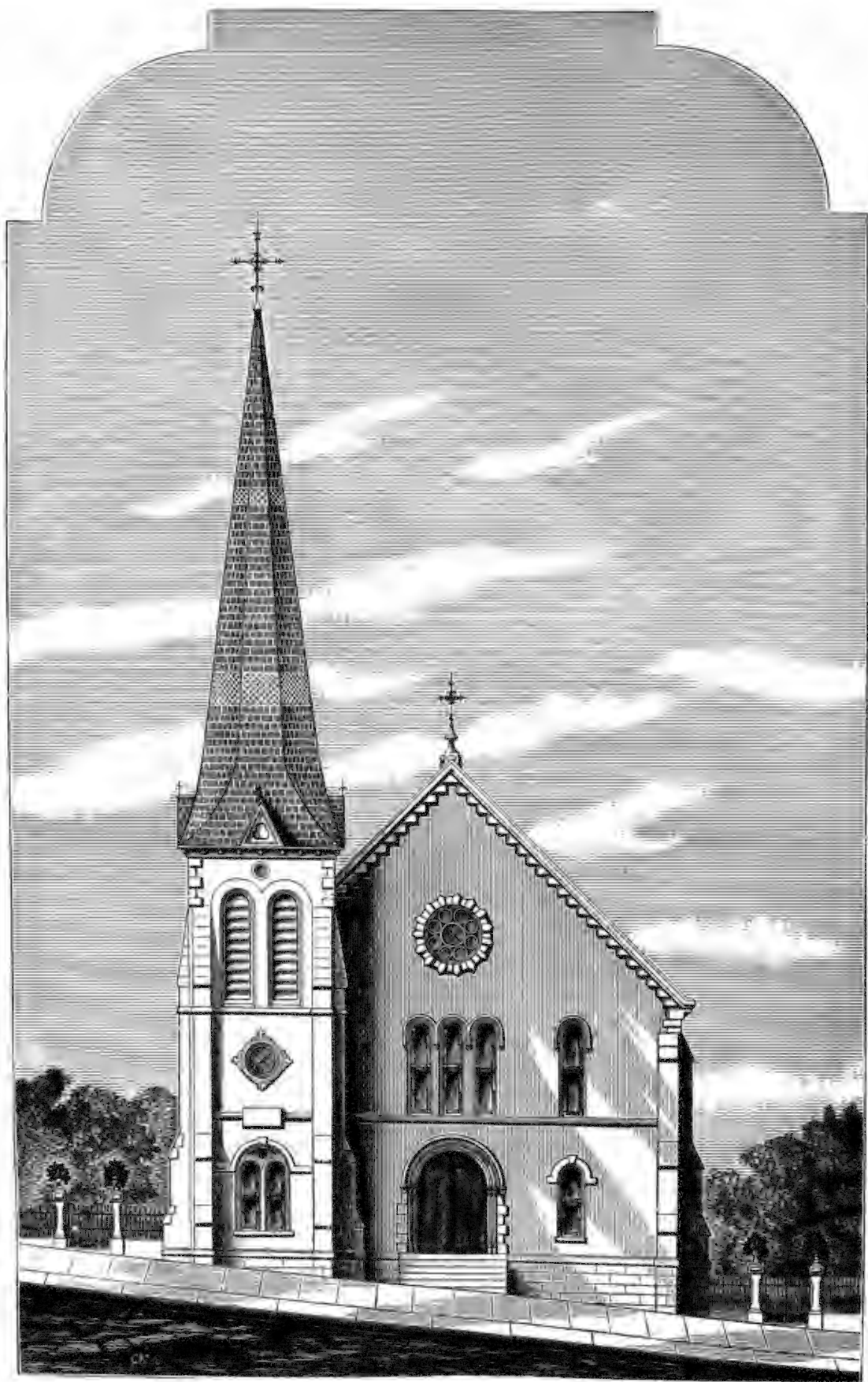
Mynatt, Rev. Wm. C., was born in Knox Co., Tenn., Nov. 16, 1808, and was baptized by Rev. Samuel Love, in 1832; removed to Asheville, Ala., in 1833, and that year he began to preach, and was ordained in 1836, in Cherokee County, where, in connection with other counties, he spent his best days as a minister, living ten years of that time in De Kalb County; spent several years as missionary of the Domestic Mission Board, and was unquestionably the leading minister in that part of the State. In 1857 he removed to Calhoun County, where he still resides and labors for Christ; though seventy-two years old he is constantly active. He has baptized large numbers of converts, and has been a most trustworthy and gifted minister of the gospel. His son, Rev. J. B. Mynatt, and his brother, Rev. Gordon Mynatt, are also worthy Baptist ministers.

N.

Nash, Rev. C. H., was born at North Granville, Washington Co., N. Y., Dec. 6, 1835; and nine years from that time was born again; but for want of proper instruction and encouragement, was not baptized until 1850. He became impressed that it was his duty to preach the gospel, and in 1857 commenced a preparatory course at Troy Conference Academy, Poultney, Vt.; and two years later entered on the regular course at Madison University, Hamilton, N. Y. Completing his studies at Hamilton, he was called, in 1864, to the pastorate of the Baptist church at Westport, N. Y. Here he was ordained. He remained at Westport four years and a half, during which the church was considerably increased and strengthened. In 1869 he visited Glen's Falls, N. Y., and after supplying the pulpit of the Baptist church there for a few months, accepted the call of the church to the pastorate, and labored with much success for ten years and a half. In 1879 he resolved to enter some mission field in the great West. Finding a little discouraged, scattered church at Concordia, Kansas, he commenced labor there under the appointment of the Home Mission Society. During two years this church has doubled in membership, and has now a neat brick edifice nearly completed. With the advantage of this new church, centrally located, and with the Lord's blessing, there is a good work in prospect at Concordia.

Nash, John Anson, D.D., was born in Shelburn, Chenango Co., N. Y., July 11, 1815. In his sixteenth year he united with the Methodist Church, and soon after he embraced Baptist views. Feeling called to preach the gospel, he entered Madison University in 1836, and graduated from college in 1842, and from the seminary in 1844. Having accepted a call from the Baptist church at Watertown, N. Y., he immediately entered upon the duties of his pastorate, and was ordained in September, 1844. He remained at Watertown about six years. In 1850 he came to Iowa. He has preached to the Baptist churches in Des Moines about seventeen and a half years; has extended his labors far into the surrounding country, gathering and organizing nearly thirty Baptist churches. In 1865, on the starting of the University of Des Moines, by the advice of the movers in this enterprise, he resigned his pastorate and entered upon its work; first as financial agent, then as professor, and for several years he has been its president, which office he now holds. Much of this time, however, he has spent in supplying destitute churches in the surrounding region. In 1877 he received the degree of D.D. from the University of Chicago.

Nashville, First Colored Church of.—Rev. N. G. Merry became pastor of this community in 1853, when it was a branch of the First church of white Baptists. Since that time the organization has be-



FIRST COLORED BAPTIST CHURCH, NASHVILLE, TENN.

come independent, and it has been unusually prosperous. The church has grown from 100 to 2300 members, and it has built four times since 1853. Their present edifice cost \$26,000, and it will seat 1300 persons. It is an honor to the colored Baptists of the State.

Nashville Institute is situated one mile from Nashville, Tenn., upon a property containing thirty acres, adjoining the Vanderbilt University grounds. The site is high, and commands an unsurpassed prospect of the city and surrounding country. The estate was bought in the spring of 1874 for the American Baptist Home Mission Society, at a cost

The institute has a "Normal," an "Academic," a "Scientific," a "Classical," and a "Theological" course. It prepares young men and women for teaching, and it educates students for the Christian ministry. For 1880-81 the institute had 8 instructors and 249 students of both sexes. Nashville Institute has been and is now a rich blessing to the colored Baptists of this country.

Natchez Seminary.—This institution is devoted to the instruction of freedmen. It is located at Natchez, Miss., and is doing a noble work. The spring term of 1880 closed with 117 matriculates, of whom 31 were preparing for the ministry, and



NASHVILLE INSTITUTE.

of \$30,000. At the time it had a mansion upon it, 48 by 80 feet, and two stories high. The Society spent about \$45,000 in additional buildings, exclusive of the cost of furnishing. The Institute took possession of its home in October, 1876.

The mansion-house now has four stories, and furnishes apartments for the teachers and dormitories for the young women. Centennial Hall, 49 by 185 feet, and four stories in height, in its ample basement provides accommodations for the boarding department. The first story is devoted to public rooms, and the three stories above it furnish dormitories for about 140 young men. For this building the Institute is chiefly indebted to Mr. and Mrs. Nathan Bishop, of New York.

46 design to become teachers. The institution has the hearty sympathy of the Baptists of Mississippi, and is destined to become an important factor in the elevation of the colored race.

National Monitor, The, Brooklyn, N. Y., was established in 1870 by Rev. Rufus L. Perry as the official organ of the colored Baptists of the United States. The condition of the colored people made it necessary for this paper to be of a politico-religious character, which it still maintains. It circulates among the prominent colored people North and South, and is read in Canada, Hayti, and Africa. It is now one of the leading and most influential papers among the colored people. Rev. Rufus L. Perry is still editor.

Neale, Rollin Heber, D.D., was born in Southington, Conn. He prepared for college in his native town, and graduated at Columbian College, Washington, D. C., in the class of 1830. While a student



ROLLIN HEBER NEALE, D.D.

in college he was ordained as pastor of the Second Baptist church in Washington, and preached there the last two years of his course. While pursuing his studies at the Newton Theological Institution he was the pastor of the South Boston Baptist church. He graduated at Newton in 1833. From the spring of 1834 to September, 1837, he was the pastor of the First Baptist church in Needham, Mass., from which place he was called to the pastorate of the First Baptist church in Boston, Sept. 17, 1837, and continued in that relation until June, 1877, a period of nearly forty years. Few pastorates in Baptist churches have been so long, and few have been more harmonious. The labors of Dr. Neale, extending on through all these years, have been greatly blessed, his church, under the ministrations of their pastor, having been favored with many precious revivals of religion.

The degree of Doctor of Divinity was conferred upon Dr. Neale by Brown University in 1850, and by Harvard College in 1857. He has published a few sermons, a Harvard College Diddleian lecture, a little volume called the "Burning Bush," and he has written much for the public press. Many of the addresses which he made (and in the making of which he had a most happy gift) on funeral occasions of dear friends have found their way into print. They were the outpourings of a warm,

sympathizing heart, and were exceedingly appropriate to the occasions upon which they were uttered.

Dr. Neale visited Europe four times, one of which was in company with Rev. Dr. Kirk, the late eloquent pastor of the Mount Vernon Congregational church, who was his companion while traveling in the Holy Land.

For many years he was a "visitor" and an overseer of Harvard University. He always took an interest in public affairs, and from the pulpit expressed his views upon the great moral questions of the day. He was known to be a minister of a kind and catholic spirit, and while he held a very warm place in the hearts of his own brethren in the ministry, he had the respect and affection of the clerical profession of all denominations in Boston and its vicinity. He entered upon his eternal reward in 1879, from the city where he lived for so many years.

Nebraska.—Nebraska occupies a position near the centre of the republic. Bounded north by Dakota, east by the Missouri River, south by Kansas, and west by Wyoming. It was originally a part of the Louisiana purchase. It was organized as a Territory May 30, 1854, by the Kansas and Nebraska Act. It was admitted into the Union as a sovereign State in March, 1867. The extreme length of the State from east to west is within a fraction of 413 miles, and its extreme width from north to south is 208 miles. In area the State contains nearly 75,995 square miles, or about 48,636,800 acres. The area of Nebraska is 12,359 square miles larger than all the New England States combined.

Emigration into the Territory began in 1849. The first settlements were confined to the neighborhood of the Missouri River and a narrow strip on one side of the Platte. Here were, therefore, laid the foundations of the future churches in Nebraska. For religious enterprises the circumstances were unfavorable. The population was unstable. Some came to speculate in land, whose stay was transient. But others came to remain. These were poor and scattered, but unity in religious beliefs brought these settlers together, at convenient centres, for the service of God and for mutual edification.

THE BAPTIST ASSOCIATION.

The few Baptists who had come to the Territory to remain formed themselves into churches at various points. On the 28th and 29th of May, 1858, at Nebraska City, the Nebraska Baptist Association was organized by seven churches, which had been previously formed. These were, in the order in which they were constituted, Nebraska City, Peru, Plattsmouth, Fontenelle, Cumming City, Rock Bluff, and Florence.

The First Nebraska City church was recognized Aug. 18, 1855.

At the organization of the Nebraska Association the names of only two ordained ministers appear on the minutes,—Rev. J. M. Taggart and Rev. J. G. Bowen, missionaries of the American Baptist Home Mission Society. If the members were few in number, the records of the first meeting show that they were men of large ideas, strong faith, and a clear insight into the future greatness of the Territory. At this meeting vital questions were discussed,—education, Baptist literature, benevolence, temperance. Among the resolutions passed we find the following, so full of wisdom :

"Resolved, That we recommend to the churches of this Association, when practicable, to erect their meeting-houses within the limits of incorporate towns, and that measures be taken at an early day to secure eligible sites for building purposes."

The first effort at church-building by the Baptists in Nebraska was at Omaha in 1860. For years the growth of the churches was slow ; the faith of the early laborers was severely tested.

At the fifth annual meeting of the Association there was an increase of one church and of 84 members. In 1867 four churches were dismissed with prayers, and the Omaha Association was formed. Since then God has greatly blessed our struggling brethren in Nebraska.

STATE CONVENTION.

The Nebraska Baptist State Convention was organized in 1868 to take the place of the Domestic Mission Board, which had been organized under a resolution adopted by the original Association Sept. 10, 1864.

The resolution reads as follows : *"Resolved, That a missionary board of five members be appointed at each annual meeting of this Association, whose duty it shall be to ascertain the destitution of Baptist preaching as far as possible, and by corresponding with the American Baptist Home Mission Society, and appealing to the churches composing this Association, to make arrangements for its supply ; and that we recommend to the churches the penny-a-week system for the purpose of carrying out this resolution."*

Article 2d of its constitution states the object of the State Convention : "The object of this body shall be to unite the Baptist churches of the State in the dissemination of the principles of the gospel as understood by them into all parts of the State, and especially, in the prosecution of domestic mission work, to co-operate with the Baptist Home Mission Society." In the revised constitution of 1879 the object is substantially the same.

At the annual meeting in 1872 the following resolution was carried :

"Resolved, That for the purpose of carrying out more fully the objects of the Nebraska Baptist State Convention we hereby incorporate ourselves in accordance with the laws of the State, so that we may acquire and hold property with which to educate and sustain ministers, build or aid in building church edifices, make provision for superannuated pastors or preachers, and sustain all other institutions by which the churches may be united in the dissemination of the principles of the gospel as understood by them in all parts of the world."

The aim of the Convention has been hitherto to assist and co-operate with the Baptist Home Mission Society. At each of its annual sessions questions of vital importance to the home field have been discussed. At no meeting has the work abroad been forgotten.

At a meeting of the board held in October, 1877, it was resolved to hold a historical meeting in June, 1878, at Nebraska City. The object of the meeting was to bring the Baptists together and to review the past. An interesting programme was prepared. Eminent men from abroad lent their aid. Rev. J. M. Taggart, the only remaining pioneer missionary, read a historical paper of much interest, in which he reviewed the growth and development of the denomination for twenty years. The meeting resulted in imparting new zeal to the brethren and new life to the State Convention. At the annual meeting in 1879, Rev. H. L. Morehouse, corresponding secretary of the American Baptist Home Mission Society, submitted to the board of the State Convention a plan for practical co-operation with that society, which was adopted. The third and fourth specifications are as follows :

"The Home Mission Society shall appropriate to the mission work in Nebraska a definite sum pro rata to receipts from the State for the fiscal year of the Convention ending Nov. 1, 1880, four dollars additional to each dollar received from the State ; the apportions to be made, so far as possible, at the beginning of the year, upon a reasonable estimate of probable receipts, and to be corrected by actual experience."

"The Convention shall superintend the work in the State, determine fields, nominate missionaries, name their salaries, and determine the time of labor ; the Home Mission Society to appoint and pay those nominated so far as they approve such nominations and terms."

The existence and growth of the Baptist churches in Nebraska are due largely to the American Baptist Home Mission Society. There is scarcely a church in the State which it has not aided. The number of self-supporting churches as yet is small. The majority of the pastors in active service are sustained in part by this society. The need for enlarged liberality in this field is very great.

EDUCATION.

Recognizing the need and value of an educated ministry, the question of higher education received attention in the early history of this Territory. We find the following in the minutes of the State Convention for 1870:

"Your Executive Board, to which was referred, by a resolution passed at the last annual session, the subject of a denominational educational institution for the State, respectfully report that the duty charged upon them has been fulfilled, as will be seen by referring to the proceedings of the board meeting published in last year's minutes. So far as the members of the Executive Board have knowledge, no definite propositions for the location of a Baptist college have as yet been received which were of such a character as to warrant your committee in recommending a location, as was contemplated in that resolution.

"Your committee would further add that the subject of the founding of a Baptist college in Nebraska, while it is one of the greatest importance to our interests, is one which should demand and receive the most careful deliberation at our hands. We are warned on every hand by the experience of our brethren in other States, as well as by that of other denominations in our own State, that the attempt to build up at too early a day in the history of a State such an institution as is contemplated in your resolution of last year is not only full of difficulty, but of real danger to the interests it is designed to support. It imposes a pecuniary burden not easily borne even in wealthy communities and with favorable surroundings,—a burden which, in our estimation, it would be unwise for us at present to assume.

"Your committee are of opinion that the following are essential to success in a denominational college enterprise in Nebraska:

"1st. That it be located in the midst of earnest and able friends.

"2d. That it have sufficient local subscriptions to erect suitable buildings in which to open the school, and a fair sum towards an endowment.

"3d. Denominational unity in the State in reference to its support as a part of the list of agencies for carrying on the work of this Convention.

"We therefore recommend that further action in this matter be dispensed with until God by his providence shall show us that we are in possession of the conditions which will insure success; and that in the mean time the brethren residing in localities where circumstances are favorable aim at the establishment of local seminaries and academies mainly self-supporting, which may in the future, when our wants and our ability warrant it, become the nuclei of such an institution as shall reflect credit upon our denomination and our State."

This question was considered each subsequent year until the meeting of the Executive Board of the State Convention held in Hastings in May, 1880, when Mr. Eddy, a Baptist of Gibbon, was present to invite the attention of the Educational Committee to an opportunity offered at that place. After correspondence on the subject, the chairman of the committee visited Gibbon, and learned that there was a prospect of obtaining a good donation if we would locate our Baptist school there. A report was made at the meeting of the Executive Board in Blair, Aug. 4, 1880, and the following resolution was passed:

"Resolved, That we locate our Baptist school at Gibbon, provided the citizens of Gibbon and vicinity will donate a certain brick building, three stories high, 40 by 60 feet, together with five acres of land, and \$1000 for repairs and alterations; also \$1000 per year for three years as tuition for pupils of the district above the primary department."

A request was made by the Executive Board that the Educational Committee proceed at once to secure the property and open a school as soon as possible.

A special meeting of the Executive Board was called to meet at Lincoln, Aug. 16, at which resolutions were passed appointing the Rev. G. W. Read as principal of the school, and giving it the name of Nebraska Baptist Seminary. The appointment was accepted, and a meeting arranged between the Educational Committee and the citizens of Gibbon for Aug. 23. At this meeting the citizens agreed to comply with the conditions expressed in the resolution.

Papers were drawn and the building transferred to the Nebraska Baptist State Convention. The money promised for repairs was paid, and the building is now undergoing repairs. School will be commenced about Nov. 1, 1880. The property is valued at \$15,000.

Statistical Report of Associations.

Associations.	Number of Churches.	Number of Members.
First Nebraska.....	13	690
Omaha.....	15	693
Nemaha Valley.....	16	575
Blue River.....	11	458
York.....	21	607
Republican Valley.....	15	306
Grand Island.....	17	672
Loup and Elkhorn Valley.....	11	201
Scandinavian.....	9	428
German.....	3	145
Unassociated.....	7	80
Associations, 10.	138	4855

The following ministers have done noble work in other States, and are at present in active service in Nebraska: Rev. O. A. Buzzell, Juniata; Rev. W. S. Gee, Lincoln; Rev. J. Gunderman, Central City; Rev. N. P. Hotchkiss, Pawnee City; Rev.

J. Lewelling, Weston; Rev. S. B. Mayo, Beaver City; Rev. J. W. Osborn, Fremont; Rev. Amos Pratt, Exeter; Prof. C. C. Bush, St. Edward's; Rev. I. R. Shanafelt, Macon; Rev. G. W. Taylor, Blair; Rev. E. D. Thomas, Liberty; Rev. T. K. Tyson, Wahoo; Rev. A. Weaver, Loup City; Rev. F. M. Williams, Ashland.

Nelson, Rev. Ebenezer, was born in Middleborough, Mass., Nov. 9, 1787, and received his early education in Taunton and South Reading, and entered upon mercantile pursuits in Providence, R. I. At the age of twenty-nine years he made a public profession of his faith, and was baptized by Rev. Dr. Gano. Soon after he commenced to study for the ministry, being for a part of the time a pupil of Rev. Dr. Chaplin, afterwards president of Waterville College. He was ordained as pastor of the Baptist church in Lynn, Mass., July 26, 1820, where he remained seven years. His health failing, he resigned his pastorate, and was employed for a year in raising funds for the endowment of the Newton Theological Institution. His term of service being completed, he accepted a call to become the pastor of the West Cambridge church, and was installed Sept. 9, 1828. He remained here six years, and was then appointed the secretary of the Northern Baptist Education Society, holding this position for two years and a half, during which time he rendered most efficient service in the cause of ministerial education. A vacancy having occurred in the Central Baptist church in Middleborough, Mass., he accepted a call to that church, and for fourteen years was their pastor, his labors being greatly blessed in the conversion of sinners and the building up of the church. He took also a deep interest in promoting the prosperity of Pierce Academy, an institution which accomplished so much good in the mental and moral training of scores of both sexes. His health failing again, he resigned his ministry. He continued to perform such service as he could for the cause he so much loved, but gradually he wasted away under the disease which finally proved fatal. He died at Lynn, whither he had removed from Middleborough, April 6, 1852.

Few ministers in Massachusetts labored more faithfully or accomplished more good than Ebenezer Nelson. His name and memory are greatly revered to this day in the places where he labored as an ambassador of the Lord Jesus Christ.

Nelson, Rev. James, was born in Mississippi in 1841; was educated at Center College, Danville, Ky. His great work was in connection with the board of ministerial education of Mississippi College. His field was Mississippi, Arkansas, and Louisiana, where his name will long be affectionately remembered. Through his instrumentality a large number of young ministers were stimulated

to strive for higher education, and provided with the means to meet their expenses. Some of these have proved to be the most efficient ministers in the Southwest. He died at Clinton, Miss., Jan. 21, 1876. In connection with his educational work he performed a vast amount of evangelical labor.

Nelson, Rev. James, was born in Louisa Co., Va., Aug. 23, 1841; was converted at the age of fourteen, and joined the Elk Creek church. He was educated at Richmond and the Columbian College, graduating at the latter in 1866, with the degree of A.M.; was licensed in 1859, and ordained in 1863. While a chaplain in the Confederate army the great revival which occurred among the troops of Northern Virginia had its origin in his labors in connection with those of the Rev. Mr. Marshall, of Georgia. Immediately after his graduation Mr. Nelson became pastor of the Baptist church in Georgetown, D. C. In 1871 he resigned his charge there, and became the evangelist and Sunday-school missionary for Maryland and the District of Columbia, and during the four years of his services in this capacity hundreds were converted and baptized, and a number of new churches formed. He is at present the useful pastor of the Farmville Baptist church, Va. He is a forcible writer, and occasionally contributes to the religious papers of the denomination.

Nelson, Rev. Stephen S., was born in Middleborough, Mass., Oct. 5, 1772, and became a member of the celebrated Rev. Isaac Backus's church when he was sixteen years of age. He graduated at Brown University in 1794 with the first honors of his class. He pursued his theological studies with Rev. Dr. Stillman, and was licensed to preach in the twenty-fourth year of his age. He was ordained by a council selected from the Warren Association. His first pastorate was in Hartford, Conn., where his labors were greatly blessed. In a memorable revival which occurred in Hartford in 1798 more than 100 were baptized into the fellowship of the Baptist church. While in Connecticut, Mr. Nelson proved himself the warm friend of religious liberty, and took an active part in urging the Baptist petition or remonstrance, addressed to the Legislature of Connecticut, against the unjust law which compelled Baptists and others to contribute to the support of the "standing order." The restrictions were finally removed by the new constitution, which went into force in 1818.

Mr. Nelson received and accepted, in 1801, a call to become pastor of the church in Mount Pleasant, N. Y., and to take charge of a literary institution in that place. In this new relation he met with deserved success. His subsequent pastorates were in Attleborough and Plymouth, Mass., and in Canton, Conn. Having resigned the pastorate of the church in this latter place, he removed

to Amherst, Mass., for the purpose of giving his sons an opportunity to take a course of study in Amherst College. Declining again to become a pastor, he preached whenever opportunity presented in the neighboring villages. His closing days were days of peace and religious enjoyment. He died Dec. 8, 1853, at the ripe age of eighty-one years.

Nelson, Rev. W. A., D.D., was born in Jefferson Co., Tenn., July 1, 1837; baptized by M. Cate; graduated at Carson College, Tenn., in 1859; ordained in 1860; was missionary during the war; did good work as a pastor at Shelbyville, Tenn., and was very successful at Edgefield, Nashville, where, under his pastorate, the church increased from 31 to 350, and built a fine house and parsonage; came to North Carolina in search of health in 1879; became president of Judson College, and has gone into the pastorate again at Shelby; a very successful man. He received D.D. from his *alma mater*.

Nevada, one of the States of the American Union, lying east of California, noted for its immense silver and gold mines, yielding many millions every year. Several Baptist churches have been organized. Only two remain, and give promise of permanence and growth,—one at Virginia City, formed in 1873, with eighteen members, and one at Reno, organized about 1875. Both are making good progress. There are only two Baptist ministers in the State engaged in the ministry,—Rev. H. W. Read, of Virginia City, and Rev. Dr. D. B. McKenzie, at Reno. Both churches have good meeting-houses. There are many Baptists in the towns and mining-camps of Nevada, but they are members of churches elsewhere. This great State is ripe for cultivation by faithful Baptist missionaries.

New Birth, The.—Nicodemus, a cultured Israelite, a sincere inquirer after truth, a loved, honored, and blameless citizen, at the time when he came to Jesus first, knew nothing of the second birth, and was destitute of all title to heaven. And the same thing is true of many of the enlightened and worthy of our age. Without this birth there can be no love for Jesus, and no taste for the gratifications of heaven.

God is the author of the second birth: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. In these words it is emphatically denied that regeneration springs from any fleshly or human agency, and it is ascribed wholly to God. Again, it is said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John

iii. 8. The Spirit is the regenerator of every believer. The Lord says, in Ezekiel xxxvi. 26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." The new heart, the new birth, is the work of God's Spirit altogether.

The new birth requires no lengthened preparation; the Spirit, with his instrument, the truth, can complete it in a second in the worst specimen of humanity. When the Spirit enters the heart the second birth is the work of a moment, no matter how long penitential sorrow, unrelieved by justifying faith, may continue.

The new birth is not Christian baptism, in which it has been said that a person is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven;" not a single one of these blessings was ever conferred by that solemn rite. It is a change of affections; the regards of the soul are lifted by the Spirit of God from ourselves, the world, and sinful objects, and they are made to hunger for the Saviour. This produces an extensive alteration in the internal and external condition of the man. He does not delight in what he once loved. His chief pleasure is the favor of Christ, for which, or for the fuller enjoyment of which, his soul is constantly craving. "He is a new creature: old things are passed away; behold, all things are become new." His mind is enlightened, his will is corrected, his sins are loathed and forsaken, and his affections are turned Christward.

The regenerated man when he is first born again feels repentance for sin in his heart; this accompanies the new birth invariably. He always feels a desire to trust in Jesus when he is born again, and he never rests till he has committed his soul to Christ.

The regenerate man loses his old hopes and their foundation as soon as he is born again. His expectations of divine favor were once built upon his good qualities, blameless acts, or commendable intentions. The regenerating grace of the heavenly Spirit sweeps away all his imaginary merits and false hopes, and for a foundation he sees only the crucified Saviour full of gospel hopes.

The new birth removes old treasures and bestows new riches. The wealth of unbelieving days no longer has power to fascinate the soul, and Calvary becomes the pearl of great price for which the regenerated person counts all things but loss.

And the new birth dethrones old despots in the soul,—the world, sinful habits, covetousness, and superstition,—and it never rests until Christ is Master of mind, heart, and life.

A new heart is demanded by the sinner's reproach-

ing conscience, and by the God of infinite goodness. "Heaven is a prepared place for a prepared people," without a taste for the enjoyments of paradise a man cannot be happy in it. An unregenerate man could not gather satisfaction from the religious pleasures of the celestial home; and if he were to enter it he would be rendered still more miserable by its holy conversation and occupations. For him there is no rest in any world without a new heart. Besides, a holy law must hurl its anathemas forever at the man who cherishes sin in his heart. And as his "carnal mind is enmity against God," he would feel himself at war with God in any quarter of his wide dominions, and in any section of everlasting duration. The Saviour utters the doctrine of the glorified in heaven, of all holy angels, of the entire earthly believing family, of the Holy Word, and of the adorable Trinity, when he says, "Marvel not that I said unto thee, Ye must be born again."—John iii. 7.

New Brunswick Baptists.—See article on NOVA SCOTIA BAPTISTS.

Newell, Rev. I. D., was born in Rushville, Schuyler Co., Ill., July 2, 1837; baptized in Upper Alton in 1849; ordained in Moline, Oct. 13, 1871. He is the son of Rev. I. D. Newell. Mr. Newell spent nearly four years in the Union army during the war, being the first to enlist in Bunker Hill, under the President's first call. He served two years in the ranks, during which time he participated in the battles of Fort Henry, Fort Donelson, Pittsburg Landing, and the siege of Corinth, bearing the colors of the regiment in the last-named conflict. At the end of two years' service he was transferred to Ellet's fleet, on the Mississippi River, and promoted to a first lieutenancy, and one month later to a captaincy, both commissions coming from President Lincoln. At the close of the war he entered Shurtleff College. He completed his theological course at Crozer Seminary, graduating in 1871. He was pastor of the Baptist church of Moline, Ill., for one year. Failing in health, he removed to Nebraska, and preached three years in Clay and Adams Counties. At present he gives but a part of his time to the ministry, being county superintendent of public schools in Clay County.

Newfoundland Baptists.—See article on NOVA SCOTIA BAPTISTS.

New Hampshire Baptists.—Hanserd Knollys founded the First church in Dover, N. H., in 1638. A little later he preached Baptist doctrines; and in 1641 he was recognized by the people of Dover as a decided exponent of our principles; the result was two religious communities. After his return to England, the Baptists, it is said, fled to Long Island to avoid persecution, and for the same reason, in 1644, they removed to the neighborhood of the

present New Brunswick, N. J., and called their new home Piscataway, after the original name of Dover. It is not certain that these Baptists were regularly organized into a Baptist church in Dover.

The first church of our faith in New Hampshire, of whose regular formation there are no doubts, was founded at Newton in 1755. In 1770 it is supposed that there were but three Baptist churches in New Hampshire,—Newton, Madbury, and Weare.

In 1770, Rev. Dr. Hezekiah Smith, an able and devoted minister, settled in Massachusetts, preached extensively in New Hampshire, and great blessings attended his ministrations. He baptized the Rev. Eliphalet Smith, a Congregational clergyman, and thirteen others, who the same day were formed into a Baptist church at Deerfield. Two days after Mr. Smith baptized seven persons, among whom was Dr. Samuel Shepard, who became one of the most active and useful ministers that ever labored in New Hampshire. He was afterwards, till death, the pastor of a church gathered in Brentwood, in 1771, with branches at one time in more than twelve different towns, and a membership of nearly 1000. During this year churches were formed in Richmond, Hinsdale, and Chesterfield. In 1780, Dr. Shepard baptized 44 persons at Meredith, and constituted them into a church. Drs. Hezekiah Smith and Samuel Shepard were apostles in New Hampshire, whose labors enjoyed a remarkable measure of the divine favor. There were other early preachers and churches in New Hampshire worthy of our denominational name; and upon them and their brethren the Spirit of God fell, and converts were gathered and churches formed in all directions, until to-day we have 7 Associations, 86 churches, ministers, settled and without charge, 103. The number of members is 9210. In the department of Sunday-schools we find that there are 72 schools, with 814 teachers and 9319 scholars.

In education the Baptists of New Hampshire have taken an active interest. In 1826 they founded the "New Hampton Literary and Theological Institution," at New Hampton. Dr. B. F. Farnsworth was its first principal and Professor of Theology. Dr. E. B. Smith succeeded him in 1833, and retained his position until 1861. In 1838, Dr. J. Newton Brown was made Associate Professor of Theology, and discharged the duties of the office until 1845, when Dr. James Upham was appointed to the professorship. At the death of Dr. Smith, Dr. Upham became president of the institution, and retained the position until 1866. Owing to inadequate financial support the seminary was removed to Fairfax, Vt., in 1853. This institution gave instruction in the higher branches of a general education, and prepared young men for the ministry; and it had in connection with it an academy of a high order for young women. In its two locations

it had about 200 theological students, most of whom became very useful in the pastorate and in other departments of Christian work. Few seminaries with its means have rendered such important service.

After the removal of the New Hampton Institution to Vermont in 1853, the Baptists of New Hampshire took immediate steps to establish an academy at New London, which was opened in 1853; it now bears the name of Colby Academy. (See article on COLBY ACADEMY.) The report of the benevolent operations for the year covered by the statistics here given is, for the Missionary Union \$1848.11; for the Woman's Foreign Mission Society, \$1074.06; home missions, \$863.26; for the Convention, \$2581.19; for home objects, \$82,114.04. The total for all purposes, \$92,254.03.

The State Convention was founded in 1826. It has accomplished great results in New Hampshire, and its affairs have been managed with much ability. In 1880 it aided seventeen churches and two missions, which have become churches. Its officers were Rev. W. V. Garner, President; Rev. W. Hurlin, Secretary; A. J. Prescott, Treasurer. While in New Hampshire very many of the churches suffer constant diminution by emigration, a review of the last half-century presents many facts, showing how the denomination has grown in that State. Fifty years ago there were in New Hampshire seventy churches and forty-one ministers. The greater part of these churches were poor, and pastors that were settled received but a scanty support. Moreover, there was more or less direct oppression which Baptists were compelled to endure from the "standing order." They were the "sect everywhere spoken against." But a most happy change has taken place in all these respects. The statistics given above will show the present situation of the denomination. Baptists have places of worship which will compare favorably with those of any other denomination. They are firmly planted in all the prominent cities and villages of the State. In the valley of the Merrimack they were but little known fifty years ago; "Now the churches which occupy that valley," says Dr. E. E. Cummings, in his "Ministry of Fifty Years," "are the pride and strength of the denomination throughout the State." There is every reason to expect that continued prosperity will attend the churches in the future as it has in the past, and that the sentiments and practices of the Baptists will continue to have strong hold on the intelligent convictions of no small part of the community.

New Jersey, The Baptists of.—A goodly number of those who came to the early settlements in the New England colonies held our views of Bible doctrine. They found on their arrival that freedom of conscience was only for Puritans.

Persecutions led them to desire a better country, and they warned their friends in Europe to steer for another destination. When Lord Berkeley and Sir George Carteret obtained possession of "Nova Cesarea," or New Jersey, about 1664, they formed a "Bill of Rights," by which "liberty of conscience to all religious sects who shall behave well" was guaranteed. Speedy immigration followed. The Baptists of New Jersey, except a church or two in the northern hill-country, which sprang out of the religious reconstruction following the revivals under Edwards and the men of his time, came from the old country seed. While there may have been isolated Baptist settlers elsewhere, the first companies of baptized believers located at Middletown, near the entrance of New York harbor, at the territory on the lower Delaware, and at "Piscataqua," on the Raritan River.

The churches at Middletown, "Piscataqua," "Cohansick," and Cape May are called original because they are the mothers of the other organizations.

MIDDLETOWN,

in order of time, stands first. The date assigned it is 1688, but there are good reasons for believing that it originated earlier. In 1648 one Richard Stout and five others appear to have settled in Middletown. The Indian title was purchased previous to the patent from "Nicolles," about 1667. This title is said to have been made to thirty-six men, of whom eighteen were Baptists. They seem to have come from the west end of Long Island, and there is a strong probability that some of them were connected with the people who were dealt with in Massachusetts for Baptist sentiments about 1642, and took refuge at Gravesend, Long Island. Tradition states that they consorted for mutual edification, but there is no church record previous to 1688, when they "settled themselves into a church state," after consultation with the brethren at "Pennepek," Pa., who had just taken that course. There were several gifted brethren among them, of whom John Brown, James Ashton, and George Eaglesfield are mentioned.

Thomas Killingsworth was at the constitution of the church, but there is no evidence that he became its pastor. Obadiah Holmes, who was whipped at Boston, Mass., for his Baptist sentiments, was one of the patentees of Monmouth County, but it is not known that he ever resided here, though his son Jonathan did, and in 1668 was a member of Assembly.

Very little is known of the church during the first generation of its existence, except that an unhappy division occurred, which resulted (in 1711) in each party excommunicating the other, and the silencing of two of their gifted preachers,—John Bray and John Okison. They agreed to call a

council of neighboring churches, which met May 25, 1711. The ministers who convened were Messrs. Timothy Brooks, of Cohansey; Abel Morgan and Joseph Wood, of Pennepek; Elisha Thomas, of Welsh Tract, and six elders. The office of elder, in distinction from pastor, is referred to frequently as existing among the old churches in the State. It may be interesting to read the finding of this first council probably in New Jersey, convened in a case of church difficulty. Advice was given (1) "to bury their proceedings in oblivion and erase the record of them." This was done, and four leaves are torn out of the church book. (2) "To continue the silence imposed on the two brethren the preceding year." (3) "To sign a covenant relative to their future conduct." Forty-two signed this, and twenty-six did not, though many of them came in afterwards. The first forty-two were declared to be the church to be owned by sister churches. Another direction of the council was, "That the members should keep their places and not wander to other societies." Peace and prosperity followed, and the gospel soon spread over a wide territory.

PISCATAWAY.

A large tract on the east side of the "Rarinton" was bought of the Indians in 1663. Among the first settlers were people from Piscataqua (now Dover, N. H., then in the province of Maine). It is claimed that of these early settlers at least six were Baptists. (Hanserd Knollys preached Baptist sentiments in Piscataqua, N. H., as early as 1638.) These six were constituted into a gospel church by Rev. Thomas Killingsworth in 1689.

Three of the constituents—John Drake, Hugh Dunn, and Edmund Dunham—were lay preachers. Mr. Drake was ordained pastor at the constitution of the church, and continued until his death, fifty years afterwards. His descendants are numerous and influential.

The first meeting-house, by order of the town-meeting, was "built forthwith as followeth: dimensions, twenty foot wide, thirty foot long, and ten foot between joints."

COHANSEY.

In 1683 a company of immigrants, members of Cloughketin church, in the County of Tipperary, Ireland, landed at Perth Amboy, and traveled across the country to the "Cohansick" Creek. In 1685, Obadiah Holmes (son of Obadiah who was persecuted) arrived from Rhode Island. His influence was soon felt. He became judge of the Court of Common Pleas for Salem County, and preached acceptably, though he was never ordained. In 1688, Rev. Elias Keach, of Pennepek, administered baptism to three persons. Thomas

Killingsworth having moved into the vicinity, united with the nine males in constituting the church, and he became the first pastor, continuing nearly nineteen years, until his death. He was appointed judge of the court, and served honorably, while he preached faithfully and successfully. He was succeeded by Rev. Timothy Brooks, who died after serving the church six years, and his successor, a young man of much promise, passed away after a two years' pastorate.

The church records for the first hundred years were burned, but Mr. Kelsay, a subsequent pastor, preserved some minutes, among them the following:

"In 1710, Timothy Brooks, with his company, united with the church. They had come from Swanzy, in Plymouth government, about 1687, and had kept a separate society for twenty-three years, on account of difference in opinion relative to predestination, singing of Psalms, laying on of hands, etc.; the terms of union were *bearance* and *forbearance*."

Mr. Kelsay says that Mr. "Brooks was a useful preacher, of a sweet and loving temper, and always open to conviction."

CAPE MAY.

Among some who came over in 1675 were two Baptists,—George Taylor and Philip Hill. Taylor held Bible readings and expositions at his own house. After his death, in 1702, Mr. Hill continued the meeting. Mr. Keach visited the place, and preached as early as 1688, and others labored with success. Most of the converts went to Philadelphia for baptism. In 1712, by advice of the pastor and two deacons of Cohansey, thirty-seven persons constituted themselves into a church, under the pastorate of Nathaniel Jenkins, one of their own number.

Before 1707 there was no Association in America. We find, however, an institution called a yearly meeting, which fostered communication. From one end of Jersey to the other pastors and devoted brethren went by Indian trails and rough roads to these immense gatherings. There are traditions concerning these fraternal "great meetings" that are full of tender, touching memories.

When, at the suggestion of the Pennepek church, the Philadelphia Association was formed, in 1707, three of its first churches were in New Jersey, viz., Middletown, Piscataway, and Cohansey. There are no extended early records of the Association, but the usual heading of the earliest is "The Elders and Messengers of the Baptized Congregations in Pennsylvania and the Jerseys."

The Associational fellowship led to greater interest among the ministers and churches, an increase of doctrinal strength, and a spreading of

Bible sentiments, which took deep root, and in the succeeding half-century brought forth abundantly.

The New Jersey Baptists have had in their ranks some of the strongest men among the early Baptists of this country, and among them have arisen brethren to whom the whole denomination is indebted. Oliver Hart performed a work of the highest importance in South Carolina; James Manning, the first president of Rhode Island College, laid all Baptists under lasting obligations to himself for his services to general and ministerial education; Abel Morgan was a man of learning, and of immense influence for good over the Middle States; Hezekiah Smith, of Hopewell, N. J., was settled in Haverhill, Mass., and was blessed with great success in winning souls to Christ; John Gano, the most eloquent preacher among the Baptists of his day, and a man greatly honored of God in extending his kingdom, was a native of New Jersey; our first institution of learning was located in New Jersey, and worthily conducted by Isaac Eaton, at Hopewell. Quite a number of distinguished men have been identified with the Baptists of New Jersey.

For a long period the New Jersey churches belonged to the Philadelphia Association. Their representatives in that body exerted such an influence that they had no desire to sunder the ties that united them to it until their great growth compelled them.

Their first Association was formed in 1811; it consisted of fourteen churches, and was called the New Jersey Association. The Central New Jersey Association was formed in October, 1828, by the representatives of seven churches. The Sussex Association was formed in 1833, by four churches. The Delaware River Association was constituted in 1835, by Old-School, or Anti-Missionary Baptists; its members were less than five hundred when the Association was organized, and they have not increased since that time. The East New Jersey Association was established in November, 1842, by fourteen churches. There are at present in New Jersey the following five Associations: the Central, East, North, Trenton, and West, representing 178 churches, with 31,936 members.

From their early history the Baptists of New Jersey have been the intelligent and generous friends of education, and at present they have two seminaries of a high order, with spacious and beautiful buildings, known as Peddie Institute and South Jersey Institute, the former with 10 instructors, 125 students of both sexes, property worth \$125,000, and an endowment of \$1000; the latter with 10 instructors, 150 students, and a property moderately estimated at \$75,000. These institutions are owned by the denomination in New Jersey. In addition to the money invested in Peddie and South

Jersey Institutes, the New Jersey Baptists gave liberally to Hamilton and Lewisburg.

New Jersey Baptist Education Society is forty-two years old. It has aided many students who are doing successful work in the ministry. Its officers for 1880 are: President, H. J. Mulford; Vice-Presidents, R. F. Young, W. H. Parmly; Secretary, O. P. Eaches; Treasurer, W. V. Wilson.

Income, \$1922.65.

New Jersey Baptist State Convention was organized in 1830. There were then 55 churches in the State, with a membership of 4164.

OFFICERS OF THE CONVENTION FROM ITS ORGANIZATION TO THE PRESENT TIME.

Presidents.—Daniel Dodge,* 1830 to 1839; G. S. Webb, 1839 to 1843; C. W. Mulford,* 1843 to 1849; S. J. Drake,* 1849 to 1853; D. B. Stout,* 1853 to 1854; C. E. Wilson,* 1854 to 1855; D. M. Wilson,* 1855 to 1873; James Buchanan, 1873 to —.

Vice-Presidents.—Joseph Maylin,* 1830 to 1834; Henry Smalley,* 1830 to 1834; G. S. Webb, 1834 to 1839, 1849 to —; J. M. Challiss,* 1847 to 1848, 1849 to 1868; John Rogers,* 1839 to 1848; J. C. Harrison,* 1839 to 1844; J. E. Welch,* 1844 to 1847; D. B. Stout,* 1868 to 1875; J. M. Carpenter, 1875 to —.

Secretaries.—M. J. Rhees,* 1830 to 1840; C. W. Mulford,* 1840 to 1843; S. J. Drake,* 1843 to 1848; J. M. Carpenter, 1848 to 1865; H. F. Smith, 1865 to 1879; T. E. Vassar, 1879 to —.

Treasurers.—P. P. Runyon,* 1830 to 1871; S. Van Wickle, 1871 to 1879; A. Suydam, 1879 to —.

Income in 1880 was \$4429.55.

Within the last fifty years about 54,000 hopeful converts have been added to our churches by baptism. Our present membership is 31,936. Fifty years ago we had but 2 churches, with a membership of only 200 each. Now we have 1 with over 1100, 1 with 1000, 1 with 800, 1 with 600, 5 with 500, 8 with 400, 14 with 300, 24 with 200, and 53 with over 100 each.

New Jersey Baptist Sunday School Union is only nine years old, but in gathering statistics of the work, awakening interest, organizing mission schools, as well as in helping the weak, it has entered upon a field of great usefulness.

Newman, Prof. Albert Henry, was born in Edgefield, S. C., Aug. 25, 1852; entered the Thomson, Ga., high school, then in charge of Rev. E. A. Steed, now a professor in Mercer University, by whom he was baptized into the fellowship of the Thomson Baptist church in 1868.

Called to the Christian ministry, and encouraged by brethren of wisdom and piety, he took a place in the Junior class in Mercer University in 1869

* Deceased.

Here he was specially indebted to Prof. H. H. Tucker, D.D., LL.D., for his inspiring instruction in metaphysics and logic, and to Prof. J. J. Brantly, D.D., who, at great personal cost, gave him private



PROF. ALBERT HENRY NEWMAN.

instruction for a year and a half in the German language. He entered the Rochester Theological Seminary in 1872; in it his favorite studies were Biblical interpretation, under the direction of the learned Dr. Hackett, and systematic theology, under President A. H. Strong, D.D. He spent a year at Greenville, S. C., at the Southern Baptist Theological Seminary, 1875-76, studying Hebrew, Chaldee, Syriac, and Arabic, under Dr. Toy. He also was greatly aided in Greenville by the lectures of Dr. Broadus on the New Testament, the Septuagint, Josephus, and the early Greek fathers. In 1880, Prof. Newman was elected "Pettengill Professor of Church History" in the Rochester Theological Seminary, after he had served as temporary instructor in, and acting professor of, Church History in the same institution.

Prof. Newman, while a careful student of general church history, is devoting himself specially to the records of the Baptists and related bodies. Prof. Newman not long since was offered the professorship of Hebrew in one of our institutions. His attainments are remarkable; his pen is in demand in various parts of the country as contributor to works on theology and church history. The highest estimate is placed upon his acquisitions and talents by competent judges who are familiar with his worth. Before him, if his life is spared, there

is undoubtedly a bright future. He has recently accepted a professorship in the Toronto Theological Seminary.

Newman, Judge Thomas W., was born in Somerset Co., Md., Jan. 23, 1829. He pursued his studies in Washington Academy, Princess Anne, Somerset Co., Md., until he removed to Baltimore, and there studied law under Levin Gale, Esq., and was admitted to the bar in 1850, after which he at once removed to the West, and established himself in his profession the same year at Burlington, Iowa, where he still resides. In 1855 he was elected county judge of Des Moines County for two years. When the civil war broke out he warmly embraced the Union cause, and was appointed by President Lincoln captain in the 11th Regiment of the regular army, and commissioned Aug. 1, 1861. He served until the spring of 1863, when, on account of impaired health, he resigned his commission and returned home, and, after six months spent in recuperation and rest, he again entered upon the practice of his profession. From 1855 to 1857 he was a director of the Burlington and Missouri River Railroad, and aided by an active canvass over the entire line, by speeches and otherwise, in raising means for its construction. He was appointed district judge of the first judicial district of Iowa, in 1874, to fill a vacancy. At the October



JUDGE THOMAS W. NEWMAN.

election of the same year he was chosen for the unexpired term of Jan. 1, 1875, and for a full term of four years, to Jan. 1, 1879, which office he filled with credit, and at the end of the term, though

strongly urged to continue, declined on account of the inadequate salary. As a judge he was noted for kindness of heart, urbanity of manner, legal acumen, and loyalty to justice. He has been an active director in the Merchants' National Bank of Burlington since its organization, and for some years past its attorney. He became a Baptist the first year of his manhood, in 1850, and has ever since been closely and warmly identified with the interest of the church and denomination. He was president of the State Convention for some years. He has been a trustee in the Burlington Collegiate Institute since its organization, in 1852, and has filled the office of secretary or treasurer of said institution all the time except when in the army.

New Orleans Baptist Chronicle was published at New Orleans, La., by L. Alex. Duncan from 1852 to 1855. Dr. Duncan, having recovered his health, was the principal editor. It was in quarto form and published weekly. Although it had a considerable circulation in the Southwest, it yielded so little profit to the publishers that its publication was discontinued.

Newport, R. I., The First Church of, had its rise in the very beginnings of New England colonial history. The exact date of its origin, however, is *not definitely known*. Those who have studied the subject the most carefully have reached the conclusion that the *probable* date is early in 1638. As this differs from the traditional one (1644), it may be pertinent to give some of the reasons on which this conclusion rests. (1) From the outset the people stately assembled for public worship, but it is uncertain whether for this purpose they gathered in several congregations, or, as is more probable, they all met in one. (2) There was certainly a church on the island in 1638. Its members were drawn from various sources. Some had been connected with a Congregational church in Boston. It is, however, well known that the church formed here disclaimed any ecclesiastical fellowship with that church. It was of a different order. And if it was the only church on the island, it is certain that there were Baptists among the members, and that they had a Baptist for their minister. (3) Of the church thus formed Mr. Clarke was the pastor or teaching elder. Gov. Winthrop, writing in 1638, speaks of him as "preacher to those of the island." In 1640, Mr. Lechford writes, "On the island there is a church where one Master Clarke is pastor." Describing the controversy which arose shortly after the foregoing sentence was penned, Mr. Hubbard says "their minister, Mr. Clarke, dissented and publicly opposed." (4) The pastor, Mr. Clarke, was undoubtedly a Baptist before leaving England, and as a Baptist refugee came to this country. (a) He is known to have held, and on his arrival, one distinctively Baptist

tenet, viz., that of religious liberty; a tenet as distinctively Baptist at the time as is a converted church membership to-day. (b) In the discussion which arose in 1640-41, he contended for another Baptist tenet, viz., the sufficiency of Scripture as a rule of religious faith and practice. (c) We have no record of any change in his religious views after his arrival in this country, as we should in all probability have had if any such change had taken place. (d) Just as soon as he touched shore at Boston he was ready for the sake of his principles to remove into the wilderness. (e) He was not caught in a current which was already setting towards a new settlement; the proposition came from himself. (5) Those who during this early period became Baptists in the neighboring colony of Massachusetts gravitated naturally to Newport, and there sought a church home. (6) Mr. Comer, who has given us the traditional date of 1644,—a mere conjecture of his,—and whom almost all subsequent authors have followed, although painstaking and accurate as a writer, had not access to all the sources of knowledge since put within our reach. (7) Finally, Mr. Backus, who made later researches and with better facilities, inclined to the opinion that an earlier date was the probable one.

The history of the church may be considered as falling into five periods. (I. 1638-1682.) The first pastor, John Clarke, born in Suffolk, England, Oct. 8, 1609, and educated at one of the ancient universities, arrived at Boston, November, 1637, near the close of the famous Antinomian controversy. Because his opinions were obnoxious to the magistrates he proposed to a number of kindred spirits to withdraw and plant a new colony, which they did the following March, on the island of Rhode Island. He at once assumed the functions of a minister, conducting the public religious worship of the inhabitants. The sense of freedom which the settlers enjoyed led some of them into theological vagaries. They broke not only from the authority of the church, but from the authority also of the Scriptures. They claimed to be led by an "inner light." They were ably controverted by "their minister, Mr. Clarke," who was strongly seconded by Mr. Lenthall, Mr. Harding, and others. The Baptists maintained the binding authority of the Bible and the existence upon earth of a visible church with visible ordinances. This controversy gave rise to the "Seekers," many of whom afterwards became "Quakers."

A visit paid to William Witter, a member of the church, during the summer of 1651, by delegates appointed by the church, may be noticed, since it has been rendered memorable both on account of the treatment received from the Massachusetts authorities and of the results that followed. The truths presented by these confessors—John Clarke,

Obadiah Holmes, and John Crandall—led to a serious examination; “divers,” as Obadiah Holmes said, “were put upon a way of inquiry.” It is interesting to know that among the number of these was the scholarly Henry Dunster, then president of Harvard College, who became convinced of the unscripturalness of infant baptism. These events were preparing the way for the formation of the First Baptist church in Boston, with which this church for several years held correspondence.

In the year 1652, the year after Mr. Clarke went to England as agent for the colony, the question of “laying hands on” all baptized believers began to be discussed in the church, and four years later, in 1656, several members withdrew and formed a church of the “Six Principle” order. The year after Mr. Clarke’s return from England, namely, in 1665, the Sabbath question was agitated in the church, and a few members supposing they were thus following still more closely the teachings of the Spirit in his Word, began to observe the seventh day, and in 1671 a small number drew off and formed a Sabbatarian church. On the 20th of April, 1676, Mr. Clarke died, after a laborious life devoted to an extension of the Redeemer’s kingdom, and having from its very beginning served the colony with almost unexampled fidelity and distinguished success.

He was succeeded by Obadiah Holmes, who, born in Preston, England, in 1606, and educated at Oxford University, came to this country in 1629 and united with a Congregational church in Salem, Mass., and ten years later, in Rehoboth, was baptized by Mr. Clarke, and with several others formed a Baptist church. Removing to Newport, he united, late in 1650 or early in 1651, with this church. He was one of the delegates to Lynn in 1651, where he severely suffered for the sake of his faith. He assisted in ministering to the church during Mr. Clarke’s prolonged absence in England, and finally succeeded to the pastoral office, in which he continued till his death, which occurred October 15, 1682.

Singing in public worship was from the beginning approved and practised. Four members were disfellowshipped in 1673 for denying the deity of Christ. The doctrinal position of the church was strongly Calvinistic. Both pastors, Clarke and Holmes, left on record confessions of their faith. The distinction which appeared in England dividing the Baptists into two bodies, described as “Particular” and “General,” obtained likewise in this country. This was from its organization a “Particular” or “Calvinistic” church, and has continued so ever since. It was in early correspondence with the Particular Baptists of London, and with the churches of Swansey and Boston. It made efforts to disseminate Baptist principles both at home and throughout the neighboring colonies. The church

was furnished with a board of elders; among the earliest were Joseph Torrey, Obadiah Holmes, Mark Lucar, and John Crandall, the first of whom held many offices of trust in the colony. The first deacon was William Weeden, who died in 1676; the second was Philip Smith. It should be mentioned, further, that Robert Lenthall attempted in 1638 to form a Baptist church in Weymouth, Mass.; that Thomas Painter had been publicly whipped in Hingham, Mass., for refusing to carry his child to the baptismal font; that John Cooke, once a Congregational minister in Massachusetts, and the subject of a letter from John Cotton to his nephew, Cotton Mather, “was living in 1694, probably the oldest survivor of the male passengers in the Mayflower;” that Philip Edes was a friend and helper of Oliver Cromwell; that Samuel Hubbard did much by his letters and other manuscripts to preserve the early history of the church and denomination.

(II. 1683–1732.) The third pastor was Richard Dingley, who, coming from England, was received into the Baptist church in Boston in 1684, and four years later was ordained pastor of this church; in 1694 he resigned and went to South Carolina. In November, 1711, William Peckham, one of the members of the church, was ordained to the pastorate, and continued in office until his death, in 1732. His ministry was disturbed by a headstrong elder, Daniel White, who had been procured as an assistant, but who drew off a few members and set up a separate meeting, which, however, continued but a little while. John Comer, the fifth pastor, born in Boston, Aug. 1, 1704, and educated at Yale College, was baptized into the Baptist church in Boston, Jan. 31, 1725, and May 19, 1726, ordained pastor of this church, colleague with Elder Peckham. His change of views respecting the rite of the imposition of hands, and his preaching it as obligatory on the church, led to a severance of the pastoral relation, Jan. 8, 1729.

During this period there were two interregna in the pastoral office, the second extending to more than a decade of years. During the first, however, the church improved its material condition, and during the second for most of the time sat under the ministry of Mr. Bliss, a Seventh-day Baptist preacher. The church not only had a name, but had, and for a long time possessed, a local habitation. The meeting-house in which the church had long worshiped was sold in 1707, and during the following year a new one was built. Though a salary was voted him at his settlement, Mr. Comer early made an effort to induce the church to adopt the method of weekly offerings for the support of the ministry. The church voted, Sept. 8, 1726, “that a weekly contribution for the support of the ministry should be observed.” Singing having

fallen into disuse, Mr. Comer re-introduced it. He commenced also regular church records, and gathered much material towards a history of the church. Of members during this period we may mention James Barker, an elder in the church; Peter Taylor and Samuel Maxwell, made deacons in 1724, and William Peckham, in 1732; Peter Foulger, the maternal grandfather of Benjamin Franklin, and a successful missionary to the Indians; Thomas Dungan, the first Baptist minister in Pennsylvania; also three sons of the second pastor, namely, Obadiah, John, and Jonathan Holmes, one or two of them pioneers in New Jersey. The church was thus through its members extending its influence; as during the former period throughout New England, so during this to provinces more remote.

(III. 1732-1788.) John Callender, the successor of Mr. Comer, born in Boston in 1706, and graduated at Harvard College in 1723, and the same year baptized into the Baptist church of his native town, was, Oct. 13, 1731, ordained as pastor of this church. The one hundredth anniversary of the settlement of the island was celebrated by the building of a new house of worship, and by a historical discourse of great fullness and accuracy, preached March 24, 1738, by the pastor, in which he reviewed the events of the century. The entire colony was brought under obligation to him for this first history of its beginnings and early progress. His pastoral labors continued till death, Jan. 26, 1748. Before the close of the same year the church called to the pastorship Edward Upham, born in Malden, Mass., in 1709, and graduated at Harvard College in 1734. It was during his term of service that the Baptists of America made an effort to establish a college within the colony, for which Newport made a strong but unsuccessful bid. There were cogent reasons why it should be located elsewhere. Mr. Upham resigned his charge in 1771, to be succeeded by Erasmus Kelley, who was ordained on the 9th of October. He was born in Bucks Co., Pa., July 24, 1748, and received his education at the University of Pennsylvania. His ministry was interrupted by the Revolutionary war and the British occupancy of the town. He died Nov. 7, 1784, and the pastoral office thus made vacant was filled by the choice of Benjamin Foster, who began his labors on the first Lord's day in January, 1785. He was born in Danvers, Mass., June 12, 1750, graduated at Yale College in 1774, and September 4 of the same year was baptized into the Baptist church in Boston. Mr. Foster severed his pastoral relations Sept. 15, 1788, and removed to New York.

The doctrinal position of the church remained unchanged. The last pastor was very pronounced in his Calvinism. Under his leadership the church united with the Warren Association. So early in

this period as 1733-34 the church had agreed upon the desirableness of coming into an association with the churches with which it was in ecclesiastical fellowship. We do not know why the idea was not then realized. During Mr. Foster's administration, Tate and Brady's collection of hymns was in the service of song superseded by Dr. Watts's psalms and hymns. A few names may here be mentioned, as follows: Samuel Fowler, member of the last colonial Assembly which passed the bold act that severed the colony from Great Britain; William Claggett, an ingenious maker of astronomical and musical clocks, and who anticipated Franklin in some of his experiments with electricity; Hezekiah Carpenter and Josias Lyndon, both generous benefactors of the church, though the latter, Gov. Lyndon, was never a member; Benjamin Hall and Joseph Pike, made deacons in 1785.

Reviewing the history of the church thus far traversed, we find a noble record made. Strong were many of the men connected with the church, worthy to be leaders in Zion; and the ministry was able and cultivated. With scarcely an exception the pastors were men of university training. Benedict, having in his history (1848) brought his account of this church down to the close of this period, 1788, adds this remark: "We have now followed the succession of pastors of this ancient community for about a century and a half, and of these nine pastors all but Mr. Holmes (he means Mr. Peckham) were men of liberal education."

(IV 1789-1834.) The next pastor's term of service extended through nearly a half-century. Michael Eddy, born in Swanzeey, Mass., in 1760, and ordained in the same town in 1785, was called to the pastorship of this church Aug. 10, 1789. In 1792 the church, without assigning any reason for the action, voted to withdraw from the Warren Association, and it remained unassociated during the remainder of Mr. Eddy's long pastorate. For a number of years a union Sunday-school was maintained by the several churches in town. Subsequently the different churches organized schools of their own. That in connection with this church was formed in 1834, and the same year the First Baptist Society was incorporated. During this period we seem to pass from the ancient into the modern world. Rapid changes were taking place in modes of life. And changes even in matters of faith were beginning to appear. Suspicions of unsoundness in the faith clouded the closing years of the pastor's life. A loosening in the spiritual temple was manifest. Some members became Arminians, a few were tinctured even with Socinianism. Dr. Channing was welcomed to preach in the pulpit. One sermon of his made a strong impres-

tion. Nevertheless, the majority of the church, it is believed, remained true, though it is known that a few in their love for pure orthodoxy left the church. James A. McKenzie was chosen assistant minister in 1833, and the following deacons were elected: Jethro Briggs, in 1803; George Tilley, in 1813; Abner Peckham and Arnold Barker, in 1822; Benjamin W. Smith and Peleg Sanford, in 1833. Mr. Eddy died June 3, 1835.

(V 1834-1880.) Already the church had called to the pastoral office Arthur Amasa Ross, born in Thomson, Conn., in 1791, and ordained in his native town in 1819, who entered upon his duties as pastor of this church Nov. 9, 1834. His preaching produced consternation among those who had received "another gospel." In 1836 the church reunited with the Warren Association. In commemoration of the two hundredth anniversary of the settlement of the island the pastor preached, April 4 (March 24, O.S.), 1838, a historical sermon, in which he reviewed the second century of progress. He resigned his charge Nov. 1, 1840, and Joseph Smith was invited, Jan. 2, 1841, to succeed him. He was born in Hampstead, N. H., June 31, 1808, studied a year (1831-32) at the Newton Theological Institution, and was graduated at Brown University in 1837, and the same year ordained as pastor of the Baptist church in Woonsocket, R. I. During his pastorate a new meeting-house was built, with galleries on three sides, and containing 120 pews on the floor. It was dedicated, May 13, 1846, "to the worship of God, the Father, the Son, and the Holy Ghost." The Psalmist displaced in the service of song Winchell's edition of Watts. On the 19th of August, 1849, Mr. Smith resigned the pastoral office, and was succeeded by Samuel Adlam, who was called to the pastorate the 14th of the following October. He was born in Bristol, England, Feb. 4, 1798, and at the age of twenty-two came to Boston, where he was baptized into the First Baptist church. He was ordained pastor of the Baptist church in West Medway, Mass., and after two other settlements was graduated at the Newton Theological Institution in 1838. It was during his ministry that twenty churches, of which this was one, withdrew from the Warren Association and formed a new body, which was called the Narragansett Association. Mr. Adlam resigned his charge June 27, 1864, and March 12, 1865, was succeeded by Rev. C. E. Barrows, D.D., who was graduated at Brown University in 1858, and the Newton Theological Institution in 1861, and on the 25th of December of that year was ordained pastor of the Baptist church in Peabody, Mass. The following brethren have during this period been elected deacons: Benjamin B. Howland, in 1837; Samuel S. Peckham, in 1847; Stephen S. Albro and Samuel Eyles, in 1857; Gilbert Tomp-

kins, George M. Hazard, Thomas H. Clarke, and George Nasen, in 1867; and in 1874, Ara Hildreth. Mr. Howland was deacon for forty years, and for fifty years was clerk of the town and city of Newport.



C. E. BARROWS, D.D.

During the nearly two centuries and a half which have elapsed since the first members of the church entered into solemn covenant with one another to observe the public worship of God and keep the ordinances as given by the Head of the church, this body has remained true to its early confessions of faith. Slight changes have been made in the statement of some of the doctrines, nevertheless the essential principles on which the church rests are the same now as at the first. Among the principles at the beginning were these: that Christ "may alone lay commands upon the church with respect to worship;" that "dipping in water is one of these commands, and that only a believer may be baptized;" that "baptized believers have the liberty to speak in the assemblies of the saints for the edification of the whole;" and that "no disciple of Christ has a right to constrain or restrain the conscience of another, or to seek by physical force to compel men to worship God." The church still believes that Christ alone is the rightful sovereign in the realm of religious faith; that his will has been recorded in Holy Scripture, which is a sufficient rule of doctrine and duty; that it is the will of Christ that those who have by faith accepted him as their Saviour should identify themselves with his people by church relations; that the ordinances of baptism and the Lord's Supper belong to

the church, and are designed to set forth great spiritual facts,—the first the origin, and the second the maintenance of the new life in the soul, and each in intimate and vital connection with the death of Christ; and finally, that Christ's church, deeply imbued with his Spirit, is the divinely appointed agency for the evangelization of the world.

Newton, Prof. Calvin, was born in Southborough, Mass., Nov. 26, 1800. He entered Brown University in 1820, and graduated at Union College in 1824. While in Brown University he became a Christian and was baptized. He was licensed to preach by the church in Southborough; graduated at Newton in 1829, and was ordained pastor of the church in Bellingham, Mass., the same year. He remained here three years, and then accepted an appointment, in 1832, as professor in Waterville College. He occupied the chair to which he had been elected for five years. Resigning his position in Waterville, he was appointed professor in the newly established theological institution in Maine. With this institution he was associated for four years, when he became pastor of the church in Grafton, Mass. Having decided to become a physician, he pursued his medical studies until he received the degree of M.D. from the medical institution in Pittsfield, Mass. During the remainder of his life, he was for the most of the time a lecturer or professor in the Worcester Medical Institution, and finally its president. He died Aug. 9, 1853.

Newton, Matthew Turner, M.D., son of Deacon Israel and Harriet T. Newton, was born in 1830 in Colchester, Conn.; fitted for college at Bacon Academy; in 1848 chose the medical profession, and in 1851 graduated from the medical department of Yale College; commenced practice in Salem, Conn.; represented Salem in the General Assembly in 1853; at the close of the Legislature removed to Suffield; in the civil war was assistant surgeon of 3d Conn. Vols.; afterwards surgeon of 10th Conn. Vols.; resumed practice in Suffield; elected deacon of Second Baptist church in Suffield in 1875; has been a trustee of Connecticut Literary Institution since 1872; occupies a high position in society, and exerts a broad and happy influence.

Newton Theological Institution commenced its first session on the 28th of November, 1825. The plan for the foundation of a theological institution of a high order had long been under contemplation, but did not take definite shape until the 25th of May, 1825, when at a large meeting of Baptist ministers and laymen, representing different sections of New England, it was decided to establish such an institution, and commence operations at Newton Centre, Mass. The new seminary was opened, with Rev. Ira Chase as the first instructor of its students, with whom was associated, at the

beginning of the second year, Rev. Henry J. Ripley. These two professors constituted the faculty of instruction for six years. In 1834 the trustees added Rev. James D. Knowles to the corps of instructors, and in 1836, Rev. Barnas Sears. Upon the death of Prof. Knowles in 1838, Prof. H. B. Hackett, then a professor in Brown University, was called to Newton. The early history of the institution was marked by the usual experiences of such seminaries of learning. Interest was awakened, some funds raised, students increased faster than there was ability to meet their wants; then a troublesome debt oppressed the hearts of friends and well-wishers; then came attempts to secure, first, an endowment of \$30,000, then of \$50,000, both of which attempts failed; then another effort to secure \$100,000 was made, and that was successful. But the amount was not yet deemed sufficient to meet the wants of the institution, and there followed a scheme to add \$200,000 to the endowment already existing, and success crowned the effort, thus placing Newton on such a foundation that there was every reason to believe its future prosperity was placed beyond all ordinary contingencies.

More than 700 students have enjoyed the advantages of the institution, having obtained their theological education in part or wholly within its walls. Of this large number more than three-fourths have been pastors of churches in this country, and about 60 have received appointments as missionaries to the foreign field. Not far from 55 students have been called to occupy prominent positions in our colleges or theological seminaries, either as presidents or professors, while a large number have been useful as authors or editors. The institution has done a noble work for the cause of Christ in connection with the denomination, to whose ministry it has been such a rich blessing.

New York Baptist Home for Aged and Infirm Persons is the name of one of the best institutions in New York. It is the outgrowth of the Ladies' Home Society, organized in 1869 to provide the aged, infirm, or destitute members of the Baptist churches of New York with a comfortable residence, with board, clothing, skillful medical attendance, with their accustomed religious services, and, at their death, with respectable burial. In its application for means to accomplish its end the society met with a generous response, and speedily erected a large building in Sixty-eighth Street. It is six stories high, and nicely furnished. It does not belie its name. It has rooms for the accommodation of over a hundred inmates. To obtain the position applicants must be recommended by the pastor and deacons of the church to which they belong, or shall give other satisfactory evidence of their good standing in a regular Baptist church for

NEWTON THEOLOGICAL SEMINARY, NEWTON CENTRE, MASS.



five years, must have no means of support, nor relatives who will provide for them, and must pay to the treasurer \$100. "Patrons," who have paid \$1000, can enter one person without the entrance fee, and, in exceptional cases, the trustees may admit applicants without the fee. A matron presides over the institution, who is chosen for her gentleness, piety, and fitness for such a responsible position. It is her duty each day to inquire after the comfort and health of the inmates, and provide promptly all that may be necessary for them. Both male and female members of the churches, becoming poor, and with no friends to support them, find in this building a home in which to abide with comfort until called to the eternal rest.

New York Baptists, Historical Sketch of.—In the latter part of the seventeenth century Rev. William Wickenden, of Rhode Island, a Baptist minister, visited the little town of New York to preach Christ. He labored for two years, meeting with discouragements and persecution. Without a license from the representatives of the British government, he was regarded as a law-breaker, and thrown into prison, where he lingered for months. For several years afterwards no Baptist minister made New York the scene of his labors. In 1712, Rev. Valentine Wightman, of Groton, Conn., came to New York for a short period; during his ministry about a dozen persons were baptized. After his removal Mr. Nicholas Eyers preached to the struggling community which he left. The following petition of his is on record:

"TO HIS EXCELLENCY WILLIAM BURNET, Esq., Captain-General and Governor-in-Chief of the Province of New York and New Jersey.

"The humble petition of Nicholas Eyers, brewer, a Baptist teacher in the city of New York:

"Sheweth unto your Excellency that on the first Tuesday of Feb., 1715, at a general quarter sessions of the peace, held at the city of New York, the hired house of your petitioner, situated in the broad street of this city, between the houses of John Michel Eyers and Mr. John Spratt, was registered for an Anabaptist meeting-house within this city; that the petitioner has it certified under the hands of sixteen inhabitants, of good faith and credit, that he had been a public teacher to a Baptist congregation within this city for four years, and some of them for less; that he has it certified by the Hon. Rip Van Dam, Esq., one of his Majesty's council for the province of New York, to have hired a house in this city from him January, 1720, only to be a public house for the Baptists, which he still keeps; and as he has obtained from the Mayor and Recorder of this city an ample certificate of his good behavior and innocent conversation, he therefore humbly prays:

"May it please your Excellency,

"To grant and permit this petitioner to execute the ministerial function of a minister within this city to a Baptist congregation, and to give him protection therein, according to his Majesty's gracious indulgence extended towards the Protestants dissenting from the Established Church, he being willing to comply with all that is required by the Act of Toleration from dissenters of that persuasion in Great Britain, and being owned for a reverend brother by other Baptist teachers.

"As in duty bound the petitioner shall ever pray.

"NICHOLAS EYERS."

After this petition was granted the community to which Mr. Eyers ministered enjoyed considerable prosperity, and in 1724 a church was formally organized, and subsequently a meeting-house was built on Golden Hill, near John Street, of which they were deprived in a few years by the action of one of their own trustees, who had the house sold. Mr. Eyers was pastor of the church for seven years. After 1732 the community disbanded. The church of Mr. Eyers is described as an "Arminian" community.

In 1745, Jeremiah Dodge, a member of the Fishkill Baptist church, who lived in the city of New York, opened his house for the Baptist worship, instituted by his Master and precious to himself. Benjamin Miller, of New Jersey, was accustomed to preach in the house of Mr. Dodge. Some of the members of the Free-Will Church, whom the Lord had taught to renounce Arminianism, joined Mr. Dodge in sustaining the new movement. Joseph Meeks, who was baptized the first year that Mr. Dodge had preaching in his house, greatly contributed to the continued existence of this Baptist enterprise. John Pine, a licentiate of the Fishkill church, preached for them for some time. In 1747 the Scotch Plains church, New Jersey, was constituted, and in 1753 the thirteen New York Baptists united with the community at Scotch Plains. Benjamin Miller, the pastor of the church, needed more room for his New York hearers than a dwelling-house could afford, and a rigging-loft was secured in Cart-and-Horse Street, now William Street, in which the future First church of New York held its meetings for several years. They erected their first church edifice on Gold Street, which was opened in March, 1760. On the 19th of June, 1762, twenty-seven persons, who had received letters of dismission for the purpose from the Scotch Plains church, formed the First Regular Baptist church of New York City. The same day John Gano, of New Jersey, entered upon his duties as pastor of the church, and in two or three years the membership exceeded two hundred. The house had to be enlarged, and

soon it was filled to overflowing. The eloquence and piety of Mr. Gano made him one of the most popular ministers in the colonies.

During the Revolution the church was dispersed; baptism was not administered from April, 1776, to September, 1784. Mr. Gano was a brave patriot, and he entered the army as a chaplain. This position he held throughout the war. When the enemy evacuated New York he returned, to find only thirty-seven members of his church. The church edifice had been used as a stable, but it was soon renovated; and on the resumption of divine worship the Lord visited them again, and in two years the church numbered more than two hundred. Mr. Gano left it in 1788 for Kentucky, and he continued there until his death, in 1804.

In 1788, Rev. Dr. Benjamin Foster, of Rhode Island, became pastor of the church, who died of yellow fever in 1798, after exercising his ministry with much acceptance and success for nearly ten years. The Rev. William Collier, of Boston, accepted the pastorate in 1800, and in 1803 the church opened a new stone meeting-house, 65 by 80 feet, which cost \$25,000. Mr. Collier resigned in 1804. In the same year the Rev. William Parkinson succeeded Mr. Collier, and continued pastor till 1840. In 1841, Rev. Dr. Cone took the oversight of the First church, and held that office till 1855. The Rev. A. Kingman Nott was elected his successor, and was drowned July 7, 1859, and the Rev. Dr. Anderson followed Mr. Nott. Dr. John Peddie is the present pastor. This mother of churches has had an illustrious succession of shepherds, men of God and men of remarkable talents; and she has had, and has still, a membership worthy of her pastors.

In New York, and in its suburbs and surrounding cities, there are now more than one hundred churches, where a century ago our single Baptist church edifice was a stable for British cavalry horses, and its male members were in the Revolutionary army or in the graves of patriots.

There were Baptists settled at Oyster Bay, Long Island, probably not many years after William Wickenden preached in New York City. They were found here in 1700, with William Rhodes, a licentiate, as their preacher, under whose ministrations converts were brought to Jesus, and among them Robert Feeke, who was ordained pastor in 1724. Fishkill had a Baptist church in 1745, of which Jeremiah Dodge was a member, who had removed to New York, and in that year opened his house for Baptist worship. Northeast church was founded in 1751, by men who had been brought to Christ in the great revivals in the time of Whitefield; Simon Dakin was their first pastor. The First church of Dover was constituted in 1757, and the next year Rev. Samuel Waldo became their pastor, and held that position for thirty-

five years. In 1759 the church at Stanford was organized. The Warwick church was formed in 1766, by Rev. James Benedict, and from a small membership it soon began to prosper, and early in its history it established several new churches. From these seed-scattering communities, and from Baptists coming from New England, our principles soon after this date, at the close of the Revolutionary war, began to spread with extraordinary rapidity, and this was especially true in the western part of the State.

The first Baptist meeting in Western New York was held at Butternuts, in 1773, within the present limits of Otsego County. In 1776 another meeting for worship was established by six baptized Indians, at Brothertown, now in the county of Oneida. These red brethren came from Connecticut and Long Island, N. Y. The community at Butternuts was scattered by the Revolutionary war, but four of the families composing it returned after the proclamation of peace, and the next year revived their meetings for public worship, and in August, 1793, they were recognized as a regular Baptist church. In 1789, Rev. William Furman settled in Springfield, Otsego Co., and at once began the preaching of the gospel, which was soon made powerful to the conversion of souls, and a church was formed, consisting of 30 members, in 1789; the church in Franklin, Delaware Co., was constituted in 1792; in 1794 the Kortright church, Delaware County, and the First, Second, and Third Burlington churches, Otsego County, were organized. And the word of God had free course, and was glorified in the conversion of throngs and in the formation of great numbers of churches. On Sept. 2, 1795, under the leadership of Rev. William Furman, the ministers and messengers of thirteen churches met at Springfield and formed the Otsego Association. The sessions were full of joy, hope, and the love of Christ. In 1800 this body contained 37 churches, with 1718 members, nearly two-fifths of all the Baptist church members in the State of New York. The advantages conferred by the Otsego Association led to the formation, in 1801, of the Cayuga Association, and similar needs and benefits resulted in the organization of others, and such an era of almost unbounded prosperity blessed the denomination in Western New York that in 1846 there were thirty Associations in that field.

Among the instrumentalities greatly favored of God in spreading the gospel in Western New York was the "Lake Missionary Society," founded in Pompey, Onondaga Co., in the house of Rev. Jonathan Baker, Aug. 27, 1807. This body, at its meeting in German in 1808, assumed the name of the "Hamilton Missionary Society." It employed men of great zeal and ability to preach Christ, and its success was very great. It was nobly assisted by

the "Hamilton Female Society" and other women's organizations existing for the same purpose; the first contribution from this source came on Feb. 19, 1812. The Massachusetts Baptist Missionary Society sent laborers into this field. The "New York Missionary Society" performed some mission service among the Tuscarora Indians. On Nov. 21, 1821, at Mentz, Cayuga Co., the "Baptist Domestic Missionary Convention of the State of New York" was founded, and for an account of its growth, changes, and great usefulness, see article on **NEW YORK STATE MISSIONARY CONVENTION**.

An educated ministry for our rapidly-increasing churches was long felt to be an absolute necessity. To meet this pressing demand, on Sept. 24, 1817, the "Baptist Education Society of the State of New York" was formed. The first applicant for its patronage was Dr. Wade, subsequently of Burmah. Dr. Kincaid, a member of the same class, and a laborer in the same heathen field, was among the earliest to receive its advantages. For two years the students were taught by private instructors, and at academies, until the spring of 1820, when the Hamilton "Literary and Theological Institution" was founded, which finally became Madison University, Hamilton Theological Seminary, and Colgate Academy. The institutions at Hamilton have done more for New York, New England, the Middle and Western States, and Burmah than any human pen will ever record. Rochester University, with its brilliant history, came from Hamilton.

For the Baptist newspapers of New York, see articles on **THE EXAMINER AND CHRONICLE**, **THE BAPTIST WEEKLY**, and **THE WATCH-TOWER**.

The "New York Association" is the best-known body of that character in the State. In the minutes of the Philadelphia Baptist Association for 1790 we find the following: "The request of the churches at Stamford, Warwick, First and Second of New York, King Street, and Staten Island, for permission to join other Associations if it should be found more convenient, is granted." The Association was formed Oct. 19, 1791. The Rev. Elkanah Holmes was chosen moderator, and the Rev. Dr. Foster, pastor of the First church, clerk. Dr. Foster preached the first sermon before the Association from the text, "Many shall run to and fro, and knowledge shall be increased." The meeting was held in the First church of New York. On May 2, 1805, the Fayette Street, better known as the Oliver Street church, was received into the Association; the messengers representing it on that occasion were John Williams, pastor, and John Withington, Jacob Smith, John Cauldwell, and Francis Wayland. The New York Association has been remarkably active and useful in extending the Redeemer's kingdom throughout the State, and its members have ever shown a spirit of en-

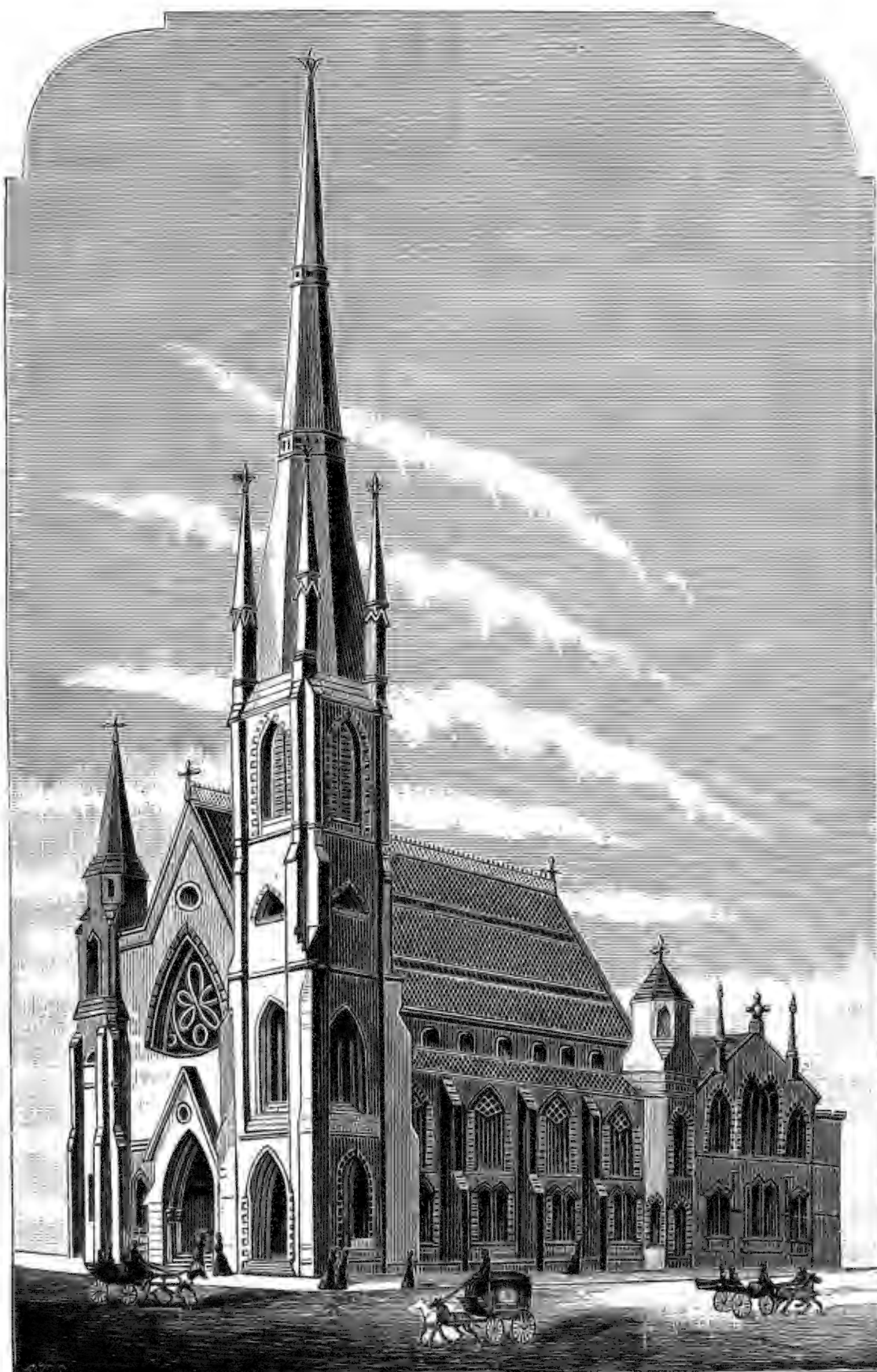
lightened liberality in their contributions to spread the gospel all over this and many other lands.

There are now 44 Associations in the State of New York, 877 churches, 801 ordained ministers, 114,094 church members, and 878 Sunday-schools, with 13,161 officers and teachers, and 91,217 scholars. In New York the Baptist denomination is but of yesterday, and yet its numbers, intelligence, resources, piety, and influence exhibit a miracle of prosperity.

New York, The First Baptist Church of.—This splendid edifice was dedicated to the worship of Almighty God in October, 1871. The church and chapel, with their ground and furniture, cost \$197,500. The edifice is free from debt. The spire, like the whole structure, is of brownstone. Dr. John Peddie is the devoted and popular pastor of the venerable community worshipping in the superb edifice represented in our picture.

New York State Missionary Convention, The.—Availing ourselves of facts stated at the annual meeting of the Convention for 1880, it may be interesting to say that the first Baptist church organized in New York State west of the Hudson was in 1789, at Springfield, Otsego Co., and in 1795 the Otsego Association was organized with 13 churches and 5 ministers. In 1802 its churches had increased to 42, and its ministers to 9. There were at this time in the whole State of New York only 86 churches, with not more than 5000 members. In 1817 the number of churches was 310, with 28,000 members. Now, in 1880, the number of churches is 877, with nearly 115,000 members. In 1802 the population of the Empire State was about 650,000; in 1880 it is fully 5,000,000. The Baptist denomination in the same years has increased more than three times faster than the population, and in the decade ending with 1880 the growth has been more rapid than that of the population.

To no other cause than to the character of the first and second generations of pioneer Baptist ministers can this large growth be ascribed. Most of the first generation died early in this century, and few of them lived later than 1825. But how can this generation estimate the debt it owes to such ministers of the Lord Jesus as Joseph Cornell, Ashbel Hosmer, William Furman, Salmon Morton, Obed Warren, David Irish, Emory Osgood, John Lawton, Joel Butler, Sylvanus Haines, Ora Butler, Lemuel Covill, and Jonathan Ferris? And to such laymen as Squire Munro, Jonathan Olmsted, Samuel Payne, Ebenezer Wakely, and John Keep? These were noble men of the first generation of Baptist pioneers, and before they had entered into rest another generation on whom their mantle had fallen took up their work and bore their responsibilities. They included such ministers as



FIRST BAPTIST CHURCH, NEW YORK.

Alfred Bennett, Nathaniel Kendrick, Daniel Hascall, John Peck, Caleb Douglass, John Blodgett, Lewis Leonard, Cornelius P. Wyckoff, Elon Galusha, John Smitzer, Bartholomew T. Welch, Spencer H. Cone, Oliver C. Comstock, and Elisha Tucker, and such laymen as William Colgate, Friend Humphrey, Alexander M. Beebe, Seneca B. Burchard, Asa Bennett, Oren Sage, and William Cobb.

These men knew how to discern the signs of coming events and obligations, and to make ready for them. In 1807 they formed the Hamilton Missionary Society, and its field was wider than the State. In 1812, Mrs. Betsey Payne and Mrs. Freedom Olmsted attended the annual meeting of the society as delegates from what was called the Hamilton Female Missionary Society, and carried with them twenty yards of fulled cloth as their society's contribution to the larger treasury. This was the first woman's Baptist missionary society known west of the Hudson, but it soon became the mother of a large number of like societies over all the State. In 1814, Rev. John M. Peck attended the annual meeting of the Hamilton Society as the representative of Luther Rice, and the society took immediate measures to awaken a spirited co-operation in the work of foreign missions. In the same year the necessity of a religious paper, devoted largely to religious news, was felt, and a quarterly paper, called *The Vehicle*, was set agoing, which was subsequently merged in the *New York Baptist Register*. In 1817 the New York State Baptist Education Society was organized, and in 1820 the Hamilton Literary and Theological Institution was started upon its beneficent career. In 1821, prompted by the Hudson River Association, the State Missionary Convention was organized at Mentz, near Auburn, and in 1825 the long-desired union of the Hamilton Missionary Society and the State Convention was effected.

What this State Convention, dating back by this union to the year 1807, has done appears in its helping to make strong and self-supporting such churches as Binghamton, Owego, Waverly, Corning, First and Emmanuel, Buffalo, First and Second, Rochester, Ogdensburg, and scores of others in every part of the State. But, like most other good movements, the Convention has had a checkered history. It took several years to bring about a union between it and the Hamilton Missionary Society. But some years after the union was effected a new and rather sharp trial came in settling the relations that should exist between the Convention and the American Baptist Home Mission Society. An auxiliary relationship was finally fixed upon, and it was made the duty of the Convention to act as a collecting agency for the Home Mission Society, so as to avoid two sets of appeals to the churches. But it was found, after some years of

trial, that the plan did not work well. Then came the conflict of a re-adjustment, which ended in making the State of New York open to the agents of both organizations. But the Convention continued to do good work for the means at its command under this arrangement to the year 1868, when the co-operative system was adopted, by which all the home and domestic money of the State went into the Home Mission Society's treasury, and the State missionaries were paid out of that general fund. The effect of this was to make the State Convention less influential and successful as a purely State organization.

In 1874 the Convention was reorganized at Hornellsville, N. Y., under a new constitution, the main purpose of which was to make it a strictly State organization, more distinctively representative in its character and less complicated in its structure. It was provided that its sole object should be to promote the interests of the State missionary, educational, and Sunday-school work, and that its efforts should be directed by an executive committee of seven men living in the city of New York and vicinity. In these six years a larger and better work has been done within the State than in any other corresponding period in the Convention's history. Each year has been an advance over the one preceding it in the number of missionaries commissioned, the work done, and the amount of money received. In the year closing with October, 1880, the total receipts and disbursements were \$11,978.31. During the year 73 missionaries were commissioned, as against 61 the previous year; and from 70 of these reports were received quarterly up to October 1. These show a total of 2344 weeks' labor performed, 6230 sermons preached, 3931 prayer-meetings held, 12,476 religious visits, 242 churches and out-stations supplied, and 260 persons baptized by the missionaries themselves. The late annual meetings of the Convention have been distinguished for their unity and ability, and for their benign influence on all the denominational interests of the State.

New York Watch-Tower, The, is a weekly journal devoted to Christian work in the Baptist denomination. It was at first called *The Baptist Outlook*, edited by Justin D. Fulton, D.D., but in 1878 its name was changed, and John W. Olmstead, D.D., became the editor and proprietor. It appeared at first in the quarto form, but increase of patronage led to enlargement and a change to the folio form. Its plan is to furnish a good Baptist newspaper at so low a price that the less able members of our churches will be induced to take it. In November, 1880, the paper was further enlarged and improved under the auspices of *The Watch-Tower* Publishing Co., Dr. Olmstead, editor-in-chief, with able assistants. It is loyal to Christ

and the Baptist faith and practice. It is the special champion of the "Bible Union" principles, of pure versions in the English as well as foreign tongues. As a journalist, Dr. Olmstead, so long the editor of the *Watchman and Reflector*, of Boston, stands deservedly high. A large part of his paper is filled with carefully-written editorial matter. His discussions of religious and denominational matters are calm, dignified, and forcible. *The Watch-Tower* is growing in public favor and patronage.

Niles, Rev. Asa, was born in North Middleborough, Mass., Feb. 10, 1777. He was baptized by Rev. Dr. Baldwin in 1800, and united with the Second Baptist church in Boston. He studied for a time with Rev. W. Williams, of Wrentham, Mass., and at a meeting of the Warren Baptist Association at Warren, R. I., in 1805, he was ordained as an evangelist. He commenced at once to preach, and labored in several places, not remaining long in any one of them. He was also a missionary of the Rhode Island Convention for some time, doing the work of an evangelist in different parts of the State. In 1832 he removed to North Middleborough, and preached there for two years. His death occurred April 15, 1849.

Nisbet, Ebenezer, D.D., was born June 20, 1826, in Edinburgh, Scotland. He came with his



EBENEZER NISBET, D.D.

parents to America in 1834. The family settled in Broome Co., N. Y. After some years they removed to the neighborhood of Owego, N. Y., at whose academy Ebenezer prepared for the University of Rochester, in which he graduated in 1853. He

entered Rochester Theological Seminary the same year, and graduated in 1855. He remained as a resident graduate at Rochester for a year, and then settled at East Avon, N. Y., and was ordained Sept. 5, 1856. He was pastor at East Avon and Brockport, N. Y., at Fond du Lac, Wis., at Rochester, N. Y., at Rock Island, Ill., and he is now pastor at Leavenworth, Kansas. During his labors at East Avon the membership nearly doubled, large accessions were made at Brockport, 342 were admitted to the Fond du Lac church, and above 200 at Rochester. At Rock Island he was instrumental in largely relieving the church of a burdensome debt, while at Leavenworth under his administration a debt of above \$16,000 has been removed. The University of Chicago bestowed upon him, in June, 1868, the degree of Doctor of Divinity. He delivered the following year in the university building, before the Ministers' Institute of the Northwest, a course of lectures on "Science and Religion." He was appointed, in 1881, by the governor of Kansas, one of the regents of the State University. He is the author of an able work on the Resurrection, and he has also written several review articles. Quite a number of his sermons have been published by request.

Nix, Rev. Allen, an able pioneer preacher of Ouachita Baptist Association, La., died in Catahoula Parish in 1847. At the time of his death he was pastor of the First Baptist church on Little River.

Noble, Rev. Mark, was born in Old Charlton, Kent, England, Nov. 25, 1836; was converted under the preaching of Rev. C. H. Spurgeon, by whom he was baptized Dec. 1, 1859. He was ordained at Necton, Norfolk, England. Mr. Noble was brought up by his maternal grandparents. In early life he studied architecture. He entered Mr. Spurgeon's college in 1862. He had charge of the Baptist church at Carleton Road, Norfolk, which he resigned to come to America, in 1870. He arrived in Fairbury, Neb., March 10, 1870. Under his labors the Baptist church in Fairbury was organized, July 3, 1870; also, July 5, 1870, the Dry Branch Baptist church. Mr. Noble has served these churches since their formation, and has organized other churches. He has labored industriously and successfully amid many privations.

Noel, Hon. and Rev. Baptist W., was for many years an eminent clergyman of the Church of England, but from 1848 he was identified with the English Baptists. He was the brother of the Earl of Gainsborough. He was educated at Trinity College, Cambridge, graduating with distinction in 1826. Having been ordained, he became minister of St. John's, Bedford-row, London, where he preached to a very numerous audience of the upper classes until his secession from the Established Church.

He was universally regarded as one of the most eminent preachers in the metropolis, and a leader of the evangelical party. He was one of the royal chaplains, and according to common report more



HON. AND REV. BAPTIST W. NOEL.

than once declined promotion to the Episcopal bench. His secession was the leading event in English ecclesiastical affairs for some time. The publication of his book on the "Union of Church and State" excited much curiosity concerning his future course. At length he avowed himself convinced of the Scripturalness of Baptist principles, and was publicly baptized in London, Aug. 9, 1849. He published two essays about the same time on the "External Act of Baptism" and "Christian Baptism." Soon after, he entered upon his ministry in John Street Chapel, as successor to the venerable John Harrington Evans, near the scene of his labors as a State Church clergyman. Here he ministered until 1868, when, having attained his seventieth year, he resigned his pastoral charge, and engaged occasionally in evangelistic services in different parts of the country, as he had done for some time after his retirement from the Church of England. As an Episcopal minister he had wielded a moral influence scarcely second to that of any of his contemporaries. This was due to the fine blending of dignity and independence in his character with high spirituality. When he joined the Baptists these qualities were irradiated by the sacrifices he had made for conscience' sake. Wherever he went to preach, immense throngs, belonging to almost every denomination, assembled

to listen to a man whose sincerity of motive was beyond suspicion, and whose whole demeanor and action seemed a vivid embodiment of the noblest Christian manhood. When he was invited by the Baptist Union to accept the highest honor which his brethren have it in their power to bestow, he willingly, but with characteristic modesty, accepted the position. He filled the chair in 1867, the year preceding his retirement from the pastorate, and at the autumnal meeting at Cardiff, his unwritten address on the work of the ministry produced a singularly powerful impression. When he retired from the pulpit at John Street in the following year, his text at both services was Gal. vi. 14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and he uttered scarcely a word of personal reference during the whole day. It is a remarkable fact that until the time of his departure drew near, he was never known to have a day's illness in his life. Dr. Tyng, in his "Recollections of England," published in 1847, described Mr. Noel as "certainly a most interesting and delightful preacher; altogether extemporaneous; mild and persuasive in his manner, yet sufficiently impressive and sometimes powerful, having a very clear and consistent flow of thought." In addition to a variety of occasional sermons, and sermons on special occasions, Mr. Noel published numerous works of greater or less celebrity. Besides his well-known book on Church and State, and the volumes on Baptism, he published "Sermons on the First Five Centuries of the Church," 1839; "Sermons to the Unconverted," 1840; "Sermons at St. James's," 1842; "Sermons at the Chapels Royal," 1842 and 1848; "Case of the Free Church of Scotland," 1844; "Notes of a Tour in Switzerland in 1847;" "Letters on the Church of Rome," 1852, etc. Among pamphlets which excited considerable attention, his letter to the bishop of London on the spiritual destitution of the metropolis was particularly effective for good. Also his publications on the Jamaica Massacres; on the "Duty of Englishmen towards the Hindoos," and on "American Freedom and Slavery," during the civil war in this country, were widely read. He died Sunday afternoon, Jan. 19, 1873, in his seventy-fifth year. His amiable spirit, exemplary character, fidelity to conviction, and complete and life-long consecration to the work of the Lord, are a precious possession to the whole church, and particularly to the Baptist body, with which, constrained by conscience, he spent his maturer years.

Noel, Silas Mercer, D.D., son of Rev. Theodorick Noel, was born near Richmond, Va., Aug. 13, 1783. He received a classical education, after which he studied law, and entered on the practice of his profession at Frankfort, Ky. After a prosperous career of a few years, he abandoned the

law for the gospel ministry, and was ordained pastor of the Big Spring Baptist church in Woodford County. A few years later he was appointed judge of the Circuit Court about the year 1817, which position he filled several years, when he resigned and resumed the active duties of the ministry. He traveled and preached extensively, and, during a number of years, his success was so great that it was said "he baptized more people than any other preacher in Kentucky." In 1827 he became pastor of Great Crossing church in Scott County, and during the following year baptized into its fellowship 359 persons. He was an author of more than ordinary ability, and he wrote extensively for the periodicals of his time. He was the publisher of a Baptist monthly in 1813, which, however, was suspended for want of patronage. In 1836 he was called to the pastorate of the First Baptist church in Lexington. His death occurred May 5, 1839.

Noffsinger, Rev. M. V., pastor at Macon, Miss., was born in Virginia, and educated at Union University, Murfreesborough, Tenn. He professed faith at the age of sixteen, and was ordained in 1862. He has labored successfully as pastor at Marion, Va., four years; Jonesborough, Tenn., four years; Morristown, Tenn., four years; agent of Union University, one year, adding \$25,000 to the endowment. He has been some time in his present pastorate. He has been successful as a church builder, and in removing debts from churches. He is about forty years of age.

Norris, S. M., an active Sunday-school laborer at Kingston, La., was born in South Carolina in 1813. He came to Louisiana in 1853. Has accomplished great good as colporteur and Sunday-school agent.

Norsworthy, Rev. Galbanum, M.D., a leading minister of Liberty Association, Arkansas, was born in North Carolina in 1815; removed to Arkansas in 1848, and engaged successfully in the practice of medicine; began to preach in 1868, and has done much to supply the destitution about him; is an able preacher and forcible writer.

North Carolina, The Baptists of.—

THEIR ORIGIN.

Moore, in his "History of North Carolina," says, "Sir William Berkeley, governor of Virginia, drove out of that colony, in 1653, the Baptists and Quakers, who found a refuge in the Albemarle region of Carolina." Morgan Edwards says there were Baptists in North Carolina as early as 1695, and Dr. Hawks, in enumerating the freeholders in several eastern counties of North Carolina, mentions the names of many Baptists, and among them two preachers,—Paul Palmer and William Burgess. The first church, however, of which we read was not organized till 1727,—some authorities say 1729,—in the

county of Camden, by Paul Palmer, and was called Shiloh. This church still exists. Palmer was a native of Welsh Tract, Del.

In 1729 the Meherrin church, which still exists, and is located near Murfreesborough, N. C., was constituted by Joseph Parker, who was ordained by Paul Palmer, of Camden County. In 1750 the Meherrin church gave letters for the formation of the Sandy Run church, in Bertie County, and from these three original churches Baptist principles were gradually but slowly disseminated through the eastern part of the State.

In 1742, Elder William Sojourner came with a colony from Berkeley Co., Va., and settled on Kehukee Creek, in Halifax County. In 1752 the church they founded had multiplied into sixteen churches.

It would seem from what Benedict says that the Baptists of both these settlements were Arminian, or Free-Will, for some time, and were accustomed to baptize, certainly in some cases, without requiring regeneration. In 1775, Miller and Vanhorn were sent down by the Philadelphia Association to look after these irregular Baptists, and with the blessing of God were enabled to effect a great reformation among them. They adopted the London Confession of Faith, published in 1689, and in 1765 formed the Kehukee Association.

The reformation of doctrine alluded to above must have been but partial, however, as we find a resolution adopted at a large meeting held at the Falls of Tar River in 1775, described at length by Burkett and Read in their "History of the Kehukee Association," in which non-fellowship was declared with those churches whose members were not converted *before* baptism. Gradually the churches came to the old landmarks of Baptist faith and were united, though for a long time Joseph Parker and the Meherrin church did not come into the union.

The third, and by far the most prosperous, colony of Baptists who settled in North Carolina also came from Berkeley Co., Va., led by Elder Shubal Stearns, and settled on Sandy Creek, then in Guilford, now in Randolph.

Daniel Marshall, the brother-in-law of Mr. Stearns, before a Congregationalist, became a Baptist, and was very successful as an evangelist. The Sandy Creek was a most fruitful mother of churches, though originally composed of but 16 members. In seventeen years it had organized 42 churches, had ordained 115 ministers, and gathered a membership of 600 communicants.

The first Association formed in this State was the Sandy Creek, in 1758. In 1792 the Arminian Baptists of the eastern part of the State united with the Calvinistic Baptists of this Association, and thus the denomination became united, to remain so till

1827, when the Kehukee and Country Line Associations left the Old-School Missionary Baptists and became a new sect of Anti-Missionary Baptists.

In Dr. G. W. Purefoy's "History of the Sandy Creek Association," pp. 51-57, it is abundantly shown that in 1821 the Country Line Association was a Missionary body, and in favor of Sabbath-schools, and the "History of the Kehukee Association," by Burkett and Read, shows that that body was composed of Missionary churches for many years after its organization. The Portsmouth and the Chowan were both daughters of the Kehukee Association, and were in their origin, as they still are, Missionary organizations.

FORMATION OF THE STATE CONVENTION.

There seems to have been no general effort to unite the denomination till about the years 1814-16, when the North Carolina Baptist Society for Foreign and Domestic Missions was formed. Who were the leaders in this movement does not appear, but we find that the address to the churches was written by the Rev. Josiah Crudup, and that the famous Robert T. Daniel was its agent. This effort at organization having failed, another society was formed about 1826, called the Baptist Benevolent Society. It drew together a number of prominent men in Greenville in 1829, and after talking the matter over it was pretty well agreed that they would make an effort to form a State Convention at their next meeting. In a journal of Dr. Samuel Wait it is stated that Rev. Thomas Meredith prepared the constitution of the new Convention before he left his home in Edenton, and that when the Convention was formed, in the barn of Dr. J. C. Gorham, a leading Baptist of Greenville, Pitt Co., March 20, 1830, that constitution was substantially adopted, and that is still the constitution of the North Carolina Baptist State Convention. Its second article reads as follows: "The primary objects of this Convention shall be the education of young men called of God to the ministry and approved of by the churches to which they respectively belong, the employment of missionaries within the limits of the State, and a co-operation with the Baptist General Convention of the United States in the promotion of missions in general."

At the time of the adoption of this constitution the Baptists of North Carolina, including Primitive, or Anti-Missionary, and Free-Will Baptists, numbered but 14 Associations, 272 churches, and 15,360 members. They had no denominational paper, and no school, male nor female, under control of the denomination. Many of the Associations scarcely raised more money at their annual meetings than was necessary to defray the expenses of printing their minutes, but the founders of the

Convention were men of large brain, unflagging zeal, and earnest piety. They were the strongest men of their denomination, and some of them the peers of any men in the State. They planned largely, and worked zealously up to their plans.

The officers of the Convention were P W Dowd, President; W. P. Biddle, Thomas Meredith, and C. McAlister, Vice-Presidents; R. S. Blount, Recording Secretary; and H. Austin, Treasurer.

The first Board of Directors of the Convention consisted of Charles W Skinner and Henry A. Skinner, of Perquimans; Elder Thomas D. Mason, of Greenville; Daniel Boon, of Johnson County; Elder Samuel Wait, William Sanders, and Elijah Clark, of Newbern; Elder James D. Hall, of Currituck County; Peter B. Lawrence and James Hartmers, of Tarborough; James B. Outlaw, of Bertie County; W. B. Hinton, I. Holliman, and Elder John Purefoy, of Wake; Elder Jacob Raschow, of Edenton; Samuel Simpson, of Craven; Elder James McDaniel, of Cumberland; and G. Hukeyby, of Orange.

The following ministers were appointed as agents of the Convention, and served without pay, viz.: P. W. Dowd, Raleigh; Thomas Meredith, Edenton; William P. Biddle, Craven County; James McDaniel, Cumberland County; John Armstrong, Newbern; Reuben Lawrence, Bertie County; Robert T. Daniel and Eli Phillips, Moore County; James D. Hall, Currituck County; John Purefoy, Wake County; John Culpepper, Montgomery County; William Dowd, Stokes County. Samuel Wait was appointed general agent of the Convention, at a salary of \$1.00 a day, and John Armstrong, corresponding secretary.

An address, wise and masterly in an extraordinary degree, was prepared by the Rev. Thomas Meredith and sent forth to the churches, showing the advantages of such an institution, answering objections, and inviting them to unite in the organization. The Convention was a bond of union and a source of development, and thus proved a great blessing to the denomination.

The Convention has three boards or Executive Committees to attend to the four special departments of work, the Board of Missions, Home and Foreign, located in Raleigh; the Board of Education, located at Wake Forest College; and the Sunday-School Board, also located in Raleigh. These boards are composed of prominent men, laymen as well as ministers, chosen from different parts of the State, enough, however, residing in the vicinity of the location of the board to constitute a quorum.

NORTH CAROLINA BAPTISTS WHO HAVE BECOME DISTINGUISHED IN OTHER STATES.

As in the field of politics North Carolina has produced three Presidents of the nation, Jackson,

Polk, and Johnson, each of whom attained distinction in other States, so in the realm of religion it is not immodest to say that many of the wisest and ablest men who have adorned the Baptist Zion of the South have gone forth from this State. Silas Mercer, of Georgia, was a preacher in North Carolina for years before he went South, and his nephew, Jesse Mercer, the leader of the Georgia Baptists and the founder and benefactor of Mercer University, was a native of Halifax Co., N. C. The elder W. T. Brantly and the elder Basil Manly were born in Chatham Co., N. C., within five miles of each other, and entered the ministry in this State. John Kerr, who as an orator was pronounced by Dr. Jeter as first, and no man was second, and who became so celebrated in Virginia, was born in Caswell Co., N. C., where he began to preach, and he died in North Carolina. Dr. R. B. C. Howell, so long identified with Virginia and Tennessee, and among the most distinguished Baptist authors of the South, was a native of Wayne Co., N. C., and began his ministry in North Carolina. Dr. A. M. Poindexter, the prince of agents, and the most eloquent man the writer ever heard, was born in Bertie Co., N. C. And J. S. Mims, the learned professor, and Iverson L. Brooks, the successful pastor, both of South Carolina, were born, the first in Cumberland County, the second in Caswell Co., N. C. All these, with Saunders, the first president of Mercer University, Georgia, and Emerson, of William Jewell College, Missouri, and Solomon, of Kentucky, and hundreds of other useful and honored men among the Baptists, have gone forth from this great Baptist State.

PROGRESS OF THE BAPTISTS IN NORTH CAROLINA.

In 1770 there were but 9 churches in the State. In 1784 there were 42 churches, 47 ministers, 3776 members. In 1812 there were 204 churches, 117 ministers, and 12,567 members. In 1832 there were 332 churches, 211 ministers, and 18,918 members. In 1851 there were 599 churches, 374 ministers, and 41,674 members. In 1860 there were 692 churches, 374 ministers, and 59,778 members. In 1876 there were 1442 churches, 793 ministers, and 137,000 members. Their statistics as reported for 1880 foot up 77 Associations, 1905 churches, and 172,951 members.

These figures place North Carolina third among the States as regards Baptist strength. Georgia is first, Virginia second, and North Carolina third.

North Carolina, The Biblical Recorder of.—

No single agency has done so much to unite and develop the Baptists of North Carolina as the *Biblical Recorder*, which for forty-six years has been their State organ. In 1833, Rev. Thomas Meredith, then pastor in Edenton, issued *The Baptist Inter-*

preter, a monthly publication, in pamphlet form, with a list of less than a hundred subscribers. In about two years there was a call for a weekly paper, and in January, 1834, *The Biblical Recorder* was originated by the same man, beginning with nearly 1000 subscribers. The paper was removed to Newbern in 1834, and to Raleigh in 1838, where it is now issued. About this time the *Recorder* and *Southern Watchman*, of Charleston, S. C., were united, and, until 1842, it was published under the style of *The Recorder and Watchman*. In 1842 the *Recorder* was suspended for six months, being superseded by a monthly periodical entitled *The Southern Christian Repository*. After six months, however, the publication of the *Recorder* was resumed, and it continued under the management of Mr. Meredith till his death, in 1851. For two or three years it was edited by Rev. T. W. Toby, D.D., pastor of the Raleigh church, and was still the property of Mrs. Meredith. In 1854 the paper was purchased by a joint-stock company, and Rev. J. J. James, one of the proprietors, became editor. Two years afterwards Mr. James bought out his partners, and associated Rev. J. S. Walthal with himself as editor, and they continued these relations until 1861, when Rev. J. D. Hufham, D.D., bought the journal, and edited it throughout the war. In April, 1865, by reason of a want of postal facilities, the *Recorder* was again suspended for a time, but its publication was resumed in the fall of the same year.

In 1867, Dr. Hufham sold the paper to Dr. Walters and Mr. J. H. Mills, who were its joint editors for a time. Mr. Mills, however, became sole proprietor in a few months, and continued to conduct the paper till 1873, when the *Recorder* passed into the hands of Prof. A. F. Read, who, after two years' experience as editor, sold it to Rev. C. T. Bailey, who still owns it, in connection with C. B. Edwards and N. B. Broughton. Dr. J. D. Hufham was associate editor with Mr. Bailey for more than a year after he took charge of the *Recorder*. Dr. T. H. Pritchard was also employed on the editorial staff for two years, and the Rev. Harvey Hatcher is now the associate editor.

The *Recorder* has a subscription-list of about 4500, and is regarded not only as a means of eminent usefulness, but a good property, yielding a handsome income to the proprietors.

North Carolina, The Colored Baptists of.—

There are probably 80,000 colored Baptists in North Carolina in regular Baptist churches. A considerable number also are to be found in Methodist churches who have been immersed, and who do not believe in or practise infant baptism. Up to the close of the war the colored people in most cases were members of the same churches with the whites, having a portion of the meeting-houses set apart

for their use, though in a few instances they had distinct organizations and their own pastors. As was naturally to be expected, they withdrew from their white brethren after their liberation, though not in all cases, for the colored members of the First Baptist church of Raleigh did not retire till nearly four years after the war closed.

Since the war they have grown rapidly, and have now 30 Associations, with about 750 churches, and a membership of 80,000, and with probably 30,000 teachers and scholars in their Sunday-schools.

CONVENTION.

Their State Convention was organized at Goldsborough, N. C., Oct. 17, 1867, and they were aided on this occasion by a committee appointed by the Convention of their white brethren, consisting of Revs. J. S. Purefoy, W. M. Young, A. D. Cohen, and C. J. Nelson. Rev. William Warwick was chosen President, and L. W. Boone, Secretary. The objects of their Convention are the promotion of missions, ministerial education, and Sunday-schools. This Convention met in Newbern in October, 1879, and its officers are Rev. Cæsar Johnson, President; Rev. H. A. Powell, Vice-President; E. E. Smith, Secretary; Rev. John Curly, Corresponding Secretary; Rev. A. B. Williams, Treasurer; Rev. G. W. Perry, Auditor.

They also have a Sunday-school Convention, which meets annually, the last session having been held in September, 1879, in Goldsborough. They have a church organ, called the *African Expositor*, which is issued monthly.

Their corresponding secretary travels as an agent, collecting money, and doing missionary work also.

As early as 1868 the Convention voted that a chair of theology should be established for the training of their ministers, and the Rev. H. M. Tupper, of the Shaw University, was chosen to fill this chair.

In addition to the Shaw University they have three academies,—one at Plymouth, one at Garysburg, and one at Goldsborough; the first two are paid for and the other nearly so.

North Carolina, Western Convention of.—In 1789 the French Broad Baptist church was organized in that part of North Carolina known as west of the Blue Ridge. Big Ivy church also claims to have been constituted about the same time. The first Association organized in the west was the French Broad, in 1807, and was formed by the union of six churches,—Little Ivy, Locust's Old Fields, New Found, Caney River, French Broad, and Cane Creek. The first three were dismissed from the Holston Association of Tennessee; the other three from Broad River, in South Carolina. Its ordained ministers were Thomas Snelson,

Thomas Justice, Sim Blythe, Benjamin King, Humphrey Posey, and Stephen Morgan.

Other churches and Associations having originated in this part of the State, the Western Baptist Convention was organized in 1845 as an auxiliary of the State Convention. In 1857 it became an independent body. At first its territory extended as far east as the Yadkin, but since the late war it has confined its labors principally to the fourteen counties west of the Blue Ridge. This territory contains 9 Associations, representing about 20,000 Baptists. The Convention has three boards,—a Sunday-school board, located at Asheville; a Mission board, located at Waynesville; and an Education board, whose headquarters are at Hendersonville. In 1853 the *Carolina Baptist*, a weekly newspaper, was started at Hendersonville, with Rev. James Blythe as editor. It suspended in 1856, but resumed publication in 1857. Soon afterwards it was succeeded by the *Baptist Telescope*, W. A. G. Bunn editor, but this paper lived only a few years. Rev. N. Bowen originated the *Cottage Visitor*, which continued until 1871. The *Baptist Gleaner*, edited by Rev. John Ammons, appeared in Asheville in 1877, but lived only a year. The *Baptist Telescope* has been revived, and is edited by Rev. N. Bowen.

The Baptists sought to establish a college at Mars Hill, in Madison County, before the war, but the prevalence of hostilities caused the enterprise to be abandoned, and it has not since been revived. A school at Holly Springs, in Macon County, has been under the patronage of the denomination for several years.

In 1858 it was determined to build a Baptist female college at Hendersonville. Rev. N. Bowen, as agent, pushed the work, until stopped by the war. A granite building, three stories high, nearly complete, owned at present by a joint-stock company, but controlled by the Baptists, is the result of this effort. This institution, known as the Judson College, has a patronage of a hundred students of both sexes, and is presided over by Rev. W. A. Nelson, D.D., aided by a competent corps of teachers. The present officers of the Convention are: President, Rev. N. Bowen; Vice-Presidents, Rev. S. M. Collis, Rev. John Ammons; Secretary, Columbus M. Williams; Treasurer, John L. Pleasants; Historian, Rev. D. B. Nelson.

Northrup, G. W., D.D., LL.D., the able and distinguished president of the theological seminary at Chicago, was born at Antwerp, Jefferson Co., N. Y., Oct. 15, 1826. From his earliest childhood he was under strong religious influences, his father being a man of singularly devout character and life. Though converted, as he believes, at the age of twelve, it was at the age of sixteen that he received baptism, at the hands of Rev. Wilbur Til-

linghast, becoming a member of the Baptist church in his native town. The school advantages in Antwerp were of an inferior character. His scholarly tendencies, however, very early showed themselves,



G. W. NORTHRUP, D.D., LL.D.

and he began the study of Latin, with such imperfect helps as he could secure, while but a boy. At the age of eighteen he left home, with a view to make a career for himself, though as yet with no distinct purpose as to the line of life he should choose. Some years were spent in teaching at Trenton, near Utica, and at Granville and Hartford, Washington Co. When at about the age of twenty-one a visit to relatives living in Watertown, N. Y., was the means of deciding him to enter upon a regular course of study. He had already, in connection with his teaching, but mainly through private study, become so much a proficient in mathematics that he had in that department passed over most of the ground of a college course. In Latin he had done something; in Greek he had not made even a beginning. Setting himself resolutely to private study, partly under the tuition of A. C. Beach, Esq., since Lieutenant-governor of the State of New York, he made such progress that in a year and a half he was prepared to enter the last term of the Sophomore year at Williams College in Massachusetts. At his graduation, in 1854, he took the metaphysical oration, perhaps the highest of the college honors at Williams. Entering the theological seminary at Rochester, he graduated there in 1857.

Immediately upon the conclusion of his theo-

logical course he was appointed instructor in church history in the seminary at Rochester, and at the end of the year full professor in that department. The ten years of service, until his call to Chicago in 1867, made their lasting impression in the seminary and upon the numerous young men who came under his tuition. Better work in church history has probably never been done in any theological seminary in this country. During this period, besides, Dr. Northrup won distinction as a preacher. For one year and a half he supplied the pulpit of the First church in Rochester, 165 being in that time added to the church by baptism. In 1867 he was called to the presidency and the chair of Theology in the seminary about to be organized at Chicago. Marked as had been his adaptation to the form of work assigned him at Rochester, for this at Chicago he was perhaps still better suited. While yet a youth he had become an enthusiastic student of metaphysics. Previous to entering college he had read "Rational Psychology" (not an easy book to master) through no less than five times, and knew pages of it by heart. This intellectual learning and capacity qualified him in an especial manner for a mastery of systematic theology; and his classes at Chicago enthusiastically testify to the grasp he has, and in their measure enables them to take, of the whole subject of Christian doctrine in its classification and in its verification. Although he has not as yet become known as an author, his lectures, alike in church history and in theology, have been made so complete and so full that, if they could be given to the world, they would rank with the most valued of the many books in these lines of theological study. As a preacher and lecturer Dr. Northrup renders eminent service, alike to the denomination and to the general cause of truth, in those departments of it which it is the fashion of these times especially to assail,—more particularly what concerns the relations of science and philosophy with the doctrines of the Christian faith.

Norton, Charles C., D.D., was born in Washington, Conn. He was brought up in the Protestant Episcopal Church. After his conversion his convictions of duty led him to unite with a Baptist church, and he was baptized into the fellowship of the church in Carmel, Putnam Co., N. Y. Soon after his connection with the church he was licensed to preach, and entered the University of New York, and afterwards the University of Rochester, from which he was graduated. He then entered the theological seminary there, and was graduated in 1854. In 1855 he accepted a call from the Sixth Street Baptist church in New York, where he was ordained and commenced his ministerial work. His connection with that church continued nine years, during which a pressing church debt was

removed, and about 400 converts were added to it by baptism. For the past seventeen years he has been the successful pastor of the Central Park Baptist church of New York. He is a fine scholar and an able preacher. The honorary degree of D.D. was conferred on him by Shurtleff College. During his ministry he has baptized 704.

Norton, Judge E. H., was born in Logan Co., Ky., Nov. 21, 1821. He entered Centre College, at



JUDGE E. H. NORTON.

Danville, at seventeen years of age. In 1842 he graduated from the law department of Transylvania University, and located in Platte City, Mo., and rapidly built up a legal practice. In 1852 he was elected circuit judge over a district of seven counties. He was re-elected in 1857 without opposition, and served until sent to Congress, in 1861. At this time he was elected to the State convention to consider the relations of Missouri to the general government. In that body he opposed the ordinance of secession. In 1875 he was elected a member of the convention which framed the present constitution of Missouri, and was chairman of the committee on representative districts. In 1876 he was appointed to the Supreme bench by Gov. Hardin to fill a vacancy occasioned by the death of Judge H. M. Varis. He united with the Baptist Church, in Kentucky, when fourteen years of age. In 1853 he aided to organize a Baptist church in Platte City. He is a trustee of William Jewell College, and takes an interest in his denomination in the State. He is an upright and talented judge.

Nott, Rev. Abner Kingman, son of Rev. Han-

del G. and Lydia C. Nott, was born at Nashua, N. H., March 22, 1834, being the fourth son in a family of fifteen children. His early preparation for college was carried on partly under the tuition of Mr. J. H. Hanson, principal of the Waterville, Me., Academy, and partly under the instruction of his father. While thus engaged in study his conversion took place, in January, 1849. His later preparation for college was made at the Connecticut Literary Institution at Suffield, where he spent a little over one year. The question of his future vocation was settled when he entered Rochester University, in the fall of 1851. He was graduated in the class of 1855. Two years were devoted to theological study in the seminary at Rochester. His life both in college and in the seminary was one of constant and unceasing activity, for he was largely dependent on his own efforts to secure the funds needed for the payment of his bills. He preached, taught, and lectured, and thus acquired a remarkable facility as a public speaker. He preached the first time for the First Baptist church, New York, in the fall of 1856, and Dec. 29, 1856, was unanimously called to the pastorate of the church as the successor of Rev. Dr. Spencer H. Cone. This call he accepted, and a few weeks after his graduation, in July, 1857, was ordained. With the most brilliant prospects before him, and in the midst of a career of usefulness such as few young ministers are permitted to see, he was suddenly



REV. ABNER KINGMAN NOTT.

called to his reward while bathing near Perth Amboy, N. J., July 8, 1859. His goodness, intellect-

ual powers, and eloquence gave him immense popularity in New York City, and made his death a public calamity.

Nott, Rev. Richard M., died at Wakefield, Mass., Dec. 21, 1880, after several months of suffering from extreme nervous prostration. He was born in Nashua, N. H., in March, 1831, where his father, Rev. Handel G. Nott, was then a prominent Congregational minister, settled over the leading church in that rapidly-growing place, from which situation he retired a few years later upon becoming a Baptist, in which character his first settlement was over the Federal Street, now Clarendon Street, Baptist church, Boston. At the age of eleven years Richard was converted, and soon after baptized by his father. He graduated at Waterville College when about nineteen years old. During the next five years he taught school in Red Creek, N. Y., three years, and Calais, Me., two years. Then he entered the theological seminary at Rochester, where he graduated in 1859, and entered immediately upon the pastorate of the First Baptist church in Rochester, N. Y., to which he had been called several months before his graduation. In this important position he continued six years. During this time he wrote the exceedingly interesting memoir of his younger brother, A. Kingman Nott, who suddenly closed in death a most brilliant earthly career in July, 1859, while pastor of the First Baptist church in New York City. At length his health failed, and his appreciating people sent him abroad for recuperation, but he never regained the physical vigor then lost. After his return from his foreign tour, having resigned at Rochester, he labored three years at Atlanta, Ga., where he was successful in gathering what is now the Second Baptist church in that city. Next he was pastor of the church in Aurora, Ill., three years. In 1872 he was called to the pastoral charge of the church in Wakefield, Mass., which he accepted and held about two years, when he resigned; but he continued to reside there until his death, supplying most of the time since his resignation the church in Brookville, formerly South Randolph, where his labors were highly valued, and a good work was done by him. In the summer of 1880 his health so failed that he was obliged to abandon his supply at Brookville, and also his valuable work in the Sunday-school department of *The Watchman*, the "Lesson Helps," which were very satisfactorily prepared by him. After this he gradually declined, till his earthly end was reached at the age of nearly fifty years. He was a superior scholar and a clear thinker. His early promise was uncommon. Few men were his equals in critical scholarship and logical acumen. He would have graced a position as a professor or president of a college or a theological institution. In the Boston

Ministers' Meeting, which he constantly attended, he was justly esteemed as a most serviceable member. Probably there was no place during the last five or six years of his life in which he appeared to better advantage than there. His utterances were real contributions, the great worth of which was readily conceded by all his brethren, among whom he is greatly missed.

Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, Historical Sketch of the Baptists in.—From the cession of Acadia,—Nova Scotia and New Brunswick were originally included under this designation,—by France to Great Britain, in 1713 till 1776, when Henry Alline, the celebrated New Light preacher, entered on his fervid, trumpet-toned, evangelistic ministry, a dead formalism in religion almost universally prevailed in these provinces, with only here and there a faint glimmer of evangelical doctrine and spiritual experience.

But amid this moral desolation three or four Baptist ministers appeared almost simultaneously in Acadia,—Rev. John Sutton, with a company of emigrants from New Jersey, settled at Newport, Nova Scotia, in 1760, and there preached and baptized converts, and Daniel Dimock also. Rev. James Sutton, brother of John, was also at Newport. Rev. Ebenezer Moulton, of South Brimfield, Mass., came with the first settlers to Yarmouth, Nova Scotia, in 1761, and preached among them, and baptized a Mrs. Burgess, and probably other converts; and his preaching subsequently in Horton, Nova Scotia, was attended with great success. Rev. Nathan Mason, with a number of Baptists in church order, emigrated from South Swansey, Mass., and settled at Sackville, New Brunswick, in 1763. No church, however, appears to have been formed here by either of them, and in a few years they returned to their own country.

In 1776, Henry Alline came forth from obscurity like John the Baptist to prepare the way of the Lord; many were converted under his ministry, and churches, composed of Baptists and Pedobaptists, were formed. The time, however, soon came for a distinct Baptist movement.

The pioneer Baptist church of the Maritime Provinces was formed of ten members, at Horton, Nova Scotia, Oct. 29, 1778. Rev. Nicholas Piereson, one of their number, was ordained as their pastor Nov. 5, 1778. The Second Baptist church in the provinces was formed at Halifax, Nova Scotia, in 1795, Rev. John Burton being pastor. The Third church was organized at Newport, Nova Scotia, in August, 1799; and the Fourth Baptist church was organized at Sackville, New Brunswick, in October, 1799, Rev. Joseph Crandall being ordained their pastor. Six others must have been formed previous to 1800.

The Nova Scotia and New Brunswick Baptist Association, the first in these provinces, was formed at Lower Granville, Nova Scotia, June 23, 1800, and comprised ten churches,—Upper Granville, Lower Granville, Digby, Digby Neck, Yarmouth, Cornwallis, Horton, Newport, Chester, and Sackville. Mixed communion was allowed for a time in some of these churches, but was soon discontinued.

The ministers who united in forming this Association were Thomas Handley Chipman, James Manning, Enoch Towner, Harris Harding, Edward Manning, Theodore Seth Harding, Joseph Dimock, and Joseph Crandall.

These churches, located thus widely apart in the two provinces, were true Baptist Christian centres, whence spiritual knowledge and influence were diffused through the surrounding communities; and the ministers were true watchmen and evangelists, who bore abroad the torch of divine truth and the message of the gospel to guide the perishing to Christ.

The Baptist denomination, whose origin in these provinces has now been briefly traced, is a large and influential body; and the movements and events which will now be mentioned will indicate its progress, and also the means of its further expansion.

Organized home missionary efforts were originated at the meeting of the Nova Scotia and New Brunswick Association in 1815, and were immediately followed by the most encouraging success, and home mission work has ever since been carried on in Nova Scotia and New Brunswick with great spiritual results.

The Nova Scotia and New Brunswick Association, composed of 31 churches, with 1827 members, and 22 ministers, was divided into two in 1821, the churches in Nova Scotia forming one Association, and those in New Brunswick forming the other. As in 1810 the membership of the Association was 924, the above figures show that it was nearly doubled in eleven years.

In 1825, Rev. Dr. Tupper, from Nova Scotia, and Rev. Joseph Crandall, from New Brunswick, evangelized on Prince Edward Island, and were the first associated Baptist ministers to labor in that gem of the St. Lawrence, though Rev. A. Crawford, a Scotch Baptist, had successfully commenced operations there as early as 1811.

In 1825, 1826, and 1838, Rev. Joseph Dimock evangelized for several months in Cape Breton, and with the happiest results. Now our home missionary enterprise is one of the most interesting and important of the denomination, and the field is as large as the three provinces and Newfoundland.

The use of the press for denominational and Christian purposes indicates life and progress.

The Nova Scotia and New Brunswick *Baptist Magazine* was commenced in St. John, New Brunswick, in 1827, and continued to be the organ of the denomination in the provinces till 1836, when the *Christian Messenger*, published weekly at Halifax, Nova Scotia, took its place.

In 1847 the *Christian Visitor* was issued at St. John, New Brunswick, as the organ of the denomination in that province. Both these papers continue as Baptist organs, and have been very influential in promoting denominational interests.

Education.—The Baptist Association at Horton in 1828 adopted measures for establishing an institution of learning for our youth, and especially with a view to the proper training of young men called of God to the gospel ministry; and as a result Horton Academy was opened in May, 1829, with more than 40 pupils, under charge of Rev. Asabel Chapin as principal.

In 1833 the New Brunswick Baptist Association originated a similar movement; and as a result the Baptist Seminary at Fredericton was opened in January, 1836, with Rev. F. W. Miles as principal.

In the autumn of 1838 circumstances in Nova Scotia impelled the Baptists to make a further advance in the work of higher education; and Acadia College sprung from the resolve then taken, and was opened in January, 1839, with Rev. E. A. Crawley and Rev. John Pryor as professors, to which Prof. Isaac Chipman was added a year later, and continued his valuable services until he was drowned in the basin of the Minas, in June, 1852. Notwithstanding opposition, difficulties, and loss, Acadia College has grown and attained a leading position among the colleges of these provinces. It has now an endowment of \$84,112.46, with other sources of income, and six professors, with Rev. Dr. Sawyer as president. Though the college building at Wolfville was destroyed by fire in December, 1877, a new edifice soon adorned College Hill, flanked on the east by Acadia Seminary, a high school for young ladies, and by Horton Collegiate Academy on the west. The Baptists of New Brunswick and Prince Edward Island have an equal share with those of Nova Scotia in the ownership and government of these institutions.

Foreign Missions.—The organized movement to send out missionaries to the heathen world commenced, like that for home missions in 1815, at Chester in 1838, and in this action the New Brunswick Baptist Association cordially concurred, and Rev. R. E. Burpe, of the latter province, was accordingly sent out to Burmah in 1845 by the Baptists of these provinces,—their first missionary to the heathen. The denomination has now four missions established among the Telooongs, with native preachers and assistants, under the direction of the missionaries.

The New Brunswick Baptist Association, comprising 50 churches, with 4806 members, and 29 ministers, was divided in 1847 into two Associations,—the Eastern and Western. The figures indicate an increase of over ninefold in the membership of that body in twenty-five years.

The Nova Scotia Baptist Association, comprising 72 churches, with 8967 members, and 54 ministers, was also divided in 1850 into three Associations,—the Western, Central, and Eastern.

In July, 1868, the Prince Edward Island Baptist Association was organized, with 13 churches, containing a membership of 600, dismissed for the purpose from the Nova Scotia Eastern Association, and the membership of the denomination in that island is 1622, or nearly three times what it was twelve years ago.

Union.—The leaders of the Baptist denomination in these provinces provided for the union of all the churches and Associations in denominational work, and through their wise forethought the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island was organized in the city of St. John, New Brunswick, in September, 1846. This Convention is now the most influential of the Baptist organizations in the Maritime Provinces. To its direction and management are committed the great public benevolent enterprises of the denomination,—home missions, education, and foreign missions,—and the greatest care is exercised to conduct matters wisely and efficiently, and yet not to intrench on great denominational principles.

Revivals of a genuine type have all along been a vast means of growth, and they are still needed to promote healthful enlargement. Our churches and denomination should aspire wisely and well to realize the highest ideal of Christian life, activity, and progress.

Newfoundland.—There are a few Baptists on this great island, but no Baptist church or minister. Revs. J. B. McDonald, M.D., and George Armstrong, spent a few weeks in missionary work there in 1875, and Rev. George Armstrong evangelized for nine weeks in 1879.

The following figures show the numerical progress of the Baptist denomination in the Maritime Provinces for the past eighty years :

Year.	Churches.	Ministers.	Members.
1800.....	10	8	*600
1810.....	14	9	924
1820.....	29	19	1,785
1830.....	70	40	4,633
1840.....	115	64	9,041
1850.....	.....	.....	13,773
1860.....	260	139	21,579
1870.....	257	145	27,460
1880.....	356	195	36,700

* About.

Novatians, The.—Novatian, the distinguished founder of the community that bore his name, is known among Greek ecclesiastical writers as Novatus. He was not Novatus of Carthage, a presbyter of that city, who sorely vexed the imperious soul of Cyprian, and who came to Rome and united with Novatian in efforts to maintain gospel purity in the churches.

Novatian, before he professed conversion, was a philosopher of remarkable ability, culture, eloquence, and powers of persuasion; he was a natural leader of men. When attacked by a dangerous disease, from which death was apprehended, in accordance with the opinion then commonly held by Christians, it was judged that he should be baptized to make heaven certain, and, as his weakness rendered immersion impossible without risking his immediate death, he was subjected, on his couch, to a profuse application of water. We are not informed that Novatian desired this ceremony himself, without any persuasions from his alarmed friends. The writer was once sent for to see a dying lady, and, after praying with her, was earnestly pressed by a follower of Irish Romanism, the perverted faith of St. Patrick the Baptist, "to regenerate her;" he declined to exercise the powers of the Spirit of God and the functions of a Pedobaptist minister; had he yielded, the lady was in a condition in which she could not be held responsible for the act. And it is not improbable that this was the situation of Novatian. He was spared by the providence of God for a mighty work in the churches, and when restored to health he became very active in advancing the interests of Christianity in Rome.

At that period the church, in the capital of the world, as Eusebius records, had 46 presbyters, 14 deacons and subdeacons, 50 minor ecclesiastical officials, and widows and sick and indigent persons, numbering in all 1500, whose support had to be provided for. And partly to assist in bearing this burden, but chiefly through a lack of faith and of complete consecration to God, the door of the church was kept very wide for the admission of unconverted professors, and when these persons betrayed the Saviour by sacrificing to idols in times of persecution, their conduct was excused by their lax brethren; and the excommunication, necessarily pronounced upon them immediately after their apostasy, was speedily removed.

Cornelius, a Roman presbyter, with an eager eye to the support to be gathered from restored apostates, strongly advocated their forgiveness by the church. Novatian very strenuously resisted it; and when a successor to Bishop Fabianus was to be elected, Cornelius was properly made a predecessor of a long line of coming popes, who loved gold more than anything in the Christian religion.

Novatian was condemned by Cornelius and by all his episcopal friends; and the bishop of Rome sent letters everywhere, bringing the most grievous charges against him, and giving the names and positions of the bishops who united with him in his efforts to crush the first great reformer.

Novatian had been made a presbyter by Fabianus against the custom of the church, for, as Cornelius says, in Eusebius,* "It was not lawful that one baptized in his sick-bed by aspersion, as he was, should be promoted to any order of the clergy. If, indeed, it be proper to say that one like him did receive baptism." But this only shows his extraordinary talents and influence.

After Cornelius became bishop Novatian was elevated to the same office by three Italian bishops, and at once founded the purer community, for whose advancement he labored with great success until martyrdom removed him from the presence of wicked church members in full ecclesiastical standing.

Among the charges brought by Cornelius against Novatian, a list of which can be found in Eusebius, was an accusation of cowardice for refusing to perform the duties of his ministerial office in a time of persecution. Novatian set up a new community in defiance of Cornelius and of nearly all the Christian bishops on earth; and in this he showed unusual courage. Opposition to the treachery, charged upon himself by Cornelius, was the chief instrument which he used to establish his pure church, and it is not in human nature to believe that any man could found a new community in Rome itself by denunciations of a cowardly crime of which he himself had given a conspicuous example. Besides, he left the world as a martyr.

It was customary in the time of Ambrose, when the minister distributed the Lord's Supper to the faithful, to say, "The body of Christ," and the recipient answered, "Amen."† Cornelius, in the same calumnious letter in Eusebius, states that Novatian, when he gave a portion of the Eucharist to a communicant, instead of permitting him to say "Amen," according to the usage no doubt then in existence, seized his hand in both of his hands, before he partook of the symbolic bread, and made him "swear by the body and blood of our Saviour, Jesus Christ, that he would never desert him, nor turn to Cornelius." This story carries its own refutation; the idea that the founder of the purest Christian community then in existence should resort to such an infamous procedure is simply incredible. Cornelius, in the same connection, makes slanderous statements about the extraordinary ambition of Novatian, which have come down to us through the "Ecclesiastical History" of Euse-

bis; and his vanity is frequently given as the motive that led to his assumption of the bishop's office, and to the reformation inaugurated by Novatian.

The Novatians called themselves Kathari, or Puritans. The corner-stone of the denomination was purity of church membership. Novatian charged Cornelius and his followers with dishonoring the church of God, and destroying its divine character by admitting apostates into its membership. He maintained that those who had sacrificed to the idols to save their lives should never be permitted to come to the Lord's table again. This theory became popular with the saintly heroes and heroines, who suffered terribly at the hands of Christ's persecuting enemies, but whose lives were spared. And all true Christians felt a strong leaning towards the holy religion advocated and exhibited by Novatian and his followers. Socrates,‡ a candid and intelligent Greek historian, says, "Novatus (Novatian), a presbyter of the Romish Church, separated from it because Cornelius, the bishop, received into communion believers who had sacrificed (to idols) during the persecution which the emperor Decius had raised against the church.

On being afterwards elevated to the episcopacy by such prelates as entertained similar sentiments, he wrote to all the churches, insisting that they should not admit to the sacred mysteries those who had sacrificed (to idols), but exhorting them to repentance, leave the pardon of their offense to God, who has the power to forgive all sin. The exclusion of those who, after baptism, had committed any deadly sin from the mysteries appeared to some a cruel and merciless course; but others thought it just and necessary for the maintenance of discipline, and the promotion of greater devotedness of life. In the midst of the agitation of this important question letters arrived from Cornelius the bishop promising indulgence to delinquents after baptism.

Those who had pleasure in sin, encouraged by the license thus granted them, took occasion from it to revel in every species of criminality." The Novatians permanently excluded from their community all who were guilty of deadly sins and second marriages, as well as those who sacrificed to idols to save their lives; and they regarded the church universal as having lost the character of a church of Christ by receiving such persons into her membership. As a result of this conviction they baptized again all who came from the old church to them. Their baptism was immersion, the "pouring around" of Novatian on his sick-bed is the only transaction of that kind in their history now known; and as their leader suffered so much from the unscriptural performance, his followers had little encouragement to imitate such an unfortunate example.

* Eccles. Hist., lib. vi. cap. 43.

† Ambros. De Sacram., lib. iv. cap. 5.

‡ Eccles. Hist., lib. iv. cap. 28.

The general doctrines of the Novatians were in perfect harmony with those received by the church universal; they only differed from it on questions of discipline, and chiefly on the great subject of consecration to God.

It is creditable to the piety of the centuries during which the Novatians existed that great numbers of Christians adopted their sentiments and their fold; though hated, wickedly calumniated, and fiercely persecuted for a long time, they spread, and they found adherents not only in rural regions, but in great cities and in the palaces of the emperor. Speaking of the law of Constantine the Great by which heretics were forbidden to meet "in their own houses of prayer, in private houses, or in public places, but were compelled to enter into communion with the church universal," Sozomen says, "The Novatians alone, who had obtained good leaders, and who entertained the same opinions respecting the divinity as the Catholic Church, formed a large sect from the beginning, and were not decreased in point of numbers by this law. The emperor, I believe, relaxed the rigor of the enactment in their favor. Acesius, who was then the bishop of the Novatians in Constantinople, was much esteemed by the emperor on account of his virtuous life."*

Novatian himself was a man of fervent piety; and his life after his conversion was above reproach, unless when accusations came from a calumniator whose charges were incapable of proof. He was the author of works on "The Passover," "Circumcision," "The Sabbath," "High-Priests," "The Trinity," and on other subjects. He had many distinguished men among his disciples. His community spread very widely, and enjoyed special prosperity in Phrygia; but declined rapidly in the fifth century. The Novatians, as a people, were an honor to Christianity, and their teachings and example exercised a powerful restraint upon the growing corruptions of the old church.

The Novatians commenced their denominational life when the baptism of an unconscious babe was unknown outside of Africa; and there it had a limited, if not a doubtful, existence. Indeed, if a celebrated letter of Cyprian, about a council of bishops, said to have been held in Carthage half a dozen years after Novatian set up his banner of church purity, be a forgery, and the supposition is by no means an improbable one, unconscious infant baptism has no proof of its existence in the literature of the world. The infant rite, according to the letter of Cyprian just referred to, had Cyprian for its patron, and as he had shown the utmost hostility to Novatian, he and his followers would not be

very eager to adopt a ceremony of which his letter, if genuine, shows that he was the special friend. These considerations, together with the holiness of life demanded by Novatian churches, have led many persons to regard them as Baptists. Of the truth of this opinion in the early history of this people there can be no doubt; and that the majority of their churches baptized only instructed persons to the end of their history is in the highest degree probable.

Nowlin, Rev. David W., was born in Pittsylvania Co., Va., April 11, 1812, and died in Montgomery Co., Mo., Oct. 17, 1865. He was educated for the bar, and was noted for clear views of the law, and for a sound judgment. He taught the Bible in his schools where he gave instructions in science, because he believed it to be the foundation of sound civil law. Hence when he was converted he was familiar with Scriptural knowledge. He found the Saviour in 1849, under the preaching of Rev. William Vardeman, by whom he was baptized, in November, 1851, into the fellowship of Zion church. In 1856 he was ordained by Revs. Jas. E. Welch, W. Vardeman, and the venerable J. T. Johnson. Mr. Nowlin's culture, talent, and piety made him exceedingly acceptable as a preacher. He was frequently moderator of his Association. He was honored and loved as a faithful and successful minister of Jesus.

Nugent, Deacon E. J., was born on the 13th of March, 1812, near Philadelphia, Pa. He grew to the age of sixteen and a half years without religious training. In the year 1831 a lady invited him to accompany her to hear a sermon in the First Baptist church of Philadelphia. A stranger, Rev. N. Colver, preached, and for the first time in his life he was awakened to an alarming consciousness of his sinfulness, and was so exercised that he could not work for several days. He was enabled through grace to repent of sin and to embrace Jesus Christ by a living faith, and was baptized by the pastor, W. T. Brantly, Sr., D.D., with thirty-one others, in the river Delaware. He was immediately set to work as a teacher in the Sunday-school, where he served the church for some years. At this period he was led to consider seriously the impropriety of using intoxicating liquors as a beverage, and he has been an earnest advocate of the cause of temperance ever since. He regarded the Lord's day as a sacred time for moral and religious improvement, bodily rest and recuperation, and under the influence of this view he was early led to fixed habits of constant attendance upon the social and public worship of God. In connection with others he conducted religious services in the suburbs of the city. In March, 1835, he removed to Springfield, O. Mr. Nugent assisted in organizing a Baptist prayer-meeting and Sunday-school, and in January, 1837.

* Eccles. Hist., lib. ii. cap. 32.

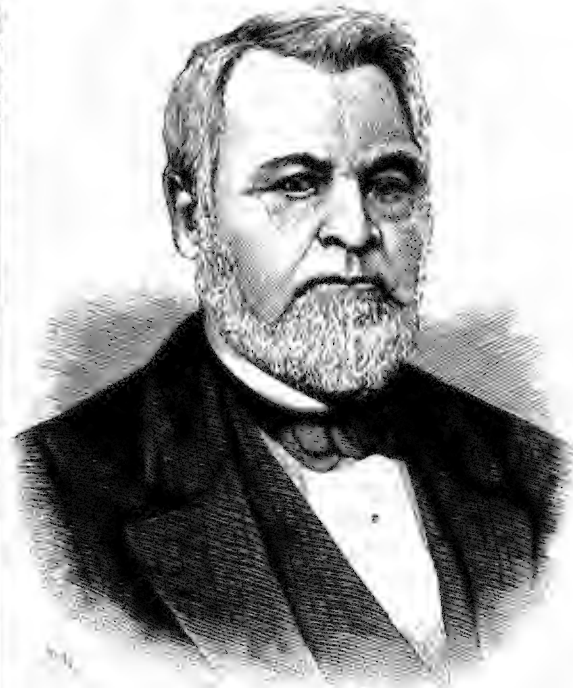
a church was formed consisting of thirteen members, of which he was chosen a deacon. The church continued public worship, meeting in school-houses until permitted to worship in an old court-house, where, in the year 1841, a series of meetings was commenced, resulting in the first great revival ever experienced in the town. Over 100 were converted, about 50 of whom joined the Baptist church. The deacon, with a few others, was engaged in conducting meetings for prayer and exhortation in country school-houses, thereby creating an interest in the farming community for the Baptist church. This custom, under the blessing of God, was the secret of the remarkable growth and influence of this church. The deacon afterward wrote a history of the church.

About this time he asked a young Presbyterian brother whom he had heard declare that infant baptism was taught in the Scriptures to point out to him some of the proof texts, and promised to pay him handsomely for his time if he would produce them. But the young man never demanded the reward. Conversations were continued on the subject for several months, resulting in his union with the Baptist Church. On the day he was baptized he preached a sermon on the subject of baptism, giving reasons for his change of views, and was baptized in Buck's Creek by Rev. J. L. Moore, and was licensed to preach the gospel by the Baptist Church. That young man is now the beloved and honored superintendent of Baptist Missions of the city of Philadelphia, Rev. James French. The deacon was either a teacher or superintendent of the Sunday-school during his residence in the place. When it became possible for the church at Springfield to build a house, he was appointed on a building committee of two, and they succeeded in erecting a very commodious brick church edifice and parsonage. Mr. Nugent continued his membership there until the church numbered over 300.

In 1852 he removed to Marysville, O. There being no Baptist church in the town, and only four Baptists, he commenced prayer-meetings in private houses.

In the month of March, 1865, he and his family removed to Ottawa, Kansas. The next day after reaching Ottawa was the Lord's day, and the deacon went to the Baptist Sunday-school and into the young men's Bible-class. On the following Sabbath he was appointed teacher of the same class. At the time he arrived in Ottawa the Baptist church had no edifice. The question of building one was discussed, and he was appointed on the building committee. A house was completed at a cost of \$3790. In 1872 he was elected to a seat in the Kansas Legislature. He was also chosen to several offices of trust and honor in his own city. Mr. Nugent has led a godly and useful life.

Nugent, Deacon George, was born in Philadelphia, Pa., May 3, 1809. He received a liberal education in Clermont Academy, in the vicinity of the city. Many of his fellow-students have risen



DEACON GEORGE NUGENT.

to distinguished positions; among these may be mentioned the Hon. John Welsh, late minister to England. His father was George Nugent, a highly respected and influential merchant of Philadelphia.

At the age of twenty-three he was converted, and from careful study of the Scriptures was led to unite with the Lower Merion Baptist church, under the pastoral care of the Rev. Dr. Horatio Gates Jones, by whom he was baptized in 1832. From that time he has proved himself a faithful and devoted Christian. He has been a deacon for more than forty years. While visiting among the poor, and witnessing the destitute and sad condition of many aged saints, he conceived the idea of a home for them. This thought was the primal inception of the Baptist Home. Originated by him, it has also received largely of his gifts.

He has been a member of the boards of the American Baptist Publication and Historical Societies for many years, and has also been long identified with the American Sunday-School Union as chairman of its Missionary Committee. He has taken great interest in the education and moral training of the young. Many churches have shared in his practical benevolence. He was one of the founders of the Second Baptist church, Germantown, and a large contributor to its funds. Of this community he is now a member.

Mr. Nugent is one of the leading citizens of Philadelphia,—public-spirited, benevolent, and universally respected.

Nunnally, Rev. G. A., was born in Walton Co., Ga., March 24, 1841. In youth he was very precocious. At fourteen he entered the University of Georgia, and was the youngest graduate that ever received a diploma at the State University. Before his nineteenth year he was elected Professor of Mathematics in Hamilton College, and for ten years he was principal of Johnson Female Institute. He entered the ministry in 1865, preaching in the same field for eleven years. In 1876 he was elected pastor of the Rome Baptist church, which position he still holds. He is a trustee of Mercer University, and, though young, one of the most influential ministers of Georgia. He is a fine orator, and a man of genius. As a preacher he is surpassed by few, and as a worker his zeal, energy, and capacity make him pre-eminent. In the Apalachee Association, of which he was formerly a member, his influence was unbounded, and he was frequently its moderator.

Mr. Nunnally is a thorough friend of education, missions, and the Sunday-school, and he is possessed of great administrative ability. His fine command of language and brilliancy of intellect

make him an able and ready debater, and, with his zeal and earnestness, give him great influence in our denominational gatherings.

Nutter, Rev. David, a useful minister in Nova Scotia and New Brunswick, was ordained at St. John, New Brunswick, June 24, 1819; organized the Baptist church at Windsor, Nova Scotia; labored as a missionary in Canso, Greysborough, and Antigonish; organized the Baptist church at Liverpool, Nova Scotia, in 1821; was pastor of the Baptist church in Portland, St. John; died Jan. 15, 1873.

Nutting, James Walton, LL.D., was one of the first graduates from Windsor College, Nova Scotia; was bred to the bar, and became prothonotary of the Supreme Court of Nova Scotia. His conversion was thorough; he was baptized at Halifax, 1827, and became a member of Granville Street church in that city; was the originator of the system of education among the Baptists of Nova Scotia, which took form at the Baptist Association at Horton in 1828. He was a warm friend of Horton Academy and Acadia College; was co-editor with Mr. Ferguson of the *Christian Messenger* until his death, in 1870, aged eighty-three years. Dr. Nutting possessed great integrity of character, and was universally beloved.

O.

Oates, Rev. Samuel, charged with Murder for Baptizing a Lady, who died soon after, was a minister of popular talents, and a disputant whom it was better for antagonists to shun. Visiting Essex, England, in 1646, he preached in several places, and baptized large numbers of people. This created great indignation among Pedobaptists, and especially among the ministers. They endeavored to stir up the magistrates to arrest Mr. Oates, but they had no charge against him, and they were afraid to imprison him.

Among those baptized by Mr. Oates was a young woman, named Anne Martin, who died a few weeks after her baptism. This furnished the clergymen the charge which they required, and forthwith Mr. Oates was sent to jail, accused of murdering Anne Martin by administering immersion to her. He was actually tried for his life at Chelmsford assizes for this dreadful crime. In that day in the writings of Pedobaptists immersion was frequently denounced as a very dangerous practice; and some branded the Baptists as "a cruel and murdering sect

for using it." If the trial against Mr. Oates had been successful it would not only have sent him to the gallows, but it would have been a heavy blow at the administration of the Saviour's only baptism. Great efforts, Mr. Crosby tells us, were made to secure the conviction of Oates; it was asserted that he held Miss Martin so long in the water that she immediately became sick, and stated on her death-bed that the dipping caused her fatal illness; all the falsehoods told about her case, on the trial, were completely exposed. Several witnesses were produced, and among them her own mother, whose testimony proved that she had better health for several days after her baptism than she had enjoyed for years before.

Crosby mentions an essay of Sir John Floyer to prove the advantages of bathing in cold water, in which he gives a catalogue of diseases for which it is a remedy. Sir John closes his essay by observing "that the Church of England continued the use of immersion longer than any Christian church in the West. For the Eastern Church yet

uses it; and our church (the Episcopal) still recommends the dipping of infants in her Rubric, to which, I believe, the English Church will at last return, when physic has given them a clear proof by divers experiments that cold baths are both safe and useful. And," he says, "they did great injury to their own children, and to all posterity, who first introduced the alteration of this truly ancient ceremony of immersion, and were the occasion of a degenerate, sickly, and tender race ever since." (Crosby's History of the English Baptists, i. 236-240. London, 1738.)

Ober, Levi E., M.D., a native of Vermont, was born at Rockingham, Windham Co., July 31, 1819, and is the son of Wm. and Fanny (Fairbanks) Ober. In 1830 his father's family moved to Claridon, Geauga, O. Here Levi remained on his father's farm until eighteen years of age, in the summer assisting his father and during the winter attending school. He continued his literary and scientific studies, interspersed with manual labor, until 1845, when he began the study of medicine with Dr. Storm Rosa, of Painesville, O. He took medical lectures at the Western Reserve College, Cleveland, and at the Eclectic Medical College, Cincinnati, from which last-named college he received a diploma in March, 1850. He subsequently attended a course of lectures in the Jefferson Medical College of Philadelphia. Dr. Ober began practice in Moline, Ill., in 1850. He came to La Crosse, Wis., in 1857, where he has since resided. He stands at the head of his profession in the State. He has a very extensive practice, reaching far beyond the city of his residence. In 1872 he went to Europe, traveling extensively in England, Belgium, Switzerland, and parts of Germany, and spending the winter of 1872-73 in Italy. He availed himself of every facility for visiting hospitals, attending lectures, and for making the personal acquaintance of the most eminent medical men in the old country, that he might extend and perfect his medical knowledge.

He was one of the founders of the Illinois Homœopathic Medical Association, and also a founder of the Wisconsin Homœopathic Society, and has been president of both organizations. Once he was called upon to preside over the National Society.

But in Wisconsin Dr. Ober is no less widely known as an eminent medical practitioner than as an earnest and active Christian. He is a member of the Baptist church in La Crosse, one of its deacons, and one of its large-hearted, liberal supporters. In all the religious and benevolent work of his denomination in the State he takes a deep interest. He is a member of the board of the State Convention, and is nearly always present at its annual meetings.

Offer, George, was born in London in 1796.

In early life he became a member of the Baptist church at Bow, and subsequently attached himself to the congregation at Mare Street, Hackney. Although actively engaged in business during the greater part of his life, and rendering valuable public services as a magistrate of London, and as member of the metropolitan board of works, he devoted himself with such ardor and persistence to the history of two books,—the English Bible and the "Pilgrim's Progress,"—that he became a chief authority with all students and inquirers, with book-buyers and booksellers. His collection of Bibles and Testaments, and of the works of the Puritan divines, especially of John Bunyan, was without a rival. Mr. Offer's library was the resort of scholars and divines of all ranks and denominations. He edited the works of Bunyan in three volumes, and wrote a memoir which is allowed to be the most complete biography of that illustrious man. He also wrote the "Life of William Tyndale," published by Bagster. He left in manuscript the largest production of his pen, entitled "The History of the Great Bible," embracing the history of Coverdale's translation, Tyndale's, Cranmer's, and the Genevan, each profusely illustrated with fac-similes carefully made by himself. His death took place at his home in London, Aug. 4, 1864.

Ogilvie, Rev. John, was born in Stafford Co., Va., in the year 1793. He seemed inclined at different times to prepare himself for the profession of the law, and again for that of medicine. He taught school for a short time in Culpeper County, then at Jeffersonton, and subsequently in Fauquier County, having taken charge of the New Baltimore Academy. In early life he was quite skeptical in his views, but in 1823, having heard a sermon by Rev. C. George, his conscience was quickened, he saw the folly of his views, and was led to give himself to Christ. One month after his baptism he was licensed to preach, and one year after was ordained to the work of the ministry and became pastor of the Goose Creek (Pleasant Vale) church. With this church he labored most faithfully for more than twenty-five years. Teaching school and at the same time preaching regularly for three or four churches, his labors were necessarily very onerous, and his exposure to all kinds of weather terribly exhausting. The great majority of the Baptist ministers of Virginia twenty-five years ago, supplying as they did five or six churches, often spent at least one-third of their time on horseback, riding to and from their various appointments for preaching, and Mr. Ogilvie had his full share of these wearying labors. As a preacher, he was endowed with rare gifts. His mind was strongly logical, and he could divest a subject of all its ambiguities and present it so plainly to his hearers as to make the most abstruse subjects clear to the

humblest capacities. One who knew him well has said that he never heard him preach a sermon from which a man who had never heard the gospel before, and should never hear it again, might not learn enough about the plan of salvation by the cross of Christ to save his soul. In all the relations of life his character was irreproachable. As a citizen, a neighbor, and a friend he was esteemed by all who knew him, while as a Christian he was revered for his unaffected piety and devotion. He died June 2, 1849, in the fifty-sixth year of his age, and his memory is fragrant among the people who knew him and loved him so well.

Ohio Baptists.—The first church of any denomination in Ohio, or the Northwestern Territory, as it was originally called, was a Baptist church. This was organized at Columbia, then five miles above Cincinnati, and now a part of that city, in 1790. A year and a half previous to this twenty-five persons from Pennsylvania and New Jersey had come down the Ohio River to this point. Six of these were Baptists. This number had increased to nine, when Rev. Stephen Gano, subsequently pastor of the First church of Providence, R. I., who was then visiting the colony, one Saturday at the house of Benjamin Davis, presided over their organization, and the next day baptized three believers. The first pastor of the church was Rev. John Smith, who afterwards became a member of the Senate of the United States. A meeting-house—the first Protestant place of worship in Ohio—was built in 1793.

From this point Baptists soon began to scatter through lower Ohio. After Wayne's victory over the Indians, in 1794, it was safer to leave the river, and the Miami valley rapidly became settled. A Baptist church was formed at Staunton, near Troy, in 1804. About the same time the King's Creek and Union churches were organized, as were also the churches at Middletown and Lebanon. In 1808 the Columbia church removed to Duck Creek, and has ever since borne the name of the Duck Creek church. The Miami Association, containing originally but four churches, was formed in 1797, and for several years included all the Baptist churches in Ohio.

The origin of Baptist churches in other parts of the State was somewhat later. One of the oldest of the churches is that at Marietta. The First church, Dayton, O., was constituted and recognized in 1824, though as early as 1806 there are traces of Baptists in the place, and for some time there had been preaching by traveling ministers. The First church in Cleveland was organized in 1833, the First church in Columbus three or four years earlier, and the First church, Toledo, not until 1853. The oldest Association after the Miami is the Scioto, and the next oldest the Mad River.

The progress of the denomination in Ohio was greatly retarded by what is known as the Campbellite schism in 1827–30, which divided a number of churches and carried away some prominent ministers, notably Rev. D. S. Burnett, of Dayton. In the reaction following this movement, Old-School or Anti-Mission tendencies were developed, which produced divisions and resulted in loss of numbers and power.

In later years, however, there has been great progress. The largest contributors to this have been the State Convention, established in May, 1826, Granville College, opened for students December, 1831, and the Education Society, organized in 1834. At present the Baptists in Ohio number 49,950. There are 633 churches and 469 ordained ministers. Connected with the churches there are 645 Sunday-schools, with 6800 officers and teachers, and 58,500 scholars. Granville, Licking Co., is the literary centre of the denomination, being the seat of Denison University, of which Rev. A. Owen, D.D., is president, and of a young ladies' institute, under the charge of Rev. D. Shepardson, D.D. There are other schools in the State also in which Baptists have a controlling interest, notably the Mount Auburn Young Ladies' Institute, Cincinnati, O., and Clermont Academy, in Clermont County.

Old-Landmarkism.—The following sketch was written at the editor's request by one of the ablest Baptist ministers in this country. His account of the opinions of all landmarkers is entirely reliable:

The origin of the term old-landmarkism was as follows: about the year 1850, Rev. J. R. Graves, editor of the *Tennessee Baptist*, published at Nashville, Tenn., began to advocate the position that Baptists cannot consistently recognize Pedobaptist preachers as gospel ministers. For several years he found but few to sympathize with this view. Among the few was Rev. J. M. Pendleton, then of Bowling Green, Ky., who in 1854 was requested by Mr. Graves to write an essay on this question, "Ought Baptists to recognize Pedobaptist preachers as gospel ministers?" The essay was published in four consecutive numbers of the aforesaid paper, and afterwards in the form of a tract. The title given to it by Mr. Graves was "An Old Landmark Reset." The title was considered appropriate, because there had been a time when ministerial recognition and exchange of pulpits between Baptists and Pedobaptists were unknown. This was an old landmark, but in the course of years it had fallen. When it was raised again it was called "an old landmark reset." Hence the term "old-landmarkism," and of late years, by way of abridgment, "landmarkism."

That the doctrine of landmarkism is not a novelty, as some suppose, is evident, because William Kiffin, of London, one of the noblest of Eng-

lish Baptists, advocated it in 1640, and with those who agreed with him formed a church, of which he was pastor till his death, in 1701,—a very long pastorate. These facts are taken from Cramp's "Baptist History," and he refers to Ivimey's "Life of Kiffin."

Benedict, in his "Fifty Years among the Baptists," in referring to the early part of this century, says, "At that time the exchange of pulpits between the advocates and the opponents of infant baptism was a thing of very rare occurrence, except in a few of the more distinguished churches in the Northern States. Indeed, the doctrine of non-intercourse, so far as ministerial services were concerned, almost universally prevailed between Baptists and Pedobaptists." pp. 94, 95.

Truly the old landmark once stood, and having fallen, it was deemed proper to reset it.

The doctrine of landmarkism is that baptism and church membership precede the preaching of the gospel, even as they precede communion at the Lord's table. The argument is that Scriptural authority to preach emanates, under God, from a gospel church; that as "a visible church is a congregation of baptized believers," etc., it follows that no Pedobaptist organization is a church in the Scriptural sense of the term, and that therefore Scriptural authority to preach cannot proceed from such an organization. Hence the non-recognition of Pedobaptist ministers, who are not interfered with, but simply let alone.

At the time the "Old Landmark Reset" was written the topic of non-ministerial intercourse was the chief subject of discussion. Inseparable, however, from the landmark view of this matter, is a denial that Pedobaptist societies are Scriptural churches, that Pedobaptist ordinations are valid, and that immersions administered by Pedobaptist ministers can be consistently accepted by any Baptist church. All these things are denied, and the intelligent reader will see why.

Olmstead, John W., D.D., was born in Saratoga Co., N. Y., Nov. 13, 1816. His parents were members of the Methodist Episcopal Church. When converted his convictions led him to the Baptists, and he was baptized in Schuylerville, N. Y., in 1836, by Rev. C. B. Keyes. He pursued academic studies in Johnstown, N. Y. The honorary degree of A.M. was conferred on him by Yale College, and afterwards that of D.D. by the University of Rochester. He was first, in 1837, settled over the Baptist church of Little Falls, N. Y., where he remained five years. He then became pastor in Chelsea, Mass., where he continued five years. In 1846 he became editor of the *Christian Reflector*, of Boston. In 1848 the *Watchman* was united with it, and he filled the editorial chair of the consolidated papers until 1877. His ability as a religious

journalist was fully demonstrated in his long and successful management of that paper. In 1878 he commenced the *New York Watch-Tower*, a popular Baptist paper, and he is confident of success. He held prominent positions in Roxbury, Mass., in educational work, and was on the executive committee of the Missionary Union. His life has been one of great usefulness and honor.

Olney, Edward, LL.D., Professor of Mathematics in the University of Michigan, and author



EDWARD OLNEY, LL.D.

of a complete set of mathematical text-books, is descended from the Rhode Island Olneys, and was born in Moreau, Saratoga Co., N. Y., July 24, 1827. During most of his childhood and youth he resided in Ohio. His early opportunities for an education were very slight, but he made the most of them. Beginning to teach at the age of nineteen, he prosecuted his own studies with great energy and success, and early became eminent as a teacher. From 1853 to 1863 he was Professor of Mathematics in Kalamazoo College, and acquired a reputation as teacher in this department almost unequalled. In 1863 he became professor in the State University, and still holds that position; but his interest in Kalamazoo College remains unabated. He is a member of its board of trustees, and among its most liberal supporters. He has the warmest interest in Sunday-school work, and is always ready to serve the temperance enterprise. From 1875 to 1879 he was president of the Baptist State Convention, and has since been its treasurer. Although not an ordained minister, he sometimes conducts

religious services. No one would deny that his influence is very great, and always on the side of justice and religion. He was made A.M. by Madison University in 1853, and LL.D. by Kalamazoo College in 1874.

Oncken, Rev. John Gerhard.—No one will refuse to this eminent man the designation of



REV. JOHN GERHARD ONCKEN.

apostle of the German Baptists. His life being so intimately connected with the rise and progress of the Baptist denomination in Germany, the reader is referred to the account of them in this work, and this article will confine itself to some brief biographical data.

Mr. Oncken was born in Varel, in the grand duchy of Oldenburg, Jan. 26, 1800. In his youth he came to England, where, by the grace of God, he became a true Christian. Manifesting a peculiar fitness for evangelistic labors, he was sent to Germany in 1823 as a missionary of the British Continental Society,—a society formed in England for the purpose of spreading the gospel on the continent. Filled with zeal and fervent love, he went back to his native land a joyous herald of the truth which he had learned in a foreign clime. He first preached the gospel on the coasts of the German Ocean, in the cities of Hamburg and Bremen, and in the province of East Frisia. His strong religious convictions, his clear insight into the Word, united with a deep spirituality, a pleasing appearance, and considerable oratorical talent, gave him a welcome reception among the people everywhere. Many were converted, and a powerful religious move-

ment manifested itself in all that region. Mr. Oncken labored as a missionary of the British Continental Society till 1828, and then became the agent of the Edinburgh Bible Society.

As a result of faithful Bible study, Mr. Oncken gradually reached the conviction that baptism belongs only to believers, and that immersion is the only Scriptural mode of baptism. After having long waited for an opportunity to receive baptism, Mr. Oncken was at length baptized, together with six others, by Rev. Barnas Sears, then of Hamilton Institution, on the 22d of April, 1834, in the river Elbe, near Hamburg; these seven believers were the first fruit of thousands yet to follow. On the succeeding day these seven were constituted a church, the First German Baptist church in modern times; Mr. Oncken was chosen pastor.

Mr. Oncken's baptism created a great sensation in all circles where he was known, and the persecutions which he formerly endured now became still more violent. The clergy, in harmony with the police, were determined to destroy the work in its inception, but all their efforts proved unavailing. Mr. Oncken, full of love and zeal, proved himself a man of firm determination and undaunted courage; he could not be intimidated nor silenced; he paid no heed to the prohibitions of the authorities; he dreaded not the dungeon, and yielded not, even when incarcerated. Under God, the continuance and the prosperity of the work in Germany is due largely, first of all, to the endurance, fearlessness, and determination, and, secondly, to the untiring labors, of this remarkable man. From that day until now Mr. Oncken's life has been one of apostolic toil and blessed success in spreading the gospel through Germany.

Mr. Oncken has always remained pastor of the church in Hamburg, and has made Hamburg the centre of his evangelistic labors, being enabled to do this through the faithful aid of helpers like Koebner and Schaufler and others, who supplied the church in his absence. In addition to his evangelistic labors in Germany and adjoining countries, Mr. Oncken has frequently visited England in the interest of the German Baptist cause, and in 1853, by invitation of the executive committee of the American Baptist Missionary Union, he visited the United States, traveling extensively in the North-western as well as in the older States. On that memorable journey Mr. Oncken's life was wonderfully preserved in a fearful railroad accident at Norwalk, Conn. As a result of Mr. Oncken's visit the committee voted to aid the mission in erecting chapels to the extent of \$8000 a year for five years.

Looking over his eventful and useful life, it may be said that Mr. Oncken's piety, courage, untiring energy, and his strong organizing faculty have been

the foundation-stones of his great success. His influence over the churches and pastors in Germany has been powerful. They have looked upon him as a father, have greatly revered him, and highly respected his judgment. The weakness of advanced age hinders Mr. Oncken engaging any longer in his loved employ; but while he still lingers amid the scenes of his former conflict, throngs of blessings cheer his declining days, and when he shall be no longer walking among his brethren, the memory of his faithful and successful service will be embalmed among the Baptists of Germany in all succeeding generations.

O'Neill, Chief-Justice John Belton, was born on the 10th of April, 1793, near Bobo's Mills, in



CHIEF-JUSTICE JOHN BELTON O'NEALL.

Newberry District, S. C. He was the son of Hugh O'Neill and Ann Kelly, his wife,—his ancestors on both sides being of ancient Irish families. In his youth he had facilities for education that were unusual for that period. In February, 1811, he entered the Junior class of South Carolina College, and in December, 1812, graduated with the second honor of that institution. He devoted himself to the profession of the law, and from the commencement obtained a large and lucrative practice. In 1816 he was elected to the House of Representatives in the Legislature of South Carolina. He was again elected in 1822, 1824, and 1826, and during the last two terms was the Speaker of the House. In December, 1828, he was elected an associate judge, and in 1830 a judge of the Court of Appeals. On the abolition of that court he was

transferred to the Court of Law. In 1850 he became president of the Court of Law Appeals and of the Court of Errors. Upon the reorganization of a separate Court of Appeals, he was with great unanimity appointed chief justice of South Carolina. It would be superfluous to attempt to describe the manner in which these several offices of public trust have been filled. His thorough business habits, his untiring industry, his incorruptible integrity, his conscientious discharge of the duties of every office, together with his great learning, enabled him to establish for himself a position unequalled by any chief justice in the history of this State.

It might seem that surrounded by such cares he would have no time for the performance of other public duties. But, on the contrary, we find him devoting himself in various other ways to what he deemed the vital interests of the country. His attention to agriculture contributed in great part to its advancement in South Carolina, but especially in his native district of Newberry. To his labors and personal influence, too, is the State indebted for the successful completion of the Greenville and Columbia Railroad. His activity in these respects was but an index of his more private labors in every way in which the material prosperity of the State could be advanced.

Outside of his official labors, perhaps Judge O'Neill was known in no respect so well as in the character of an ardent advocate of total abstinence from all intoxicating liquors. To this work he devoted himself during the most vigorous years of his manhood, and continued his efforts until the time of his death. He became known as the apostle of temperance in South Carolina, and occupied the highest position among its most distinguished advocates in North America. No one man has performed more voluntary labor in this cause than he.

It was the privilege, however, of those who knew Judge O'Neill in his private life to appreciate most highly the true worth of his character. His public life displayed the sterner, his private life the gentler, traits of true and noble manhood, each in equal perfection. God blessed him in the selection of a companion whom he spared until the end of his life. On the 25th of June, 1818, he was married to Helen, eldest daughter of Capt. Sampson and Sarah Strother Pope. All the children of this marriage preceded their honored father to the grave. He himself died on Sunday, the 27th of December, 1863, being seventy years, eight months, and seventeen days old.

The Convention of the Baptist denomination in South Carolina suffered a great loss in the death of Chief-Justice O'Neill, because he was an ardent co-worker with his brethren in the advancement of Christ's kingdom. His parents were Friends,

or Quakers, but from the time that Brother O'Neill made a profession of Christianity he was an earnest advocate of the religious views held by the Calvinistic Baptists. A great revival in the town of Newberry, in 1831, gave origin to the Baptist church of that place, on the records of which, under date of Saturday, Jan. 26, 1833, is the following: "Received by experience, John B. O'Neill." In the minutes of Saturday, March 22, 1834, is another item of importance: "Resolved, that it is expedient to appoint three additional deacons of this church, who are requested to conduct all prayer-meetings from time to time, and to take part in any other religious exercises to which they may be prompted by the Spirit in aid of the pastor of this church." Under the above resolution were appointed John B. O'Neill, M. T. Mendenhall, and Drayton Nance. In compliance with the above resolution religious meetings were conducted by the brethren named with great regularity for a considerable time. Judge O'Neill's addresses, lectures, and exhortations are still remembered by those who used to hear them. They were characterized by all the vehemence and earnestness which at a later period marked similar efforts in the cause of temperance. He was at that time very active in the church. Afterwards the judge was often absent discharging his official duties, but whenever at home he was a constant attendant upon the public ministry of the gospel, and felt much interest in all that concerned the welfare of the church.

He carried into it the same characteristics which distinguished him in other important relations,—great zeal, energy, ardor, and devotion. These qualities, connected with unusual ability, made him the effective Christian he was. Judge O'Neill was remarkable for his humility as a Christian, and though occupying prominent positions in the State, and receiving at times an homage which was well calculated to foster worldly pride, he always retained that humility which condescends to small things and to men of low estate. His piety, as exhibited at home, around the fireside, and in private life, displayed this quality most strikingly. It was his custom to erect a domestic altar night and morning, when, gathering his family, white and black, around him, he invoked the blessings and pardon of heaven upon them in a most simple and touching manner, and if a friend or stranger happened under his roof, he invariably prayed for him personally. His fervid manner of addressing a throne of grace showed his strong faith in a special providence. He was remarkable for a tender regard for all around him. If his humblest servant was seriously sick, he exhibited a strong sympathy for him and made him a subject of prayer at the family altar, and followed the remains of a servant to the burying-ground, and stood by the

grave during the funeral service with a reverence, humility, and awe which showed how deeply his heart was imbued with the spirit of Christ, and how surely he felt that God was no respecter of persons. He was loved and revered in his own district as the friend of the widow and orphan. Indeed, this was his character throughout the State. Enjoying a reputation for liberality, and occupying a position which exposed him to calls of this kind, it is not too much to say that he expended a small fortune in responding to such appeals. He was quite as well known for that charity which marked the good Samaritan,—that gentle and kind sympathy which will observe and even hunt out and relieve the wants and distresses of others by counsel, advice, and sympathy as well as donations of money.

But Judge O'Neill's most distinguishing trait as a Christian was that he was not ashamed of the religion of Christ. It was this that made him so eminently useful. No man, certainly no layman in the Baptist denomination, nor in any other, has exerted so wide-spread an influence for good. Before assembled multitudes, in charging juries, in sentencing criminals, or in making temperance speeches, he always made it a point to enforce directly or indirectly the truths of Christianity.

At home, in his own church, he was in the habit for many years of conducting prayer-meetings and delivering addresses when there was no preaching in the church. He continued this until he was seriously injured by an accident on the railroad, after which he discontinued public speaking of all kinds. His prayers and lectures on such occasions were warm, fervent, and effective. He would usually take a chapter or a portion of one, and make a running comment. Often he would select a psalm, the fervid eloquence, poetic sentiment, and language of which seemed congenial to him, and gave him an opportunity, which seemed to delight him, of expatiating on the goodness, power, and glory of God.

With all his honors he cherished most his privileges as a servant of Christ, who, amid the many duties of a life of extraordinary activity, has always remembered his dependence upon God, and sought his aid, and strove to guide others, too, in the way of life.

It is not surprising that where such piety is united with such greatness his brethren should have loved and honored him. At the session of the Southern Baptist Convention, held in July, 1858, he was elected president, an office in which he continued until July, 1863, when his failing health forbade his further attendance upon its meetings.

Ontario and Quebec, Baptists of.—It is difficult to trace the history of the introduction of Baptists into these provinces, as until a comparatively recent

date no attempt was made to preserve the denominational records. But as Baptists are always found wherever the Word of God is freely circulated and devoutly studied, it is to be presumed that there were many converts to our principles, in the upper province at least, before the arrival of Baptist preachers. So far as can be ascertained, the first churches were planted by itinerant missionaries from Nova Scotia, New Brunswick, and the United States. None of these churches has a history extending over a much longer period than eighty-five years. According to a brief sketch published by the late Rev. Dr. Fyfe, in 1859, the first church in the eastern section of the country of which there is any authentic account was formed in Caldwell's Manor, by Rev. E. Andrews, of Vermont, in 1794. This section is indebted to missionaries sent out by a society of which the late venerable Dr. Sharp, of Boston, was secretary. In the same year (1794) the first church in the western section was formed under Elders Hamilton and Turner, at Thurlow, in the county of Northumberland; and about the same year Elder Winn commenced to labor in the district of Prince Edward. Through this region there once flourished many churches,—in the townships of Rawdon, Sidney, Cramahe, Murray, etc,—but chiefly through emigration westward some of them have become extinct, and others have languished for years.

In 1800 a brother named Finch, from New Brunswick, began to preach at Charlotteville, and in 1804 a church was formed there, of which several neighboring churches are the thriving daughters. Soon after this the church in Beamsville was formed, under the missionary labors of Elders Covell and Warren, from the Shaftsbury Association, Vt. This church has also been a fruitful mother. Beyond these outlines it would be scarcely possible to trace the influences (they have been so varied) which have raised up Baptist churches in different parts of the country. The Baptists were the first anti-Roman Catholic missionaries to Canada, as they were the first missionaries to the heathen, and it is to be regretted that the history of their early trials and labors is so little known.

The numerical increase of the denomination will be indicated by the following statistics: in 1828 there were in Ontario (then called Upper Canada) 45 ministers, 1435 communicants, and 5740 regular hearers. The Baptists in Quebec, or Lower Canada, at that time were very few, and would not have materially altered the above figures. In 1842 the census gave 19,623 Baptists in the two provinces; six years later they numbered 28,503; in four years more (1852) they numbered 49,846; and in 1860 the number of ministers was about 190, of communicants 13,715, and of adherents 60,000. Now (1881) there are not fewer than 250 ministers,

356 churches, a membership of more than 27,000, and at least 125,000 adherents. Of these, by far the greater number belong to Ontario. The "Canadian Baptist Year-Book" for 1881 gives the Baptists of Quebec only 26 English-speaking churches, with a total membership of about 2000. If the members of the Grande Ligne Mission churches (French) are added, the number of communicants will not even then exceed 2400. These figures need occasion no surprise, when it is remembered that the entire Protestant population of that province is exceedingly small. The largest churches in the two provinces are Jarvis Street, Toronto, with 751; First Brantford, with 525; and First Montreal, with 479 members. Several others have from 200 to 350 members. There are 14 Associations.

For Christian enterprise and liberality the Baptists of Ontario and Quebec will compare favorably with their brethren in any part of the world. Their Literary Institute, at Woodstock, for which an adequate endowment is nearly raised, and the new Theological Seminary at Toronto, the land and buildings of which are the donation of one man, stand as monuments of princely giving on the part of the rich, and of the munificence of the body generally. Home mission work is done under the direction of two boards, representing the East and the West respectively. The new province of Manitoba receives missionary aid through a separate organization. A Foreign Missionary Society is also maintained, with which are connected two Women's Auxiliary Societies. Besides these the aid of the denomination is claimed by a Church Edifice Society, a Society for the Relief of Superannuated Ministers, and the Grande Ligne Evangelical Society.

Two weekly newspapers, the *Canadian Baptist* and *Christian Helper*, are published at Toronto; and also a monthly, the *Canadian Missionary Link*, devoted to the interests of the Women's Foreign Mission Societies. (See also the article BAPTIST UNION OF CANADA.)

O'Quin, Rev. Ezekiel, a pioneer preacher in Rapides Parish, La., was born in North Carolina in 1781, and died in 1823.

O'Quin, Rev. John, son of Ezekiel O'Quin, was born in South Carolina in 1808, and settled in Rapides Parish, La., in 1815; began to preach in 1834, and became a pioneer in the St. Landry region. While preaching constantly he engaged successfully in planting, and amassed a large fortune. Since the war he has engaged actively in politics, and has served with ability several terms in the Louisiana Legislature.

Ordination.—When a brother is set apart to the work of the gospel ministry, if he is ordained by the authority of the church to which his services are to be given, his membership is first transferred

to that community. They pass resolutions declaring their conviction that he should be ordained, and they summon a council to meet for that purpose on a designated day. They appoint brethren to represent them in the council. The clerk of the church presents the council with its resolutions, a list of the churches invited, and the names of the representatives of the church. When the council is organized, and opened with devotional exercises, the candidate gives an account of his conversion, call to the ministry, and views of doctrine and church order. After a searching examination from the ministers and laymen of the council, he is requested to retire, when his conversion, divine call, character, orthodoxy, and talents are carefully scrutinized. If he is approved by the council a resolution to that effect is passed, and another that the council proceed to his ordination. The candidate is then brought before the council, and the moderator announces to him its decision. A committee is then appointed to arrange for the ordination services; this committee always includes the candidate. The moderator of the council presides at the ordination. Its services include a sermon, the imposition of hands on the head of the kneeling candidate by all the ministers in the pulpit, the hand of fellowship as a herald of the gospel, a charge to the candidate and to the church. If the minister is not yet a member of the church of which he is to become pastor, the church to which he belongs calls the council, and he is ordained by its request and under its authority.

Oregon, a rich agricultural and mining State, with many prosperous cities. It has four universities and colleges, and a splendid common school system. On May 25, 1844, "The West Union Baptist church" was formed on the Tualatin Plains, with eight members. It was the first Baptist church at that date in the United States west of the Rocky Mountains. They met regularly for years to study the Bible and hear a sermon read by one of their number. In February, 1845, Rev. V. Snelling preached the first sermon to the little flock, joined them, with his wife, and David T. Lenox was ordained a deacon. In May, 1845, they celebrated the Lord's Supper for the first time. Other ministers began to arrive, new churches were organized, until now Oregon has nearly eighty churches, five Associations, a monthly paper, *The Beacon*, one college, at McMinnville, its State Convention, Mission, Education, and Sunday-school Conventions and Boards, a Woman's Missionary Society, and about 3000 Baptist members. There is also a flourishing mission for the Chinese in Oregon, located at Portland; the soul of this mission is a converted and ordained Chinaman, Rev. Dong Gong, who became a Christian and a Baptist almost at the peril of his life.

Origin of Infant Baptism, The.—Infant baptism came into life in Africa, the country of slavery, cruelty, and ignorance. In the Roman colony stretching along the coast of the Mediterranean Sea, where the warlike and ferocious Carthaginians built up their commerce and sovereignty, this superstitious rite was born. Never in human history is it heard of until African writers mention it. Tertullian, at the very close of the second century, discountenances the baptism of *children*,—not unconscious infants. Speaking of them he says, "They know how to ask for salvation (baptism) that you may seem to have given it to one seeking it." (Norint petere salutem, ut petenti dedisse videaris. *De Baptismo*, cap. 18. Lipsiæ, 1839.) These candidates for baptism could ask for it, and consequently were not unconscious babes, and he opposes its administration to them on account of their early years. There is no hint given that it was customary to baptize intelligent children of several years of age. Tertullian's little book was written against the Quintillianists, who suffered women to preach and baptize, and who were regarded as heretics. His work affords no hint of the existence of the baptism of unconscious babes. The first case of that sort, if real, in the literature of Christianity, is to be found in a letter of Cyprian, bishop of Carthage, written about A.D. 256, giving an account of the proceedings of a council of sixty-six bishops held at that time in Carthage. Fidus, a country bishop, wanted to know if an infant might be baptized before it was eight days old. There is not a Sunday-school teacher in a Pedobaptist school in Christendom who could not answer that question in a moment, but Fidus, a bishop, could not decide what to do, and Cyprian, a man of superlative presumption, feels compelled to seek the wisdom of sixty-six bishops to guide Fidus. If the letter of Cyprian is genuine, this is the first distinct evidence of the existence of infant baptism among the Saviour's followers; no other intimation of its occurrence in the third century is given, but few instances of it can be found in the fourth, and the baptism of catechized persons was common for ages after; but we doubt the genuineness of this letter.

Beyond all question infant baptism began in Africa, and Augustine of Hippo was the man who lent it the force which gave it victory. Africa had been cursed for ages with human sacrifices to Saturn,—little children were placed in the arms of a metal image intensely heated, with a blazing fire underneath its outstretched arms. Many persons who became nominal Christians practised this ancient and horrid abomination; backsliders from Christianity followed this hideous rite of the Phœnician colonists of North Africa. Robinson has a theory about the origin of the infant ceremony

which may contain some truth. His idea is that it was probably used to place God's mark upon the infants, and thereby to protect them from the bloody arms of infamous Saturn, to whose frightful embrace their superstitious parents would consign them. After mentioning various matters connected with his theory, he says, "Collecting into one point of view all the forementioned facts, the eye fixes on Fidus, the honest and humane bishop of a company of Christians in a country place of Africa, where some of his neighbors bought, stole, captured, and burnt children; where some of his flock returned to paganism; others intermarried with pagan families and went with them into the old practices of sacrificing children to the gods; himself filled with Jewish ideas of dedicating children to the true God, and marking them by circumcision; and sending for advice to Cyprian, exactly such another confused genius as himself, is it a very improbable conjecture that Fidus bethought himself of baptizing new-born infants as an expedient to save the lives of the lambs of his flock? To prevail with such savages to dedicate their infants to God; to take possession of them by the soft method of dipping them in water; to procure some persons of more influence than the parents to become sponsors for the babes (adults required sponsors in order to be baptized soon after the apostolic age, to instruct them, and probably to protect persecuted Christians from baptizing spies); this resembles the great Alfred's uniting Britons into tens, and forcing every nine to pledge themselves that the tenth should enjoy his liberty and his life." (History of Baptism, 248-9. Nashville.) Whether Cyprian's letter is genuine or a forgery, and whether or not such a man as Fidus ever lived, it is extremely probable that Mr. Robinson's conjecture had some truth in it. The writer, however, is of the opinion that the grand forces which gave success to infant baptism after the application of the rite to them was conceived, were the pernicious falsehoods that Adam's guilt would keep every unbaptized infant out of heaven, and that his iniquity was washed from the soul of the infant by baptism. So soon as these fables were received, men, and surely women, were inclined to favor the dipping of new-born babes.

Original Sin.—Adam and Eve were created in perfect innocence. They could not be invested with infallibility, for that attribute belongs to God alone, and Jehovah could not create a deity: but they were summoned into life without a tendency to sin, and they were as holy as the angels of God.

The human race was created in Adam and Eve, just as millions of oaks were created in the first tree of that kind. Physical defects or material beauties have been transmitted down from the first two parents of our race; they could come from no other

source. When Adam sinned he forfeited his title to the tree of life in Eden, and as a consequence its leaves and fruit no longer healed his wounds, acted as an antidote against his diseases, and arrested the decay that ever since has wasted declining years. He lost Eden with the tree of life at the fall, and so did his posterity in him. The head of the family recklessly squandered his rich inheritance, and as a matter of course those who were born to him afterwards never enjoyed any part of it. The same thing was true of the divine favor which he forfeited in Eden; it was lost to him for the time being by the use of the forbidden fruit, and it was never restored unless he repented, and through divinely-appointed sacrifices turned to the Lord his God.

He left Eden with a heart vitiated by sin, and his children subsequently born came into the world with his spiritual defects and temporal disadvantages. He once bore the image of God, but sin destroyed it, and all his descendants have been marked by a guilty likeness to him.

Original sin vitiates the moral tastes of each man; it leads him to prefer the world, fleshly gratifications, and even the snares of the tempter, to the service of God. And as there is not in human nature a counteracting agency to subdue guilty tastes and restore the transgressor to Jehovah, he must continually sink deeper into sin unless sovereign grace restores him.

Original sin leads directly and surely to total depravity. We prefer *total perversion* as a better description of this sad state. Good and gentle and moral persons who have not been born again are totally perverted from God. If the heart is for Christ, the whole being is on his side; if the heart is against him, the whole man is his enemy. When Anne Boleyn had the heart of Henry VIII., he slighted Queen Catharine, hurled aside the authority of the pope and the claims of his religion, in the defense of which he had written a book, defied all Europe in his determination to marry her, and befriended the Bible, which he had burned, and the Protestants, whom he had slandered and persecuted, because of his regard for her. But when his heart turned to a rival of Anne, then he was wholly alienated from her. This is the exact situation of each unsaved man: his heart and life are wholly perverted from God. What was true of ancient Israel may be justly applied to all unconverted persons, "Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores."—Isa. i. 5, 6.

Original sin has extended over the whole race. Dreadful and undeniable facts prove this statement, and inspiration asserts it. Paul says, "We have before proved both Jews and Gentiles, that they

are all under sin; as it is written, 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.'—Rom. iii. 10-12. When he speaks of Jews and Gentiles he intends to describe all men. The race in unbelief is in a state of total perversion from God.

Original sin paralyzes the moral powers of the soul, and forbids any man, unaided by divine grace, to go to Jesus. A young French ecclesiastic, years ago, was supposed to have died, and was in his coffin when the mass for the dead was being read. He heard every word of it, knew his situation exactly, but could not move a finger, nor an eyelid, nor utter a word. Something led to an inspection of the face, when a slight flush was discovered, and the heart was found to be beating. The man was restored to his family, and by proper remedies speedily became well. But without help he would have been buried. So the entire impenitent are dead in sin. "You hath he quickened who were *dead* in trespasses and sins."—Eph. ii. 1. And under the influence of this moral death of themselves they will never go to Jesus. "No man," says Jesus, "can come to me except the Father who hath sent me draw him." Original sin has the first hold of a human heart, and it will never let it go till the all-powerful hand of grace destroys its dominion.

Original sin has doomed the race except where the Spirit of Christ has given a new heart and saving faith. "By the offense of one judgment came upon all men to condemnation."—Rom. v. 18. "He that believeth not is condemned already."—John iii. 18. This is the condition before God of all who have kept away from Jesus over the whole earth: they are in a state of total perversion from God.

Osage, Iowa, the county town of Mitchell County, is widely known and honored for its adherence to temperance principles and the high moral tone of its people. The Baptist church was organized in 1862. It has grown into an efficient body of 170 members. The Cedar Valley Seminary, one of the Baptist schools of Iowa, under the care of the Cedar Valley Baptist Association, is located at Osage.

Osborn, Rev. John W., of Scio, Linn Co., Oregon, was born Oct. 18, 1838. His father was a laborious and successful preacher. He was in his youth wild, worldly, and loved to ridicule religion; but in 1859, during one of his father's meetings, he was converted, and two months later, while studying at Pella University, was baptized by Rev. Elihu Gunn, and joined the Pella church. He was ordained at Concord, Iowa, in March, 1864, preached in many places for two years in Iowa, Nebraska, and Colo-

rado, and in 1866 removed to Oregon, and preached in Polk County until 1873, when he removed to the Forks of Santiam. In 1878, on account of sickness he removed to Eastern Oregon, and spent some time in Washington Territory, doing missionary work at Dayton, Grande Ronde, the Cove, Indian Creek, and other places. Returning in February, 1880, he settled at Scio, and is pastor of the Providence and Union churches, where he has had his greatest successes. Brother Osborn has always preached without a stated salary; he has done a vast amount of mission work in Central Oregon for the Yamhill, McMinnville, Union, Dallas, Lacrole, Providence, Antioch, Oak Creek, Pilgrim's Home, Pleasant Valley, Shiloh, Scio, and other churches; organized many new churches; helped to organize the General Baptist Association of Oregon, in 1868; has been active on missionary boards, and is one of the most earnest, self-denying, and influential Baptist preachers in the Central Association of Oregon.

Osborn, Rev. John Wesley, Sr., was born of Methodist parents, Aug. 19, 1802. His parents afterwards became Baptists, and the father a Baptist minister. The son was converted and baptized in 1821, in St. Clair Co., Ill.; licensed in 1826, ordained in 1830. He traveled extensively in Central and Northern Illinois, Southern Wisconsin, and Iowa, with little or no salary; organized many permanent churches, and baptized over 3000 converts. He preferred to go where there was no preaching, and build up churches from his own labors. He was often bitterly opposed; sometimes his life was threatened; some of his enemies were converted, and became powerful helpers of the truth. In 1866 he removed to Oregon; served the Union, Lacrole, Antioch, Dallas, North Palestine, Providence, and Scio churches. He was doctrinal in preaching, using only brief notes, and swayed his audiences with the eloquence of truth. Died Oct. 16, 1875, and left his youngest son in the work of the ministry; one of Oregon's successful Baptist preachers.

Osborn, Lucien M., LL.D., was born in Ash-tabula, O., in 1823; graduated at Madison University in 1847; principal of the grammar-school of Madison University, 1851-56; Professor of Mathematics and Natural Philosophy in the university, 1856-68. Since 1868, Professor of Natural Sciences; degree of LL.D. conferred by Denison University in 1872; associated for some time with the president of Madison University "to take charge of the internal discipline of the university, which delicate and difficult task was performed with high credit." Dr. Osborn has a high standing in the Baptist denomination, and he is among the purest and most useful men in it.

Osgood, S. M., D.D., died at Chicago, July 9,

1875. He was born at Henderson, Jefferson Co., N. Y., March 2, 1807, being the son of Rev. Emory Osgood. At the age of nine years he became a Christian, and was baptized by his father. He entered active life as a printer, in Watertown, N. Y., and in this place, with the exception of brief intervals, lived some ten years, at the end of that time becoming connected with the office of the *Baptist Register*, in Utica, N. Y., uniting with the Broad Street Baptist church in that city. After one year in Utica he removed to Cortland, N. Y., and, in company with Mr. Rufus A. Reed, took charge of the *Cortland Chronicle*. Returning to Watertown in 1831, he had for his pastor there Rev. Jacob Knapp, and was made a deacon in the church. In 1834 he was appointed missionary printer at Maulmain, Burmah, and on July 3 of that year sailed from Boston in the ship "Cashmere." His associates on the voyage were Jonathan Wade, Grover S. Comstock, William Dean, and Miss Ann Gardner. There were, besides, three missionaries of the American board.

Mr. Osgood remained at Maulmain until 1846, rendering most valuable service. One of his reports, covering a period of two years, "showed that in that time the seven iron hand-presses of the mission had turned out nearly seven hundred thousand copies of different publications, including almost nine million pages of the Scriptures in the New Testament and different books of the Old." Returning to this country in 1846, Mr. Osgood was appointed an agent of the Missionary Union for Western New York; after seven years his field was changed to that of New Jersey, Pennsylvania, Delaware, and the District of Columbia, his residence being at Philadelphia. In 1860 he was appointed district secretary for the West, with his residence at Chicago. This was his work until his death,—a period of fifteen most laborious and useful years. He was a man greatly beloved in all relations, a devout Christian, a judicious adviser, energetic, indefatigable in service, with a singular faculty for engaging the confidence and interest of all whom he approached.

Ottawa University was originated in 1860, under the name of the Roger Williams University. During the meeting of the Kansas Baptist State Convention, held in Atcheson in 1860, the location of the institution was discussed. Several places desired to secure it. Rev. John T. Jones, a delegate from the First Baptist church of Ottawa (Indian), informed the Convention that his people for some time had felt the need of a school of high grade, and, as they were all Baptists, they would unite with their white brethren in their educational efforts. In December, 1860, the trustees of the projected university visited the Ottawa nation, and after a full conference with these Indian Baptists

they agreed to give 20,000 acres of their land, then worth something over \$20,000, to aid in the new educational enterprise. This proposed contract became a law in 1862. In 1865 the name of Roger Williams was dropped, and the institution incorporated under the name of the Ottawa University. The change took place in compliance with the express wish of the Ottawas, who desired to perpetuate their name. Owing to the disturbed state of the country the institution was greatly impeded in its progress until 1865. The college edifice was completed in 1869, at a cost of \$40,000.

It is located near the thriving city of Ottawa, Kansas, some fifty-five miles southwest of Kansas City. It has an endowment of 640 acres of choice land, on a part of which the university stands. The buildings are large and substantial stone structures. There were ninety-three students in attendance last year, to whom Dr. P. J. Williams, the president, and his able assistants gave thorough instruction. The institution needs an endowment that would enable it to increase the faculty and to meet all current expenses without annual appeals to the churches and its friends. Dr. Williams is unusually well qualified, by talents, acquirements, facility for imparting instruction, and executive ability, for the position he occupies. The vigorous and expanding Baptist denomination of Kansas is in great need of the university. The friends of truth could not make a better investment than to place a generous endowment at the service of Ottawa University.

Ottumwa, Iowa (pop. 9018), county-seat of Wapello County, has two Baptist churches. The First was constituted in 1855, and has a present membership of 139. The Second was constituted in 1869, and is still a small company. There is also a colored Baptist church of twenty-one members.

Overby, Rev. R. R., was born in Dinwiddie Co., Va., Oct. 12, 1827; was a licensed preacher in the Methodist Church; he was baptized in Petersburg, Va., in July, 1850; spent two years at Richmond College, and served as pastor of two colored churches in Petersburg while at college; served as agent of Murfreesborough Female Institute in 1858; settled as pastor in Elizabeth City in 1859, and, with the exception of a year spent as agent of Wake Forest College, has lived and labored for twenty-one years in the section where he now resides. A man of power with the people, and possessing many noble qualities.

Owen, Alfred, D.D., was born in Chiva, Me., July 20, 1829, where he spent his boyhood and received his academical education; graduated from Waterville College after a four years' course of study, in 1853; taught an academy two years at Bridgeton, Me., and in 1855 entered Newton Theo-

logical Seminary; supplied the High Street church, of Lynn, Mass., during a large part of his seminary course, and became pastor of this church on his graduation, in 1858. In 1867 he left Lynn and



ALFRED OWEN, D.D.

became pastor of the Lafayette Avenue church, Detroit, Mich., where he remained until July, 1877. The following two years he was pastor of the University Place church, Chicago, Ill. In 1879 he was elected president of Denison University, O., which position he still holds.

Dr. Owen has written much for the papers, and has given courses of lectures in Ministers' Institutes, as well as before the students of Chicago and Newton Theological Seminaries. He has had large experience in educational work, is a scholarly writer and preacher, and gives great satisfaction as a college president. Kalamazoo College con-

ferred the honorary degree of D.D. upon him in 1871.

Owen, Rev. Ezra D., was born near Norristown, Pa., in 1809. His parents came to Scipio, N. Y., in 1810. He was converted and joined the Baptist church of Venice in 1826. He studied in the common schools and under Dr. Smith, and was ordained at Branchport in 1830. He was pastor at Branchport five years. In 1835 he and his wife came by carriage to Springfield, O., where he served as pastor one year. He came next to Cincinnati, and soon had an appointment from the American Baptist Home Mission Society to go to Richmond, Ind. He labored there two years, and was called to the pastorate of the church at Madison. He served this church as pastor ten or twelve years, in the mean time undertaking the issuing of an Indiana Baptist newspaper,—the *American Messenger*. After publishing it at Madison for about three years, he removed it to Indianapolis in the fall of 1846. During the time of his editorship at Indianapolis he was also under appointment by the American Baptist Home Mission Society, and founded the Baptist church at Evansville. The *American Messenger* was sold to the *Cross and Journal*, of Ohio, and thenceforth the name was the *Journal and Messenger*. He then was called by the Lafayette church, which he served three years, after which he was invited back to Madison, which he served till his death, Sept. 26, 1852.

Owens, Deacon Benjamin W., was born in South Carolina in 1818, lived in Alabama and Arkansas, where he was baptized in 1835, and settled at Stockton, Cal., in 1850. He helped to organize the first Baptist church in that city, bought a house for its worship, helped to build another, and paid several thousand dollars for erecting another. In 1868 he settled in San Francisco, and was a deacon of the Tabernacle and Columbia Square churches many years. He is a generous layman, active on mission and educational boards, and never more happy than when engaged with others in revivals.

P.

Page, Rev. J.—Few ministers in Florida have been more useful than Rev. James Page, pastor of the Baptist (colored) church at Tallahassee. For about forty years he has labored in the city and vicinity, and whether as a slave or freedman, has commanded the respect and confidence of all classes. Nor is his influence confined to his immediate section, it is felt for good among the colored Baptists nearly all over the State. He visited Thomasville, Ga., in 1860, and, by invitation, preached acceptably to the white congregation. Mr. Page is a man of good sense and observation; he is an earnest student of the Bible, and he has long been an acceptable preacher of the gospel. He is a man of large frame, robust constitution, and though now quite an old man, is the unaided pastor of a church numbering some 1200 members.

He has been for several years the clerk of the Bethlehem Association, a very large body, and the first organized by the colored Baptists of the State. He is a progressive man, the friend of education, and has earnestly favored the effort to build up a school for the special benefit of the ministry of his race.

Page, Lady Mary, the wife of Sir Gregory Page, was brought to the Saviour in early life. She examined the baptismal question, and the grounds for dissenting from the Episcopal Church, for five years, and, having decided that she could not make any improvement upon the Saviour's example, she was immersed by Mr. Maisters, in the presence of more than two hundred spectators. Further reading, especially during a protracted sickness, but confirmed her in her religious principles and in her attachment to her church home. Says one who knew her, "Her constant regard for the church, her tender concern for pastor and people, her uncommon benefaction upon their removal hither, deserve a particular acknowledgment, as does also her further bounty given in her last will for the relief of the poor members. She distributed vast sums of money in so silent a way that 'her left hand knew not what her right hand did.' " She endured severe afflictions with heaven-given patience. She enjoyed a clear hope through the blood of the Lamb, and without a struggle she fell asleep in Jesus, March 4, 1728. She was buried in Bunhill-fields, in London, in which city she died. She was a great ornament to her holy profession; she lived in the hearts of the members of her church,

and in a multitude of other hearts. Mr. Richardson, her pastor, preached a funeral sermon for her. Mr. Harrison, a neighboring Baptist minister, preached another funeral sermon to commemorate God's grace in her holy life and death. And he delivered a funeral oration when she was interred; he also composed an ode in honor of the deceased, in which he says,—

"At length the heroine's crowned. Her numerous foes,
With whom she long conflicted, are subdued;
Under her feet they're laid, while she, in strains
Angelic, sings the praises of the Lord."

Page, Stephen B., D.D., was born in Fayette, Me., Oct. 16, 1808; spent his early life in the family of Rev. Justin Edwards, D.D.; was converted at the age of eighteen, and united with the Baptist church at Hartford, Conn., being the first person baptized by Barnas Sears, D.D., then just ordained; pursued his preparatory studies at Hamilton, N. Y., and graduated at Waterville, Me., in 1835. After spending one year in teaching, entered Newton Theological Seminary, which he left in 1839. In September, 1839, became pastor at Masillon, O., and in 1844 at Wooster, O., where he remained six years. In 1850 took charge of the Norwalk, O., Baptist church, and in 1854 of the Third church, in Cleveland, where he continued with much success until 1861, when he assumed the pastoral care of the Second (now Euclid Avenue) church of Cleveland. This church at the time of his settlement was heavily in debt and apparently near extinction, but under his well-directed labors grew largely in numbers and strength. In 1866 he resigned this pastorate, and engaged in a successful effort to complete an endowment of \$100,000 for Denison University. Shortly after this he was appointed by the American Baptist Home Mission Society district secretary for Ohio and West Virginia, this latter State being subsequently, however, given to another, and Indiana and Michigan added to his field. In this work he continued nearly twelve years, during which time he collected over \$100,000 for home mission work.

Feb. 1, 1880, Dr. Page resigned his secretaryship. He continues to reside in Cleveland, being with one exception the oldest resident minister in the city.

Paine, Rev. John, was born in Pomfret, Conn., in 1793; baptized in 1813, by Rev. Amos Wells; united with the Baptist church in Hampton, Conn.; ordained and settled pastor of the same church in

1819, and remained eight years; in 1827 removed to Auburn, Mass., then to Ward, Mass., where he labored ten years; subsequent pastorates were in Bozrah, Conn., four years; in South Woodstock, eleven years; in Packersville, Conn., five years; always a close student, clear thinker, instructive preacher, judicious pastor; removed to Preston, Conn., in 1863, where he died April 29, 1864, aged seventy-one years. His daughter Mary married Rev. O. W. Gates, now of California.

Painter, Mr., and the Persecuting Laws of Massachusetts.—In 1644 the General Court of Massachusetts decided “That if any person or persons within this jurisdiction shall either *openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance*, or shall deny the ordinance of magistracy, or their lawful right and authority to make war, or to punish the outward breaches of the first table (of the ten commandments), and shall appear to the court wilfully and obstinately to continue therein after due time and means of conviction, every such person or persons shall be sentenced to banishment.” Mr. Backus, speaking of this wicked law enacted by our Congregational brethren, says, “I have diligently searched all the books, records, and papers I could come at upon all sides, and have found a *great number* of instances of Baptists suffering for the above points that we own.” Baptists “refused to countenance infant baptism and the use of secular force in religious affairs,” and Backus found many cases of persons persecuted by law for opposing infant baptism in the methods specified. Painter, in 1644, “a poor man, was suddenly turned Anabaptist, and having a child born, would not suffer his wife to carry it to be baptized. He was complained of for this to the court, and enjoined by them to suffer his child to be baptized. And because he refused to obey them therein, and told them it was an antichristian ordinance, *they tied him up and whipped him*, which he bore without flinching, and declared he had divine help to support him.” Gov. Winthrop says that “he belonged to Hingham, and that he was whipped for denying the Lord’s ordinance.” (History of the Baptists in New England, by Isaac Backus, i. 127–8. Newton.) This stinging argument brought no conviction to the mind of Mr. Painter, and it only showed the dearth of Scriptural reasons for the infant rite, and the lack of justice and common sense in those who tried to secure persuasion with the lash. More than a hundred years earlier the same kind of argument was freely used in Switzerland, and in our own times force has brought the Baptist infant to the font in Germany. But this old argument of the highwayman will gradually

fall into disuse as men see its worthlessness and its thorough wickedness.

Palen, Rev. Vincent, was born Jan. 17, 1810, in Poughkeepsie, N. Y., of Methodist parents. He experienced religion in 1828, although he did not then make a public profession. In 1833 he became a full member of the Methodist Episcopal Church, and a preacher. After filling a circuit appointment he held a protracted meeting at McAllister’s church, near Harrisburg, Pa., at which 120 persons professed conversion. From these converts a church was organized, of which he was chosen pastor. Some of the candidates for membership refusing to accept sprinkling as baptism, he was led carefully to investigate the subject of baptism, and became convinced that immersion is the only Scriptural mode. He was baptized in the Susquehanna River at Harrisburg, by Rev. E. Thomas, a Winebrennarian minister, and was ordained to the ministry in that body. After a pastorate here of sixteen months (during which a meeting-house was built), followed by a brief engagement at Baltimore, he united, in 1843, with the High Street Baptist church in that city, May 25, 1845, after which he was ordained, Rev. S. P. Hill, D.D., preaching the sermon. From this time until the outbreak of the war his time was divided among evangelistic, missionary, and pastoral labors. The beginning of the war found him at Portsmouth, Va., from which he was sent to Richmond, and imprisoned as an “alien enemy.” He was, however, soon released, and on reaching Washington was appointed a hospital chaplain. He discharged the duties of this office with efficiency and unflagging zeal. In this and other ways he rendered very important service to the government during the great struggle. At the close of the war he was, with one exception, the last hospital chaplain mustered out of the service, and he was then transferred to the regular army as post chaplain. In December, 1869, in consequence of chronic ill health, he was at his own request retired from active service. He has since resided in Camden, N. J. As his health permits he continues to fill up the measure of his usefulness by preaching and other Christian ministries.

Palmer, Albert Gallatin, D.D., son of Luther and Sarah (Kenyon) Palmer, was born in North Stonington, Conn., May 11, 1813; experienced religion at nine years of age; baptized by Rev. Jonathan Miner, in 1829; joined First Baptist church in North Stonington; began early to preach, and supplied for a year the church in Andover, Conn.; pursued academical studies at Kingston and Pawtucket, R. I., and Andover, Mass.; preached for First Baptist church in North Stonington, by which body he was ordained in 1834; was pastor of First Baptist church in Westerly, R. I., from 1837 to 1843, and blessed in his work; pastor of

Stonington Borough church, Conn., from 1843 to 1852, and prospered; enjoyed three revivals of power; pastor of the church in Syracuse, N. Y., for three years; pastor at Bridgeport, Conn.; pastor for three years at Wakefield, R. I., and shared large revivals; in 1861, by urgent solicitation, returned to Stonington Borough; rich and constant blessings followed; he is here now laboring with great honor, having served at this post twenty-seven years; received from Madison University the honorary degree of Doctor of Divinity; in 1844 published a small volume, "The Early Baptists of Connecticut;" in 1872, a "Historical Discourse" (Centennial), given before the Stonington Union Association; above one hundred sermons and sketches in the *Christian Secretary*, of Hartford, various missionary papers of worth, numerous poems and sonnets, and a superior translation of "Dies Iræ;" is a preacher of remarkable gravity, unction, and earnestness; possesses marked talents, guided by strong faith; for years was president of the Connecticut Baptist State Convention; always a strong advo-



ALBERT GALLATIN PALMER, D.D.

cate of education, temperance, and missions; a leader among Connecticut Baptists.

Palmer, Ethan B., D.D., was born in Austerlitz, N. Y., March 12, 1836; baptized at East Hillsdale in 1852; graduated from Madison University in 1860, and from the seminary in 1863; was ordained in the city of New York, Jan. 6, 1864; labored in Newbern, N. C., and at other places. In March, 1872, he began his pastorate of the First church, Bridgeton, N. J., where he continues.

Nearly 200 have been baptized since his labors in Bridgeton began, the membership has almost doubled, and the work of the church has been very much enlarged. In connection with the South



ETHAN B. PALMER, D.D.

Jersey Institute, Mr. Palmer has found a large field for his labors, and his counsels on the denominational boards are very serviceable.

Palmer, Henry, M.D., an eminent and widely-known physician and surgeon of Janesville, Wis., was born in New Hartford, Oneida Co., N. Y., July 30, 1827. He is a son of Deacon Ephraim Palmer, a well-known Baptist of Edgerton, Wis. His father was a farmer, and Henry assisted in the management of the farm until he was nineteen years of age. During the winter he attended the district schools of his neighborhood. He subsequently completed a full course of studies at the Academy of Cazenovia, N. Y. From his early boyhood he earnestly desired to prepare himself for the medical profession. Owing, however, to his want of pecuniary resources he was obliged to delay his cherished plan, and several years were devoted to other pursuits, chiefly teaching school. In 1851 he entered the office of Drs. March and Armsby, at Albany, N. Y., both of whom were distinguished physicians and professors in the Albany Medical College, from which he graduated in 1854. In 1857 he established himself in Janesville, Wis., where he has built up a very extensive local practice, and in surgery his field covers the State at large. Since the death of Dr. E. B. Wolcott, of Milwaukee, he ranks as the leading surgeon in Wisconsin.

On the outbreak of the civil war in 1861, Dr. Palmer offered his services to the State, and was commissioned surgeon of the 7th Wis. Regiment. Subsequently he was appointed director of the hospital service in Baltimore. He was afterwards transferred to the same service in York, Pa. At this post he remained two years. When Gen. Lee's army commenced the invasion of Pennsylvania, York fell into their hands, and he was taken prisoner, but escaped during the progress of the battle of Gettysburg, and immediately took possession of his hospital, filling it with the wounded from the battle-field. In March, 1864, he was assigned to duty as medical inspector of the 8th Corps of the Army of the Potomac. He continued in this position until the end of the war, when he was ordered to Chicago to close up the medical department of the Western district. This service performed, he returned again to the practice of his profession in Janesville, Wis., having won honorable distinction in the army, and the highest place in his profession.

For many years Dr. Palmer has been a Baptist. The numerous demands made upon his time by his professional engagements prevent his sharing largely in the active work of the church of which he is a member. He is a man of exemplary life, thorough conscientiousness, and earnestness in his profession. Twice his fellow-townsmen have elected him mayor of the city. During the late war between Turkey and Russia, Dr. Palmer went to Europe for the purpose of visiting the hospitals of the contending armies, to acquaint himself with the latest results of the science of surgery attained by the profession in those countries. He was freely passed through the lines, and allowed every facility for accomplishing his object.

Dr. Palmer has won an enviable position, but at fifty years of age, in fine physical health, with unimpaired mental powers, he may be said to have but entered upon his professional career. His past splendid success justifies the hope of his friends that his future will be brilliant, and of still larger usefulness to his fellow-men.

Palmer, Rev. Lyman, was born in Dutchess Co., N. Y., Aug. 19, 1818; his parents were both Baptists, and their home was a place of hearty welcome for ministerial brethren at all times. In his early years he listened to many theological discussions in the quiet old farm-house of his parents. After repeated struggles with his conscience, aroused by the truth and the Holy Spirit, he became a subject of redeeming grace at the age of nineteen. He at once united with the Baptist church in East Hillsdale, Columbia Co., N. Y. Soon after making a profession of religion, he had deep convictions of duty in reference to preaching the gospel. The salvation of his soul was so precious an event that he felt he owed his best

services to the Saviour, who had redeemed him. A sense of unfitness and of the magnitude of the work at first appeared an impassable barrier. Through increasing light he was brought to say



REV. LYMAN PALMER.

from the heart, "Yes, Lord, I will do anything thou requirest." After a few months he received a license from the church and a call to supply their pulpit.

He entered Madison University in the autumn of 1843. He had previously attended an academy, where he had made some proficiency in Latin and Greek. After one year of close application to study his health became so precarious that he left the university, and read Greek and Hebrew with a private teacher, and at the same time studied theology with his pastor. On Lord's day he supplied destitute churches. In February, 1845, he was ordained, that he might go to Iowa as a missionary of the American Baptist Home Mission Society. Before he was ready to journey West he was prostrated by fever, and thus prevented from entering his chosen field. With returning health he entered upon missionary work in Columbia Co., N. Y. Here the work of the Lord prospered in his hands, blessed results crowning his labors. He organized a church, nearly all of whom were converted and baptized under his ministry. In 1851 he received an appointment from the American Baptist Home Mission Society to labor in the Territory of Minnesota. In November, 1851, he started for the falls of St. Anthony, but having to cross the State of Illinois with a wagon, he did not reach the Missis-

sippi at Galena until after the last boat of the season had gone up the river. He remained in Galena during the winter and supplied the Baptist pulpit. His first sermon in St. Anthony was preached on Lord's day, April 24, 1852. The church was small, and in debt for their unfinished chapel. After three years' hard labor the church increased to a membership of 67. He then went up the river fifteen miles, to the town of Anoka. Here he preached in private houses, or in school-houses, or on board of steamboats, as opportunity presented. After three years' untiring labor a good meeting-house was dedicated, and, by the generosity of friends, was soon free from debt. He served the Anoka church eight years, leaving them with a good working membership of 50. A part of the time during the war, teachers being very scarce, he engaged in teaching. In August, 1864, he commenced labor as colporteur of the American Baptist Publication Society. With the exception of about one year, he labored either as colporteur or Sunday-school missionary until 1875. While in the employment of the society he traveled 36,700 miles, distributed by sale and donation 12,700 books, 423,000 pages of tracts, besides selling and giving away many Bibles and Testaments. These were years of severe service, traveling in all weathers, by night and by day, summer and winter, lodging in all manner of places, yet they were happy years, for much good was accomplished in them. Many Christians were strengthened, the weary and heavy-laden were pointed to Christ, and Sunday-schools and churches were organized for the Master.

Palmer, N. J., Esq.—Among the departed worthies of our Zion this earnest man deserves honorable mention. He was a lawyer, an editor, and sometimes preached. For many years he was secretary of the Baptist State Convention, North Carolina, and a trustee of Wake Forest College. He was a devoted Christian, and died where he had lived for many years, in Milton, in 1855.

Palmer, Rev. Wait, the first pastor of the First Baptist church in North Stonington, Conn., was ordained in 1743, at the same time that the church was organized; remained pastor twenty-two years; preached often in destitute regions; baptized Rev. Simeon Brown and Rev. Shubal Stearns; was an actor in the great "New Light," or Separatist movement; also an active patriot in the Revolution, soon after which he died. The Baptist ministry in Connecticut has been honored by the Palmers: Christopher Palmer, ordained in 1782; Abel Palmer, in 1785; Reuben Palmer, in 1785; Gresham Palmer, in 1805; Phineas Palmer, in 1808.

Palmer, Rev. William, son of Rev. Abel and Lois Palmer, was born in Colchester, Conn., Sept. 10, 1785; was a student from boyhood; was converted and baptized at the age of eighteen; re-

ceived a license and commenced preaching at the age of twenty; in 1807 was married to Sarah Bennett, sister of Revs. Alfred and Alvin Bennett; in 1809 was ordained at Colchester, sermon preached by Rev. Samuel Bliss, of Stafford; settled in Ashford, Conn., and labored three years; settled in his native town and preached ten years; from 1824 to 1834 was pastor of the First Baptist church in Norwich, Conn., succeeding Rev. John Sterry; blessed with remarkable revivals in 1829 and 1832, in which he baptized more than a hundred; three years with the church in East Lyme, Conn.; four years with the church in North Lyme; revivals attended his labors; again filled the pastoral office in Norwich from 1841 to 1845, when impaired health compelled his retirement from the pulpit except occasionally. He was lovely and loved, meek, quiet, fervent, and faithful. Passionately fond of study, he held a high rank as a preacher. For twenty-five years he was the clerk of the New London Baptist Association. He died in Norwich, Dec. 25, 1853, at the age of sixty-eight, and after a ministry of forty-eight years, and was buried in Yantic cemetery.

Parker, Rev. Carleton, was born in Hopkinton, Mass., Nov. 30, 1806, and was fitted for college at South Reading and Amherst Academies. He graduated at Waterville College, now Colby University, in the class of 1834. He intended to have entered the ministry on graduating, but the state of his health forbade him, and he devoted himself to teaching for nearly twenty years. Four years he was the principal of the Vermont Literary and Scientific Institution at Brandon. From 1841 to 1844 he had charge of Groton Academy, in the State of New York. For three years he had a "Home School for Boys" in Framingham, Mass. Feeling that the state of his health now warranted his entering the ministry, he was ordained pastor of the Baptist church in Wayne, Me., in May, 1852. He held this relation until September, 1856, then went to Hebron, Me., where he was the pastor for seven years. His other pastorates were in Maine, at Canton, Norridgewock, and North Livermore, where he died, Aug. 22, 1874. By his will he bequeathed several thousand dollars to four of the benevolent societies of the denomination which he had served so long and so well.

Parker, Hon. D. McNeil, M.D., deacon of the Baptist church, Granville Street, Halifax, Nova Scotia, was born in 1822, at Windsor, Nova Scotia; graduated M.D. from the University of Edinburgh, Scotland, in 1845; returned immediately to Nova Scotia, and has ever since been practising his profession in Halifax with high reputation for skill; is a member of the Legislative Council, a governor of Acadia College, and a liberal supporter of all denominational objects.

Parker, H. I., D.D., was born of pious parents at Cavendish, Vt., Nov. 12, 1812. At the age of eighteen he was converted, and four years later was baptized by Rev. Joseph Freeman, D.D. After two years' study at the Norwich and the Black River Academies, and one year at Dartmouth College, he spent two years as instructor at "The Old Cambridge Latin School," graduated at Harvard University in 1840, and studied theology at Newton. He was ordained at Factory Point, Vt., in January, 1842, and was pastor at Burlington, Vt., from 1844 to 1854, when he removed to Wisconsin to aid in establishing the Baptist Institution at Beaver Dam, and was pastor there from 1856 to 1861, when, on account of ill health, he removed to Austin, Minn. Here he preached at six different stations, where as many churches were afterwards organized. In 1872 he settled in California, and has ministered to the churches at Visalia, Santa Barbara, and Santa Anna. During the thirty-eight years of his ministry he has enjoyed many revivals, laid the spiritual foundations of many new churches, built four church edifices, helped to endow and manage two institutions of learning, and was for eight years a member of the Minnesota State Normal Board. In May, 1880, California College conferred upon him the degree of D.D.

Parker, Rev. James, was born in 1812, in Aylesford, Nova Scotia; converted and baptized in 1828; he was ordained May 19, 1842, and became in 1843 pastor of the Baptist church of Brookfield, Queen's Co., Nova Scotia; of the Third Cornwallis church in 1855; of the Third Horton church in 1870; of the Kentville church in 1874; died June 26, 1876. His was a useful life and ministry.

Parker, J. W., D.D., was ordained and settled as pastor of the First Baptist church in Cambridge, Mass., in 1836, and continued to serve in that relation with success during twenty years. At the close of that long pastorate he became secretary of the Northern Baptist Education Society, which position he held about ten years, five of which he was pastor of the Shawmut Avenue Baptist church, in Boston. In January, 1865, he resigned the pastorate of this church, and entered upon the work of establishing schools for training colored men as preachers, and young men and women as teachers, among the freedmen of the Southern States. In this labor Dr. Parker continued about five years, visiting all the Atlantic States many times, introducing teachers into destitute fields, and organizing schools in many towns and cities. While thus occupied his health failed, owing to overwork, hardships, and exposures. Settling down for a while on a small farm in Maryland, he engaged in constant out-door work, and soon regained his usual health. He was then invited to accept the pastorate of the Calvary Baptist church in Washington,

D. C., which he did, occupying the pulpit for about six years with marked success. At the close of this period, feeling the need of rest and change of climate, he visited Europe, where he remained upwards of a year. Soon after his return he was urged to become the pastor of the E Street Baptist church, Washington, D. C., which he consented to do, and he still holds that position. While residing in Massachusetts, Dr. Parker acted for a period of sixteen years as a member of the executive committee of the American Baptist Missionary Union, and in 1849 he was delegated by that body to represent them at the first Baptist Association held in Germany, at the old city of Stettin. Accompanied by that pioneer German missionary, the Rev. J. G. Oncken, he visited the Baptist missions in Denmark and Germany. The missionary stations in France he visited with the Rev. Erastus Willard. From these visits he gleaned many interesting facts which were of great use to the committee in the prosecution of their work in those fields. Dr. Parker stands deservedly very high among his Baptist brethren, as well as among his friends in other denominations, who have long known and acknowledged his sterling worth.

Parker, Rev. Uriah H., an aged Baptist minister residing in Bradley Co., Ark., settled in this part of the State about 1846, and shortly after gathered Shady Grove church in the southern part of Bradley County, the oldest missionary Baptist church between the Ouachita and the Mississippi Rivers. An anti-mission church was gathered at Warren a few years before, but it is long since extinct. Mr. Parker also gathered another church in Bradley County, which was afterwards dissolved. He united his labors with Royal in Drew County, and Tommie in Bradley, and by their common labors the foundations of many of the oldest churches in Bartholomew Association were laid. He often preaches yet with great earnestness and power.

Parker, Rev. Willard G., was born in Annapolis Co., Nova Scotia, April 4, 1816; converted and baptized in 1828; ordained pastor at New Albany, Jan. 28, 1843; was pastor at Sackville, New Brunswick, seven years, and in Nova Scotia at the following places: Nictaux, seventeen years, also of Mitton, Queen's County, Lawrencetown, Valley West, and Pine Grove churches; baptized over a thousand converts; died Dec. 6, 1878; an eminent minister of the gospel.

Parkerism in Indiana.—1. *The Doctrine.*—God never made a creature that will suffer eternally. All the elect were created in union with Christ, and so he was bound by covenant to redeem them. These are the "good seed." The non-elect are the children of the devil, begotten in some mysterious manner of Eve. These are the "bad seed."

2. *The Man*.—Reared on the frontiers of Georgia, "he was without education, uncouth in manners, slovenly in dress, diminutive in person, and unprepossessing in appearance." His enthusiasm bordered on insanity. In 1819 he came into Indiana from his home in Illinois, and at once began to attract attention. He opposed missions, education, and Sunday-schools.

3. *The Motive*.—He sought notoriety as a writer, and was anxious to use the columns of the *Columbian Star*, published in Washington City. His articles were rejected. In his revenge he attacked not only the paper, but all it advocated, such as missions, education, etc.

4. *The Effect*.—Scores of churches and hundreds of members were drawn away after him. And they went so far as to pass resolutions denouncing missions, etc. But finally those churches died as a proper result of their heinous heresy. Parker was excluded from his own church.

Parkhurst, Rev. Jabez W., was born in Middletown, Conn., Jan. 10, 1806. At the age of twenty-two he united with the Baptist church in his native town. In the fall of 1831 he removed to Newton, Mass., fitted himself to enter the theological institution there, and graduated in 1836. For seven years after his graduation he was the pastor of the church in Tyngsborough, Mass., and at the end of this period became pastor of the church in West Dedham, Mass. His pastorate of this church continued for six years, and was closed in consequence of his ill health. He was chosen an agent of the American Baptist Home Missionary Society, and performed the duties of his office for fourteen years. Having closed his relations with the society, he supplied different churches for a time, hoping that his health would be so far restored that he would be able to resume his pastoral work. This hope not being realized, he accepted an appointment as an agent of the Hancock Mutual Life Insurance Company, a position which he occupied until his death, March 19, 1871.

Parkinson, Rev. William, was born in Frederick Co., Md., Nov. 8, 1774. He was convicted of sin in his twentieth year, and in June, 1796, he was baptized by the Rev. Absalom Bainbridge, in Israel's Creek, in his native county. He was ordained to the Christian ministry in April, 1798. He delighted in preaching as an itinerating home missionary, a practice very common among our Baptist fathers, and greatly blessed. In December, 1801, and for "three successive seasons," during Jefferson's administrations he was "a chaplain to Congress." He was chosen to this position by a large majority, and without solicitation on his part. On Lord's day morning he preached in the Capitol, and in the afternoon in the Treasury. He says, "The members of Congress attend abundantly

better than I expected; I have, moreover, the pleasure of stating that the President has missed but one of my meetings at the Capitol."

On the 20th of December, 1804, Mr. Parkinson came on a visit to the First Baptist church of New York; after preaching to their great satisfaction for about six weeks, he received an earnest call to become their pastor. Early in April he accepted the call, and very soon after a powerful revival of religion came down upon the church from the throne of grace, and it continued for several years, adding large numbers to the membership of the church, and giving a glorious impetus to Baptist influence, and efforts, and prayers in New York. His congregations were very large, and his sermons swept the people along with him with resistless force. He continued pastor of the First church for thirty-five years, and then resigned, after which he went to Frederick, Md. In 1840 the Bethesda church of New York City, composed chiefly of warm friends of Mr. Parkinson, recently connected with the First church, invited him to become their pastor. He accepted the call, and in 1841 commenced his labors. But soon a fall seriously impaired his health and largely unfitted him for future pulpit efforts; he lingered along for several years, and died March 9, 1848. The last words he uttered were a declaration that "he was in the arms of his precious Saviour." Daniel Dodge, of saintly memory, pastor of the Second church of Philadelphia, preached his funeral sermon in the First Baptist church of New York.

Mr. Parkinson was endowed with a powerful mind, a voice said to be like Whitefield's, and with a large measure of the grace of God. He had some enemies that possessed a great faculty for hating, and he did not always try to disarm them, but he had throngs of warm-hearted friends who loved him living and who bitterly lamented his death.

His published writings were "A Treatise on the Ministry of the Word" and "Sermons on XXXIII. Chapter of Deuteronomy," in two volumes.

Parks, Rev. Harrison H., son of Rev. Benj. M. Parks, was born in Ontario Co., N. Y., March 1, 1815; joined Athens church, O., in 1832; removed to Illinois in 1834; helped to organize the Whitney Grove church and the Old Salem Association; entered upon the work of pioneer preaching in "the far West"; and was ordained in 1847 by the Black Creek church, Mo., of which he became pastor. He subsequently preached for the Quincy, Warsaw, Fall Creek, Lamarsh, Union, and Howard Grove churches, Ill.; was missionary of the Burlington Association, Iowa, and of Bethel church, Ill., until 1876, when he removed to California; has done much to encourage and build up feeble churches; is now serving as pastor the church at Willows, Colusa Co., Cal.

Parks, Rev. James H., was born in New York City, July 13, 1829. He was converted in the year 1847, and united with the Reformed Dutch Church. Soon after he commenced a course of preparation for Rutgers College, having the Christian ministry in view. But health failing, and a series of circumstances arising which brought the subject of Christian baptism to his attention, he was compelled to make a thorough examination of Scriptural teachings upon this subject, which resulted in his being immersed on profession of faith on the 2d of July, 1854.

He afterwards pursued a post-graduate course at Columbian College, Washington, D. C., and received the degree of Master of Arts from that institution upon examination. He was also honored with the degree of A.M. from Princeton College, N. J. He was ordained to the ministry May 28, 1856. He has been pastor of the Baptist churches at Stamford, Conn., Bedford, N. Y., Pemberton, N. J., Manayunk and Calvary, Philadelphia, and is now successfully laboring with the Linden Avenue Baptist church at Dayton, O. He also performed faithful service as a chaplain in the army at Washington, D. C., during the late war. His pastorates have been successful and efficient. His views of doctrine are clear, strong, and Scriptural, and are always fearlessly enunciated. He is a positive Baptist, perhaps the more so because his own prejudices, instilled from early childhood, were each successively removed by a specific investigation and a conscientious study of the Word of God.

Parmly, Wheelock H., D.D., was born in Braintree, Vt., July 27, 1816; graduated at Columbia College, New York City, in 1842, and from the theological department at Hamilton in 1844; a classmate of George C. Baldwin, of Troy, and others; spent several years preaching in Louisiana and Mississippi, and for three years was pastor at Shelburne Falls, Mass. In 1850 he took charge of the church in Burlington, N. J., and in 1854 he accepted a call to the First church of Jersey City, of which he remains the beloved, honored, and successful pastor. The city has grown rapidly, and the First church has become large and influential, sending out other churches, which are useful and prosperous. He received the degree of Doctor of Divinity from Madison University in 1867. Dr. Parmly has exercised an extensive influence in the moulding and upbuilding of the missionary and educational institutions of the State. He has a place on the board of the American Baptist Home Mission Society. He is loved by his own people and honored by the denomination in the State.

Patch, Rev. George Washington, was born in Boston, April 30, 1817; pursued his preparatory studies in Wakefield, Mass., and New London,

N. H. He was a graduate of Brown University in the class of 1839. Having taken the course of theological study at Newton, he was settled first at Wenham, Mass., and then at Sharon, Mass. From this latter place he was called to Marblehead, Mass., where he had a long and most useful ministry of twenty-six years, and ceased to preach only under the pressure of fatal disease. He died, with scarcely a moment's warning, Dec. 25, 1875. Few ministers have left behind them a better record than he.



WHEELLOCK H. PARMLY, D.D.

Paterson, James, D.D., of Glasgow, Scotland, was for fifty years pastor of the first regular Baptist church in that city. He was born in 1801 at Dumbarton, and received his early education at the lurch school, then, as now, of considerable reputation. At first he thought of devoting himself to the medical profession, but during his university course he connected himself with the Glasgow City Mission, and eventually entered the ministry. He had joined the Scotch Baptist Church, but never embraced their views of church polity. In 1825 he hired a room and began to preach. A number of university students came to the poor room, a kind of loft, and, after seeing the place and the congregation, they said, "You never mean, Paterson, to make a kirk out of that?" But he did, and the church which originated with three members gradually grew strong and influential, and is now the largest Baptist church in Scotland. He rendered eminent service to the interests of the denomination, and for many years superintended the theological education of students for the Baptist

ministry in Scotland. In 1850 he undertook the editorship of the *Scottish Temperance Review*, and subsequently he edited the *Scottish Review*. His ministry was characterized by solidity and strength, and his life was singularly upright, and marked by a severely conscientious regard for duty and integrity. In everything he put his hand to Dr. Paterson proved himself "a workman who needeth not to be ashamed." In the later years of his life he was aided in the pastoral care of the church by the Rev. James Cubross, D.D., as junior pastor, but he continued to minister to his charge until within a short period of his departure, which took place on Jan. 29, 1880.

Patient, Rev. Thomas, was born in England, and educated, we have no doubt, in Oxford or Cambridge. He became a Congregationalist, and emigrated to New England. After laboring in the ministry on this side of the Atlantic, he was convinced that the Saviour and his apostles were Baptists, and he frankly avowed his convictions. He was immediately subjected to violent persecutions, and to escape them he returned to England.

In 1640 he was appointed co-pastor with Mr. Kiffin in London, where he labored for some time. Parliament having voted that six able ministers should be appointed to preach in Dublin, at a salary of £200 per annum, to be paid from the lands formerly owned by bishops, deans, and chapters, Mr. Patient accepted one of these positions, which was offered to him. In the capital of Ireland he became a very popular preacher, and so gifted was he as an eloquent speaker that at times he traveled much through the country, preaching Jesus wherever he went to delighted throngs of British settlers.

In Dublin he acted as chaplain of Col. John Jones, who was married to a sister of the Protector, and who occupied a seat in his "House of Lords." And such a favorite was he with Col. Jones that he selected him to preach before him and the council every Sunday in Christ church cathedral. This church was completed in 1038, and it was repaired and extensively improved by the celebrated English invader of Ireland, Strongbow. In it he was buried in 1176, and his monument is the chief attraction at this day of a superb church. In this grand old temple, before the governor of Dublin and the *élite* of Anglo-Irish society, Mr. Patient proclaimed a living gospel. He was on friendly relations with Oliver Cromwell himself, as the following quotations from a letter written to the Protector by him will show:

"MY LORD,—From that little acquaintance I had with your excellency before you went out of Ireland, and the suitableness I found in that letter of your experiences, of which I was made a partaker, compared with my observation of the goings of

God with you for many years, in this great work in which God hath made use of you, it hath, indeed, very thoroughly confirmed my heart in charity and love towards you, as one elect and precious in the sight of God. Truly God hath kept the heart of my lord deputy close to himself.

I am at present, and have been at the headquarters ever since a little before my Lady Ireton (Cromwell's daughter) came over. I do by good experience find, so far as I can discover, the power of God's grace in her soul, a woman acquainted with temptations and breathing after Christ. And I am persuaded it hath pleased God to begin a work of grace in the soul of Col. Henry Cromwell, your son.

I watch him, and he is crying much to God in secret. Your grandchild hath been very weak, but it is recovered. I think I shall be at Dublin with my lady (Ireton) this summer."

This letter shows that Mr. Patient had received an epistle from Cromwell, and that he was intimately and religiously associated with several members of his family at that time in Ireland.

Mr. Patient baptized a large number of persons in Dublin. He was a wise and experienced Christian, and he rendered substantial service to the Saviour's kingdom in Ireland. He died July 30, 1666, and the Lord was with him as he passed from this world of the dying into the heaven of the living. His only published work was a quarto volume on baptism.

Patrick, Prof. John B., is a native of Barnwell County, the garden spot of South Carolina. He graduated in the State Military Academy in 1855. From 1856 to 1858 he was tutor in Furman University. In 1859 he was second lieutenant and Assistant Professor of Mathematics, and then Professor of Mathematics and first lieutenant, until the war closed the academy. He was with the cadets during their active service.

In 1866 he was principal of the preparatory department of Furman University. In 1870 he opened the Greenville High School, and in 1878 he converted it into the Greenville Military Institute. He is a very modest man. Those who know him think that few men in the State have exercised a better or more extensive influence over the young men who are assuming the places of the old as they pass away.

Patrick, Saint, the Apostle of Ireland, was of Scotch birth. His proper name was Succathus; the name by which we designate him is of Latin origin; *patricius* means noble, illustrious; it was a surname and a title of honor at the same time given to him by his grateful admirers. Patrick was wild and wicked until his sixteenth year, when he remembered the God of his fathers and repented him of his sins, and enlisted in the divine service. There is no ground for doubting but that he

preached the gospel of repentance and faith in Ireland, and that his ministrations were attended by overwhelming success. There are accounts extant of a number of his baptisms, but they are all immersions. There is one baptism mentioned by Nennius (*History of the Britons*, p. 410. Bohn, London) and by Todd (*St. Patrick, Apostle of Ireland*, p. 449. Dublin), and found in many other histories, of which O'Farrell writes (*Popular Life of St. Patrick*, p. 110. New York, 1863), "When the saint entered Tirawly the seven sons (of Amalgaidh) assembled with their followers. Profiting by the presence of so vast a multitude, the apostle entered into the midst of them, his soul inflamed with the love of God, and with a celestial courage preached to them the truths of Christianity; and so powerful was the effect of his burning words that the seven princes and over twelve thousand more were converted on that day, and were soon after baptized in a well (a spring or fountain) called Tobar Enadbaire, the well of Enadbaire." A number of other fountain baptisms of St. Patrick may be found in "The Baptism of the Ages," pp. 62-70. Publication Society, Philadelphia. We have strong reasons for regarding St. Patrick as a Baptist missionary, and beyond contradiction his baptism was immersion.

Patterson, Rev. John W., was born in New Kent Co., Va., Dec. 14, 1850. He was baptized in 1868, entered the Richmond Institute, and was graduated from the same in 1874. He served as missionary of the American Baptist Home Mission Society for some time, and was ordained in July, 1872. He was soon called to the pastorate of the First Baptist church (colored), Danville, Va., where, during five years, he has had abundant success, having baptized nearly one thousand persons. He has been greatly honored by his people, and fills a wide sphere of usefulness. He is an excellent preacher, and quite a vigorous writer, several of his sermons having been published and widely circulated. He is deeply interested in all good movements, and is a trusted leader among his people.

Pattison, Robert E., D.D., was born in Benson, Vt., Aug. 19, 1800. His mother was Sarah Everett, daughter of a physician; his father was a Baptist minister, and Robert was his second son. He united with the Baptist Church when a young man, and soon gave up business for an education to enter the ministry. He prepared for college, and entered Amherst in 1826; stood second in a class of forty. He was tutor in Columbian College, Washington, D. C., then Professor of Mathematics in Waterville College, Me. He was pastor in Salem, Mass., then at Providence, R. I. In 1836 he became president of Waterville College until it suspended for want of means, in 1839. He occupied the pulpit of the Second Baptist church for a year, and returned to

his former charge in Providence. In 1842 he became secretary of the home department of the American Baptist Missionary Union. This position was urged upon him, and he reluctantly left his



ROBERT E. PATTISON, D.D.

church in Providence to fill it. After three years of service he was re-elected secretary, but accepted, in 1845, the presidency of the Western Baptist Theological Institute, at Lexington, Ky. This school was suspended by local difficulties, and Dr. Pattison for six years was a professor at Newton Theological Seminary. Then he resumed, by request, the presidency of Waterville College, and held the office until failing health caused him to retire from labor for a time. He removed to Worcester, Mass., to pass his days free from care, but in two years he assumed the proprietorship of Oread Institute.

In the fall of 1864 he was a Professor of Theology in Shurtleff College. In 1870 he removed to Chicago to become a professor in the Union Baptist Theological Seminary, where he remained until his last illness. In the summer of 1874 his energies began to give way, and after a protracted illness he died at the residence of his eldest son, in St. Louis. Dr. Pattison left as his only literary monument a "Commentary on the Epistle to the Ephesians." Few men have impressed their views more deeply upon others. In all circumstances he possessed a resolute hopefulness and a firmness in adhering to his convictions of right and duty. His powers of persuasion were remarkable, and his life was one of great usefulness and of devoted piety.

Pattison, T. Harwood, D.D., was born in England in December, 1838. He was educated by private tuition, and at the London University School; studied architecture for four years in London; spent



T. HARWOOD PATTISON, D.D.

four years at Regent's Park Baptist College, London, from which he graduated in 1862; was pastor at Newcastle-on-Tyne and Rochdale, in England.

In 1874, during a tour in the United States, he received a call to the pastorate of the First Baptist church of New Haven, Conn. After returning to England he accepted the invitation, and came to this country again in March, 1875, and settled in New Haven. His brilliant pastorate in that city attracted the attention of intelligent Baptists everywhere, and when, in 1879, the Pearl Street church of Albany, N. Y., wanted an under-shepherd to succeed Dr. Bridgman, and fill the position which had been occupied by some of the first ministers in the Baptist denomination, they extended a call to Mr. Pattison. His labors in that city have increased his reputation as a fine scholar, an eloquent preacher, a judicious pastor, and a gospel laborer upon whose efforts the favor of heaven specially rests. He received in 1880 the degree of Doctor of Divinity from Madison University, and he has just been chosen to fill one of the most important chairs in Rochester Theological Seminary.

In the history of our denomination in this country no man has ever acquired such distinguished success in a shorter time than Dr. Pattison, and no one more richly deserves it. Those best acquainted with him anticipate an unusually bright future for

him, rich in the fruits of ripe scholarship, great modesty, ardent piety, and intellectual powers of a high order.

Dr. Pattison, in 1872, published "Present Day Lectures." He is the American correspondent of *The Freeman*, one of the organs of the English Baptists.

Patton, Alfred S., D.D., was born in Suffolk, England, Dec. 25, 1825, came to America when a child, and was educated at Columbian College, Washington, D. C., and Madison University, N. Y. He received the degree of Master of Arts from the former, and Doctor of Divinity from the latter. After graduating he spent some months in Europe.

He was settled as pastor in West Chester, Pa., then in Haddonfield, N. J., then for five years in the First Baptist church of Hoboken, N. J.

In 1859 he accepted the pastorate of the church in Watertown, Mass., and for 1862 and 1863 was the chaplain of the Massachusetts senate.

In 1864 he accepted a call from the old Broad Street church of Utica, N. Y. While there the church built the spacious and attractive house of worship known as the Tabernacle Baptist church. It is located in one of the finest sections of the city. His labors in the new field met with marked success. Dr. Patton is an able preacher, and was a good pastor, possessing remarkable tact and superior



ALFRED S. PATTON, D.D.

social qualities. He has been industrious with the pen. He is the author of the following works: "Kincaid, the Hero Missionary," "The Losing and Taking of Man-Soul, or Lectures on the Holy

War," "Light in the Valley," "Live for Jesus," "My Joy and my Crown," and smaller works published by the American Tract Society. He also contributed articles for the *Christian Review* on "The Influence of Physical Debility on Religious Experience," and "Dreams, their Nature and Uses," also for the *Boston Review*, an article on "Liberal Religion," and for the *Congregational Review*, one on "The Temptation."

In 1872 he purchased the *American Baptist*, and soon after changed its form to a quarto and the name to the *Baptist Weekly*, since which time that journal has taken high rank among Baptist periodicals. He is a firm supporter of all the great enterprises of his denomination, and though kind and considerate to all Christian communities, he is a strenuous supporter of Baptist doctrines and polity.

Patton, Rev. Garrett R., pastor of the Baptist church in Juda, Wis., was born in Fayette Co., Pa., in April, 1811. He passed his youth in the place of his birth, and was educated in the common schools of his neighborhood. In 1830 he made a profession of religion, and united with the Baptist church in Smithfield, Fayette Co., Pa. He was licensed to preach the gospel in 1839, and ordained by the church with which he united when converted. He was pastor of the Monongahela Baptist church in 1839. In 1845 he removed to Juda, Greene Co., Wis., and became pastor of the Baptist church in that place, in which relation he has remained until the present time. He gathered and organized churches in the same county at Monticello, Wyota, and Monroe. He has held the same pastorate longer than any minister in Wisconsin. He is a faithful and successful preacher of the gospel. His ministry has been frequently blessed with revivals of great power. In his seventieth year he is preaching with much acceptance to one of the largest churches in the State.

Patton, Rev. John, was born in 1752, in Kent Co., Del. He was baptized by the Rev. Abel Griffith, of Welsh Tract, in 1789. In 1793 he settled in Shamokin, Pa., and became pastor of the church formed the following year in that place. In 1809 he removed to Fayette Co., Pa., and assumed pastoral care of the Mount Moriah Baptist church. This relation continued until his death, in 1839, aged eighty-seven. Half a century was given to the ministry, and judging from the warm expressions of aged members, both in the Eastern and the Western field he occupied for so many years, he must have been a man of more than ordinary ability and of great activity. As the founder of the ancient church of Shamokin his memory will not perish. Thirteen children and a very large circle of grandchildren, as well as the church he so faithfully served, mourned his loss. One son, James, became a preacher, as did also three grand-

sons,—John P. Rockafeller, G. R. Patton, and Wm. R. Patton. The latter is a graduate of the university at Lewisburg, and a graduate of the Crozer Theological Seminary. He is now pastor of two churches, the Flatwoods, Fayette Co., and the Greensborough, Greene Co., Pa., and is highly respected as a Christian, a minister, and a citizen.

Paul, Rev. Thomas, a gifted and eloquent colored preacher, was born in Exeter, N. H., Sept. 3, 1773, and at the age of sixteen became a Christian. At the age of twenty-eight he commenced preaching, and was ordained at Nottingham West, N. H., May 1, 1805, and soon after became the pastor of the African Baptist church in Boston, where he remained for more than twenty years. He had a fine, commanding presence, and a fervent, pleasing address, so that his preaching was exceedingly attractive, and crowds came to hear him when he preached, as he frequently did, in the towns about Boston. Genuine revivals of religion occurred under his ministry, and he was highly respected and beloved wherever he went.

Mr. Paul was much impressed with the need of evangelical labor in the island of Hayti, and in 1823 he offered himself to the Massachusetts Baptist Missionary Society as a missionary to the people of that island. He was accepted, and on reaching the field of his labor, addressed himself with great earnestness to his work. But his ignorance of the French language made it impossible for him to reach the people whom he was especially desirous of influencing, and he returned to this country, once more to preach the gospel here. It has been said of him, "He was not an ordinary man. For without the advantages of a good education in early life he became distinguished as a preacher. His understanding was vigorous, his imagination was vivid, his personal appearance was interesting, and his elocution was graceful. We have heard him preach to an audience of more than one thousand persons, when he seemed to have command of their feelings for an hour together. On baptismal occasions he was truly eloquent. His arguments were unanswerable, and his appeals to the heart were powerful. The slow and gentle manner in which he placed candidates under the water and raised them up again produced an indelible impression on the spectators, that they had indeed seen a 'burial with Christ in baptism.'" Mr. Paul died April 14, 1831.

Paulicians.—See ALBIGENSES.

Paullin, Rev. James Stratton, was born in Eufaula, Ala., June 7, 1837, and united with the Baptist church in that place in 1853; ordained in 1858; then became pastor of the church in Clayton, where he remained until 1873; removed to Midway, and was pastor there for four years; then pastor of Broad Street church, Mobile, one year; then

returned to his old charge at Clayton, where he remains. Mr. Paullin is an earnest Christian and a thorough Baptist, a working pastor, and a good preacher of the gospel.

Pavey, Rev. Charles, was born in England, and licensed to preach by the Fifty-third Street church, New York, in 1849. In 1860 he was ordained, and he took charge of the Hilltown church, Bucks Co., Pa., where he died in 1871. His ministry as a licentiate and as a pastor was greatly blessed. He had an unusual measure of consecration to God. His views of the doctrines of sovereign grace were eminently Scriptural, and his presentation of them was very earnest and effective. The Hilltown church, so blessed by the labors of Father Mathias, felt the death of Mr. Pavey to be a heavy affliction. His memory is warmly cherished by the people and church of Hilltown.

Paxton, Rev. James Edwards, a useful pioneer Baptist preacher in North Louisiana, by whose labors many of the churches in Bienville, Natchitoches, Jackson, Claiborne, and Bossier Parishes were founded, was born in Kentucky in 1820; aided in the organization of Red River Association and the Louisiana Baptist State Convention, and as financial agent of Mount Lebanon University raised the principal part of the endowment of that institution. Removing to Texas, he became in succession pastor at Anderson, Washington, Independence, and Brenham; died in 1876.



REV. WILLIAM EDWARDS PAXTON.

Paxton, Rev. William Edwards, was born in Little Rock, Ark., in 1825; graduated at George-

town College, Ky., under the presidency of Howard Malcom, D.D., by whom he was baptized in 1845; removed to Louisiana in 1853, and engaged in the practice of law; during the war served, with the rank of captain, in the Confederate army; entered the ministry in 1864 and became pastor at Minden; in 1873, president of Shreveport University; in 1877, corresponding secretary of the Southern Baptist Publication Society; in 1878, took charge of the Centennial Institute, Warren, Ark., where he now (1880) teaches and preaches. He has contributed largely to the denominational literature of the South. Besides many articles as contributor or editor, he is the author of the following works: "Rights of Laymen," "Apostolic Church," "Faith a Prerequisite to Church Membership," a premium essay published by American Baptist Publication Society, and "Endless Retribution." He is one of the ablest and most cultured ministers in the Baptist denomination.

Pearce, Rev. Samuel, of Birmingham, England, was born in Plymouth, July 20, 1766. In boyhood he occasionally had distressing convictions of sin. When he was fifteen years of age he was in the house of a dying man, who, in despair, exclaimed, "I am damned forever." As the words fell upon the ear of the youth he was filled with horror for the fate of his father's dying friend, and with anguish for his own guilty state; and though his distress on account of sin grew less, it was not until about a year after, when the sermon of a man of God made him grieve over sin more deeply than ever, and pointed out to his hopeless soul the wounded Saviour, that the truth as it is in Jesus gave him peace. His heart was full of Christ, and completely relieved of all fears. He was blessed with full assurance of faith, and as a result, with joy unspeakable and full of glory.

Soon after this he made a covenant with Jehovah, signing it with his own blood, pledging himself completely to the Lord. But though his heart was full of ardor, and his resolution firmly taken, it would seem that he trusted too much to himself, and he partly broke his vows; in consequence of which he was overwhelmed with despair, until the cross with the agonizing Redeemer took the place of his violated covenant as his great source of comfort.

He was educated for the ministry at Bristol College, and during his stay there he was often engaged in preaching Jesus to the poor and neglected in and around that city, and his grand theme on these occasions was "The Sacrifice of Calvary."

In the latter part of 1789 he was ordained pastor of the Cannon Street church, Birmingham, where his ministry was continued till he rested from his labors and his pains.

At one period his mind was a little agitated in

reference to Arminianism and Socinianism: he was then a young man weighing for the first time the shrewdest sophistries of the enemies of truth. But he was completely cured by a dangerous malady which seized him, in the distresses and apprehensions of which he saw that "his diligence, faithfulness, and unspotted life" were no props to sustain a departing soul, that only the omnipotent and guilt-atoning Saviour could protect him, and from that moment the perfect Lamb of his first religious experience was his whole trust till he met him face to face.

He was the friend of Carey and Fuller before Carey went to India, and he was one of the warmest advocates of foreign missions that dwelt on earth since the Son of Mary came from his heavenly home on a foreign mission to this lost world. During his whole life after entering upon the ministry, and while his health was unbroken, he had a continual struggle about going out as a missionary to India. His popularity as a minister was immense, his people loved him tenderly, his usefulness showed that the seal of God was deeply impressed upon his ministry. The board of the Missionary Society, at his request, gave an opinion upon his duty to go to the heathen, and their decision was that as he was more useful to foreign missions in England than he could be in India, he should remain in Birmingham; nevertheless, his heart was in India with his friend Carey until he was carried by angels to his Saviour's presence in glory. He rendered effective service to the cause of missions by his eloquent appeals in Birmingham and in various parts of England, and also in Ireland. And in 1794 he wrote to Dr. Rogers, of Philadelphia, and made a rousing appeal to him to try and secure the formation of an American Baptist Foreign Missionary Society.

Mr. Pearce died of consumption, Oct. 10, 1799, after a ministry of only ten years. His last illness was full of hope, patience, and the love of Christ.

He had great faith in prayer, and he carried everything to the Saviour, with whom he wrestled with persevering importunity till the Lord revealed his will. He continually thirsted for the presence of God; life was nothing without it, nor any amount of earthly success or joy. His peace was unusual, and it was apparent to all that knew him. He was sure that his Saviour loved him, that nothing could hurt him, and that he had a home and a divine welcome awaiting him in the heavens, and he was one of the happiest of men. His love for God was all-engrossing and ever-enduring, and his love for men embraced every one, and in needful situations would give everything. He was like Fenelon, Robert Murray McChesney, of Dundee, or the apostle John, the friend of God and the friend of man. And in his ten years' ministry he left an

impression that lives in Birmingham, and in many parts of England to-day, though he has been in his grave for eighty-one years. Measured by usefulness instead of years this young pastor preached for at least a century.

Peat, Rev. J. B., was born in England, Sept. 24, 1816. His father died in 1818, and his mother in 1824, and he was thus left an orphan at an early age. America had such attractions for the boy that he emigrated to the New World in his young manhood, and when converted gave his whole heart and service to the cause of Christ, and won for himself much esteem as a zealous and conscientious preacher in some of the Western States. About the year 1870 he visited California for his health, and received much benefit. He became pastor at the city of Red Bluff, where he died, Nov. 15, 1876. He was very active in temperance and other reform movements. He was the author of the following published works: "The Baptists Examined," "Sure," and "Parsonage Pencillings."

Peay, Rev. John M., was born in Rutherford Co., Tenn., May 19, 1832. He removed to Kentucky in his youth. After attending the common schools, he finished his education, under the supervision of Rev. Dr. J. S. Coleman, at Beaver Dam, Ohio Co., Ky. He united with the Sandy Creek Baptist church in 1853, was licensed to preach in 1854, and was ordained at Beaver Dam in 1857. In 1858 he took charge of the Baptist church at South Carrollton, where he still labors. He has been pastor of three other churches most of the time since he was ordained. He is a powerful and practical preacher, and has been a very successful pastor. He is a vigorous writer, and has published several works, which have met with popular favor. He is also senior editor of *The Student*, an educational journal, published in South Carrollton.

Peay, Rev. Richard Dawson, A.M., brother of John M. Peay, was born in Coffee Co., Tenn., Nov. 10, 1846. He was baptized into the fellowship of Green River Baptist church, in Ohio Co., Ky., in 1864. Entered Bethel College in 1866, graduated with the honor of his class in 1871, was ordained at South Carrollton in 1872, and immediately took pastoral charge of the Portland Avenue Baptist church in Louisville, Ky. After remaining three years he accepted a call to the church in Henderson, Ky. In 1879 he became the principal of the high school in Henderson, meanwhile preaching on the Lord's day to the church at that place.

Peck, Rev. A. C., was born June 25, 1846, at Munson, Geauga Co., O.; graduated at the University of Wisconsin in 1866; taught high school at Freeport, Ill., one year; united with the Baptist church there, and was licensed to the ministry; took a three years' course in the theological semi-

nary at Rochester, N. Y., graduating in 1870; was called to the pastorate at Mumford, N. Y., but, on account of ill health, did not enter upon it; came to Kansas in 1871; engaged in teaching and farming. In 1872 taught in the university at Ottawa, and was called to the pastorate of the Baptist church there; ordained in January, 1873; resigned on account of failing health in 1874; elected superintendent of schools of Franklin Co., Kansas; called to the First Baptist church, Lawrence, Kansas, in October, 1875, where he still ministers.

Peck, Rev. Elijah, was born May 3, 1767, in Warren, Conn. Early in the spring of 1795 he removed from Cooperstown, N. Y., into the "Beech Woods," and settled in Mount Pleasant, Wayne Co., Pa. This journey, in company with his wife and three children, he performed with an ox-team and sled; modern luxuries were then unknown. In June, 1806, he received ordination. From March 3, 1808; until his decease, March 16, 1835, he was the esteemed pastor of the Mount Pleasant church, but, like all pioneer ministers, he performed a vast amount of work in regions round about. "His general appearance indicated great activity and power of endurance. His voice was musical and pleasant, and his manners affable and modest." "He moved in a sphere of great usefulness," and "served his own generation by the will of God."

Peck, Rev. John, was born in Milan, Dutchess Co., N. Y., Sept. 11, 1780. He found full relief from sin, through faith in Jesus, in his eighteenth year, and was baptized. On the 11th of June, 1806, he was ordained as pastor of the First church in Cazenovia, after preaching to the people for eighteen months. This relation continued until 1835, when he resigned to give himself to more extended usefulness. There was spiritual prosperity among his people when he left them, and his ministry among them had been greatly blessed. Six churches were organized chiefly from members dismissed from Cazenovia, and fifteen of her young men had been ordained as pastors of other churches. It was the greatest trial of his life to break the holy tie that united him to his dear people.

He was a warm friend of the Baptist Education Society of the State of New York, which established the Hamilton Literary and Theological Society, now Madison University. He was an active supporter of the Hamilton Baptist Missionary Society, which accomplished a great work for the Saviour over an extensive section of New York; and when it was merged into the Baptist Missionary Convention of the State of New York, he became the general agent of the new body, and served for fifteen years with abounding success. Mr. Peck was a good man, full of the Holy Spirit, whose name will

ever be remembered with gratitude in the wide sphere in which his labors were performed. He died Nov. 15, 1849.

Peck, John Mason, D.D., was born in the parish of Litchfield, South Farms, Conn., Oct. 31, 1789. His conversion took place in 1807, when he was eighteen years of age. He first united with the Congregational church in Litchfield. Removing, in 1811, to Windham, Greene Co., N. Y., he became acquainted with the Baptists through the church, and through the pastor, Rev. H. Harvey, in the adjoining town of New Durham. He had already become doubtful of Pedobaptist views and practices, and now, after further inquiry, having fully abandoned those views, he was baptized, Sept. 14, 1811, uniting with the church in New Durham. On the next day, by invitation of the church, he preached his first sermon, and was immediately licensed, and in 1813 was ordained as pastor of the Baptist church in Catskill. After a brief pastorate here, and another at Amenia, in Dutchess County, he accepted an agency in behalf of foreign missions, laboring under the guidance of Rev. Luther Rice. He then, 1816-17, had a year of study under Dr. Stoughton, of Philadelphia. He was then appointed a missionary of the board of the Triennial Convention, to labor in St. Louis and vicinity. Thus began his Western career. July 25, 1817, he set out, with his wife and three children, in a covered wagon, upon the long journey of 1200 miles to his field of labor, and on the 1st of December reached St. Louis. His associate, Rev. James E. Welch, had reached the field before him. In 1822 he became a resident of Rock Spring, Ill., and this remained his home until his death.

At Rock Spring, Dr. Peck, in connection with his missionary labors, now under the appointment of the Massachusetts Baptist Missionary Society, established a seminary for general and theological education, being aided in this, to some extent, by Eastern friends. The seminary was certainly a successful one. It is said to have had at one time one hundred students. As another sphere of auxiliary labor, he began, April 25, 1828, the publication of a paper,—the *Western Pioneer and Baptist*. His work in preaching, meantime, covered a very wide region; while all the affairs of the Territory, soon to become the State of Illinois, engaged his intelligent and active interest. In due time the Rock Spring Seminary became united with the seminary at Upper Alton, now Shurtleff College. Dr. Peck, aside from other labors, wrote largely. Among his works were "A Biography of Father Clark," "Emigrant's Guide," "Gazetteer of Illinois," "Annals of the West," and other works. He died at Rock Spring, March 24, 1857, in the sixty-eighth year of his

age. He was a man of many remarkable qualities, robust in intellect, strong in purpose, positive in his opinions, and bold in their advocacy, a born missionary, and a thorough-going Western man.

Peck, Solomon, D.D., was born in Providence, Jan. 25, 1800. He early developed a taste for study, and was sufficiently advanced to enter the Sophomore class in Brown University when he was but thirteen years of age. He graduated in 1816, taught in the University grammar-school and in the college three years and a half; was a student at Andover four years, and was ordained a minister of the gospel in 1823. He preached for a short time in North Yarmouth, Me., and subsequently for one of the churches in Charleston, S. C. He was appointed Professor of the Latin and Hebrew Languages in Amherst College in 1825. In 1832 he visited France in the service of the American Baptist Board of Foreign Missions. A connection was thus commenced with foreign missions which had its influence on what proved to be the great life-work of Dr. Peck. As the secretary of the executive board for twenty hard-working years he performed an amount of clerical work of the magnitude and importance of which few persons can form any conception. He performed not only this home work, but, as an associate with the Rev. Dr. James N. Granger, he traveled extensively in Europe and Asia, visiting the stations of the Missionary Union, suggesting plans, setting things in order, and in many ways doing what lay in his power to advance the cause he so much loved.

After resigning his position as secretary of the board in Boston he spent some time at Beaufort and Edisto Island, S. C., laboring for the mental and spiritual improvement of the colored race. His last public service was as chaplain to the Home for Disabled Soldiers, in Boston, and as secretary of the Freedmen's Aid Society. Dr. Peck died June 12, 1874.

Peckham, Rev. William Augustus, was born in 1810, in Euclid, O., where he lived until he reached manhood, when he removed with his parents to Ontario, N. Y. In early life he experienced religion, and united with the Methodist Episcopal Church. But about the year 1836 his religious views changed, and he united with the Baptist church in Lyons, N. Y., where he was then residing. In 1840 he was licensed to preach, and in 1845 was ordained by the Baptist church in Cassadaga, N. Y., where he was settled as pastor. In 1847 he came to Wisconsin and settled in Jones County, devoting his ministry to the churches in Franklin and Highland. The following year he removed to Aztalan, Jefferson Co., Wis., where he shortly afterwards died. He is remembered by the older ministers of the State as a very earnest and

devout Christian minister, from whom much was hoped in those early pioneer days.

Peckworth, Rev. John P., was born in England about 1770, and came to this country when he was thirteen years of age. He united with the First Baptist church in Wilmington, Del., but afterwards he removed to Philadelphia, and joined the First church in that city. He was ordained in 1808, and the next year he and others formed the Third Baptist church of Philadelphia, of which he became the pastor. The new community prospered greatly under his earnest and godly ministrations, and became a strong body. In 1823 he went to Baltimore, and after some other changes of residence and scenes of labor he died at Wilmington, March 7, 1845, in his seventy-fifth year, in the full enjoyment of a blessed hope through the blood of the Lamb.

Peddle Institute.—Eaton's school at Hopewell was not forgotten when Brown University flourished and academies grew in other States. In 1848 the subject of academic education was agitated in New Jersey, and schools were begun at Salem and Plainfield.

"In 1863 the following decisive action was taken" by the Baptist State Convention held at Bordentown:

"*Resolved*, That a committee be appointed to take into consideration the desirableness and propriety of making arrangements immediately for establishing a *Literary Institution* under the patronage of our denomination in New Jersey."

The next year, 1864, the following was adopted:

"*Resolved*, That the efforts of brethren to establish a first-class school at Hightstown, to be under the control of the Baptists, meet the hearty approval of this body, and that we pledge to it our cordial support."

In the month of March, 1866, a charter was first obtained. In 1867 the subject of a new building began to be earnestly considered, and (two years after) on Oct. 26, 1869, it was formally opened as "The New Jersey Classical and Scientific Institute."

In 1872 the charter was so altered as to change the name to that of Peddie Institute, in honor of its munificent donor, Hon. T. B. Peddie, of Newark. Mr. Peddie's gifts and subscription to this institute now amount to more than \$50,000. And besides him the names of such men as Colgate, Trevor, Wyckoff, Van Wickle, Judges Runyon and Cook, Hon. D. M. Wilson, Rev. W. V. Wilson, and many others good and true, are to be remembered for their large donations, as well as the masses of Baptists who gave liberally to secure the valuable property at Hightstown. During its brief existence it has furnished many students who in the professions and in mercantile life have been a credit to the school and the denomination. Under



PEDDIE INSTITUTE, HIGHTSTOWN, N. J.

Prof. E. J. Avery and his corps of teachers it is steadily progressing.

The building consists of a centre and wings in line. It is 255 feet in length, five stories high, including basement and attic. The three middle stories of the wings contain eighty-four rooms for students and teachers, each room designed to accommodate two occupants. In the attics are the rooms for the literary societies, and in the ladies' building, the music-rooms; the rest is occupied for dormitories. The basement in the north wing contains the school-room for the primary department, artists' rooms, suite of rooms for teachers, and four rooms for students.

The kitchen, laundry, steward's private rooms, servants' sleeping-rooms, and steward's office are situated in the basement of the south wing. The basement of the centre contains the dining-room; the first story, the small chapel in the rear, and the parlors in front; the second story, two school-rooms in front, and three recitation-rooms in the rear; the third story, the laboratory and lecture-room in the rear, and three rooms for library cabinets in the front. The attic is designed for a large chapel or temporary gymnasium. Water-tanks are situated at the extreme ends of each wing, under the roof, supplying water to each story, by means of pipes, furnished with faucets, passing down through the end rooms in front. These are also designed for bath-rooms. The whole building is heated by apparatus in the cellar.

Peddle, John, D.D., was born of Scotch parents, in Ancaster, Ontario, May 24, 1838; was converted when seventeen years of age, and pursued a full course of study at Madison University and Hamilton Theological Seminary, graduating from the latter institution in 1865. Settled at Watertown, N. Y., in 1865, and remained nearly three years. Became pastor of the Calvary church, Albany, N. Y., in May, 1868, and remained until March, 1871, when he entered upon the pastorate of the Fourth church, Philadelphia. Here he remained for seven years and a half, when he received and accepted a pressing call to the Second church of Chicago, Ill. In the spring of 1880 he became pastor of the First church of New York City. Received the degree of D.D. from Madison University.

Dr. Peddie possesses remarkable pulpit power. His originality of thought, his clear and manly utterances, and his strong sympathetic nature enable him to present the "glad tidings" with an almost irresistible magnetism. He has already baptized nearly 1000 converts, and has cheered and strengthened the faltering faith of many of God's children. The weak and the unfortunate always find in him a true friend, and few men have so largely won the love and regard of others. His services have been in frequent demand on special

occasions, and by his sermons and lectures he has been a generous helper to many enterprises beyond the boundaries of his immediate church work. The close of his pastorate in Philadelphia was made the



JOHN PEDDIE, D.D.

occasion for a special meeting of the Philadelphia Baptist Social Union, at which the farewell greetings were mingled with many tender and eloquent testimonies to the value of his ministry and friendship.

Peddle, Hon. Thomas B., is a native of Edinburgh, Scotland. He received a good education, and in his youth was a great reader. He came to this country in 1833, and settled in Newark, N. J. By strict habits of industry and by remarkable ability his manufacturing establishment is now among the largest of the kind in the country. He has been twice mayor of Newark, the largest city in the State, twice in the State Legislature, and he served in the United States Congress of 1876-78, in which he was placed upon important committees. He has also been president of the board of trade, and in foreign travel has ably represented business interests. When a young man Mr. Peddie made a profession of religion, and was baptized by Rev. Mr. Brown. He united with the First Baptist church in Newark, and as a trustee was particularly active in the building of their fine commodious meeting-house. He takes a deep interest in all the affairs of the church.

When the academy at Hightstown was in great straits Mr. Peddie's sympathies were enlisted, and he gave it at one time a donation of \$25,000. His

benefactions since have increased this sum to more than \$50,000. Mr. Peddie is a generous benefactor



HON. THOMAS B. PEDDIE.

of the Baptist denomination, whose record is an honor to us.

Peirce Academy, Middleborough, Plymouth Co., Mass., was founded by deacon Levi Peirce, of Middleborough. Two purposes were kept in mind in the erection of the academy building in 1808,—one was to furnish a hall suitable to hold public worship in, and the other to secure rooms for the use of the teachers who might have charge of the academy. Like so many institutions of a similar character, the first few years of its existence were years of struggle and varied fortunes. Its history furnishes another illustration of the saying, that "it is hard to get up a Baptist institution, and harder yet to kill it." In 1828, a place for public worship having been built by Deacon Peirce on the lot adjoining the academy, the meeting-house and the academy, with the lots on which they stood, were deeded to the Central Baptist Society; and subsequently the academy passed into the hands of trustees, an act of incorporation having been obtained from the Legislature of Massachusetts for this purpose in 1835. In 1842 it came under the control of Prof. J. W. P. Jenks, and it is due to his energetic efforts and most persistent labors that the institution rose to the high rank which it attained among the academies of New England. A new school building was erected, valuable apparatus and cabinets were secured, and the institution in all its departments was pervaded

with new life. Hundreds of young men and young ladies have been educated within the walls of the academy, and to the entire section of country in which it is located it has proved to be the source of untold good. Too much praise cannot be awarded to Prof. Jenks for the efforts he has put forth and the personal sacrifices he has made in behalf of the institution, to which he has given twenty-nine of the best years of his life. He closed his connection with it in 1871. Its present principal is Mr. George H. Coffin.

Pella, Iowa,—"The City of Refuge,"—was settled by Hollanders. A Baptist church was early organized in it, which has grown in usefulness and numbers. It has a good edifice, recently erected, and its prospects are very encouraging.

The Iowa Central University, one of the educational institutions of the Iowa Baptists, has been located at Pella, and for years has been successfully prosecuting its work.

Pelot, Rev. Francis, a native of Switzerland, was born March 11, 1720. His parents were Presbyterians, and gave their son a fine education. He came to South Carolina in 1734, and joined the Baptists about 1744. He was probably the first pastor of the Euham church, and he continued in the office until his death, in 1774. He held a very high place in the denomination, as was to be expected because of his talents, piety, and wealth. Mr. Edwards once said of him, "He possesses three islands and about 3785 acres on the continent, with slaves and stock in abundance. This (said he) I mention, not to flatter my friend Pelot, but in hope that his conduct may influence other wealthy planters to preach the gospel among the poor Baptists when God inclines their hearts to it." He was very useful in spreading the gospel in South Carolina.

Peltz, George Alexander, D.D., was born in Philadelphia, Pa., May 2, 1833. His ancestry was German on his father's side, and Scotch on his mother's. His father, Alexander M. Peltz, died at an early age, but he had become prominent as a State politician, and especially as an acceptable political speaker. Under the care of a pious mother the subject of this sketch became an attendant at the Spruce Street Baptist church and Sunday-school. This was under the pastorates of the Rev. Dr. Rufus Babcock and the Rev. Thomas O. Lincoln. He subsequently attended the Second Baptist church of Southwark, Philadelphia, afterwards known as the Calvary Baptist church. Here he found the Lord, and was baptized by the Rev. John A. McKean, Jan. 5, 1851. One year later he began preparation for college, and entered the Freshman class at Lewisburg, Pa., in the fall of 1853.

During his college course he labored quite exten-

sively among the churches of the vicinity, especially at Sunbury, Northumberland, Muncy, and Hughesburg. He also took the lectures and other studies of the theological department begun at Lewisburg in 1855. He graduated as valedictorian of his class in 1857, and at once proceeded to New York City, where, on August 1, he took charge of a mission interest founded by two generous Baptists, and located in Continental Hall, corner of Eighth Avenue and Thirty-fourth Street. From this mission the Pilgrim Baptist church was organized, Oct. 7, 1857. Mr. Peltz remained here as pastor for eight years, leaving a united church of 402 members, with a good house of worship and a hopeful outlook.

In October, 1865, he became pastor of the Tabernacle Baptist church of Philadelphia, remaining there until March 31, 1871. During his pastorate the church cleared off its entire indebtedness, thoroughly revised its roll, and was largely increased in membership. Mr. Peltz then devoted himself entirely to Sunday-school work until the end of 1872. In Convention and Institute efforts he traveled over nearly all the States east of the Mississippi. In January, 1873, he settled with the South Baptist church of Newark, N. J. In January, 1876, he returned to Philadelphia to assume the associate editorship of the *The Sunday-School Times*. In November, 1877, he removed into the Chautauqua region, so famous in Sunday-school work, and became pastor of the First Baptist church of Jamestown, N. Y.

In 1869, Mr. Peltz edited the first series of lessons issued by the American Baptist Publication Society. He was the first editor of *The Baptist Teacher*, and held that post for three years. He previously edited a Sunday-school department in *The National Baptist*, and subsequently a similar department in *The Independent*. He contributed largely to the leading Sunday-school papers and lesser publications of the land. He was a member of the Executive Committee of the International Sunday-School Convention for ten years. He presided over this body at its session in Baltimore, in April, 1875. He was chairman of the Baptist National Sunday-School Convention at St. Louis in 1869. For three years he was president of the Pennsylvania State Sunday-School Convention, and for two years its corresponding secretary. He was for nearly two years associate editor of *The Sunday-School Times*. At present he resides in Philadelphia.

Pemberton Baptist Church, at Pemberton (formerly New Mills), a pleasant village in Burlington Co., N. J., surrounded by a rich and beautiful farming country. Its real founder was Francis Briggs, probably a member of the Cohansey church, who settled at New Mills in 1750; invited

Baptist ministers to preach at his house; seven were converted and baptized, and a small meeting-house erected in 1752. A noble example of fidelity and activity worthy of imitation by every isolated Baptist! He died in 1763. In 1764 the church was constituted with nine members, Rev. Peter P. Van Horn pastor. It is counted as the eleventh, as to date of constitution, among existing regular Baptist churches in the State. It immediately united with the Philadelphia Association; in 1812 transferred its membership to the New Jersey Association (now West New Jersey), formed in 1811. Prior to 1816 the following were pastors: Revs. Peter P. Van Horn, David Branson, David Loughborough, Alexander Magowan, Isaac Carlile, Isaiah Stratton. At that date the membership was 164. Rev. John Rogers, who was successful in doctrinating and building up the church, was pastor from 1816 to 1828. A second and larger house of worship was erected in 1823. Then the following pastors: Revs. C. W. Mulford, 1830-35, a time of ingathering; Timothy Jackson, two years; J. G. Collom, seven years, chapel erected in a more central location, for evening meetings and Sunday-school; D. S. Parmalee, about five years; L. C. Stevens, very brief pastorate; S. M. Shute, three years, during which the present parsonage was bought; Thomas Goodwin, three years. Rev. Levi G. Beck's pastorate (1859-64) was signalized by the erection, in 1861, of the present pleasant and commodious house of worship, centrally and conveniently located. Rev. J. H. Parks was pastor from 1864 to 1869; Rev. James W. Willmarth from 1869 to 1878. Various improvements made. Present pastor, Rev. J. C. Buchanan.

From the constitution of the church until now (May, 1880) 911 have been baptized. Present number, 184.

This ancient church is the mother of several churches in the vicinity, has always been self-supporting, has had no debts or mortgages on its property, and has been favored repeatedly with precious revivals. Its membership has been loyal to Baptist principles, kind to pastors, and interested in the general work of the denomination. The field does not, perhaps, give promise of specially rapid growth, but the church is firmly established, has had much faithful instruction, and will doubtless live and prosper. It has sent out several able ministers, has had among its lay members men of steadfast piety and of influence and usefulness, and is dear to all who have been connected with it or have labored with it in the ministry.

Pendleton, James Madison, D.D., was born Nov. 20, 1811, in Spottsylvania Co., Va. His parents, John and Frances J. Pendleton, removed to Christian Co., Ky., when he was one year old, and

settled upon a farm near the present village of Pembroke. Upon this farm he lived until he was twenty years old. During the winter seasons he attended the best schools the community afforded, and with the judicious training of his excellent parents he was better educated than the average farmer boy.

At fifteen he became interested in the subject of religion, but his convictions did not result in conversion until he was seventeen, when he united with the Bethel church, near Pembroke. He was baptized by Rev. John S. Wilson, April 14, 1829.

In February, 1831, he was licensed to preach, and began the work of the ministry before he was twenty years of age.

He is the only licentiate ever sent forth by the Bethel church to this date (1878). *Unum sed Leonem.* In 1833 he entered the Christian County Seminary at Hopkinsville, and took a three years' course of instruction in the Latin and Greek classics, meantime preaching for the Hopkinsville and Bethel churches alternate Sundays. At the former church he was ordained Nov. 1, 1833. In 1837 he accepted the call of the church in Bowling Green, Ky., and entered upon a pastorate of twenty years. Soon after this settlement he formed the acquaintance of Miss Catharine Stockton Garnett, of Glasgow, Ky., who became his wife in 1838. By her piety and abounding good works she has proved herself to be a model pastor's wife. They have four children living, three of whom are wives of professional gentlemen, and the other, a son, is a lawyer in the city of Philadelphia.

During his twenty years' pastorate at Bowling Green, in 1849, Dr. Pendleton cordially espoused Henry Clay's gradual emancipation measures, and supported them by many newspaper publications. The vote of the State, however, was largely against those measures, and slavery remained unchanged till the "civil war" wrought its overthrow.

In 1857, Dr. Pendleton was elected Professor of Theology in Union University, Murfreesborough, Tenn. He had ever esteemed the pastorate his office and preaching his function in life, and would accept the professorship only with the proviso that he should have a pastorate also. Arrangements were made at once that he should become pastor of the Baptist church in Murfreesborough, and he removed to his new field, where he remained until the civil war laid its paralyzing hand upon church and college. The unquenchable loyalty of the man made it necessary for him to remove to the Northern States. After a short settlement of three years, from 1862 to 1865, at Hamilton, O., he removed, in November, 1865, to Upland, Pa., where he has ever since been the highly esteemed and faithful pastor.

At an early day, Dr. Pendleton became an almost constant writer for the denominational press and

for the local papers of his community. Of this kind of literature few men except editors are so prolific. Besides, he has published many books, pamphlets, tracts, and sermons, such as "Three Reasons why I am a Baptist," "Church Manual," "Treatise on the Atonement," "Sermons on Important Subjects," "Christian Doctrines, a Compendium of Theology," the last of which is generally conceded to be a masterly production, concise, logical, orthodox, and comprehensive, and supplying a long felt want in the curriculum of theological education and in the libraries of Christian households.

Dr. Pendleton is a hard student, devoting his morning hours to his study, which he keeps well stocked with only the best and most approved evangelical literature, and history, biography, and philosophy. His impatience with irreverence and looseness guards his library from the intrusion of liberalism and trash.

He preaches as he writes, after a well-defined model or plan, from which he seldom swerves even in the most impassioned efforts. He is methodical in his work, and resolutely follows his prearranged plans, alternating study with pastoral visitation with a regularity few men can maintain. He is devout, serious, conscientious, and yet highly appreciates good wit and humor, and is ready and judicious in the use of them. He is of medium height, well proportioned, firm of step as of convictions, a sincere friend, generous to every good cause according to his ability, unostentatious and affable with his friends, reserved among strangers, and cautious of his associations. His integrity of character and honesty of conviction are absolutely above suspicion, and are due to his abiding, unshaken trust in God.

Pengilly, Rev. Richard, author of the "Scriptural Guide to Baptism," was a native of Penzance, Cornwall, England, where he was born Sept. 14, 1782. In early life he was a member of the Wesleyan Methodist body. Like Samuel, he was devoted to God in his childhood. A baptismal service and a sermon by the Rev. Isaiah Birt attracted his attention to the principles of the Baptists, and in 1802 he was baptized, and became one of the constituent members of the newly-formed Baptist church at Penzance. He had been licensed as a local preacher among the Methodists, and his Baptist brethren encouraging him to exercise his gifts, he was received as a student at Bristol College, and pursued the usual course of study until 1807, when he was sent to Newcastle-on-Tyne as a probationer. Having received a call to the pastorate there, he was ordained Aug. 12, 1807, and continued to minister to the same church until 1845, when he retired from all pastoral work. Although he never accepted another charge, he occupied himself with

various evangelical and benevolent engagements which his strength permitted until his death, March 22, 1865, in his eighty-third year. During his long pastorate at Newcastle he did good service. He established the first Sunday-school in the town among the evangelical Non-Conformists, and promoted the formation of the local Bible and tract societies. His denominational work was of great value in the district. He published "Seven Letters to the Society of Friends on the Nature and Perpetuity of Baptism" and several tracts, some of which had a wide circulation. His "Scripture Guide to Baptism" has passed through many editions, and has been translated into the German and other European tongues. Probably no other book on the subject has had such a wide diffusion, or been more generally useful.

Penick, Rev. Wm. Sydnor, was born in Halifax Co., Va., May 12, 1836. His father, William Penick, being a planter in easy circumstances, his early educational advantages were the best that could be secured. After prosecuting his studies for four years under a tutor employed in the family, he entered a school under the care of the Rev. A. M. Poindexter, D.D. At the age of fourteen, his father designing him for mercantile life, he was placed in a store, where he remained for three years. About this time he was converted, and was baptized by the Rev. James Longanaere. At the close of his three years' service in business he resolved to pursue his studies, and entered an academy in his native county. Afterwards, in 1855, he became a student in Richmond College, where he graduated in 1858, with the degree of A.B. In the fall of 1858 he was ordained to the work of the gospel ministry, and early in 1859 took charge of the Baptist church in Chatham, the county-seat of Pittsylvania, Va. In the summer of 1861 he entered the army of the Southern Confederacy as captain of a company. In 1868 he resigned the care of the church in Chatham, and, having removed to the Shenandoah Valley, became pastor of several churches in Jefferson and Berkeley Counties, W. Va. In 1870 he settled in Martinsburg, taking exclusive charge of a church which he had organized there, and directing the building of a handsome house of worship. While a resident of this place he was elected superintendent of the public schools in Martinsburg and Berkeley Counties, and served for two years with great efficiency. About this time Richmond College conferred on him the honorary degree of A.M. In 1874 he entered upon his present field of labor as pastor of the First Baptist church in Alexandria, Va., where his labors have been greatly blessed in enlarging the membership and increasing its influence for good. Mr. Penick is honored for his worth and labors not only by his own congregation but by all who know him.

Penn, Admiral Sir William, was born in England in 1621. His father, the captain of a merchant vessel, taught him his own profession so thoroughly that early in life he was one of the ablest mariners in the British islands. The Mediterranean at that period was full of pirates, whose vessels were the swiftest that plowed its waters; the crews of these ships were skillful and reckless men, who shed blood without pity, and enslaved freemen without remorse. The son of Captain Giles Penn learned his calling in the ocean specially scourged by the pirates, and as a matter of necessity he was a fighting mariner. At the age of twenty-three William was appointed a captain in the Royal navy, and was ordered to take charge of the "Fellowship," of twenty-eight guns. He rose rapidly to the highest commands in the navy; before he was thirty years of age he was vice-admiral of the Irish seas; and, though he died when he was only forty-nine years of age, he was an admiral and general of the British fleet, and had rendered brilliant services to his country.

Some Baptists for years have been under the impression that Penn held their faith. David Benedict and Curtis make this statement; and many others in comparatively recent times. Crosby and Ivimey do not. Neither does a single writer competent to bear testimony on such a question. Southey says that "Sir John Lawson was a rigid Anabaptist," others of an earlier day assert the same thing. But while the religion of the one distinguished admiral is frequently stated, the denomination of the other during the doubtful period of his life is not named. Granville Penn, the great-grandson of Sir William, says, "His church was the Church of England, by whose services he was baptized and buried, and to which he adhered when *it could be found*." He, no doubt, was baptized in the Episcopal Church, but so were many thousands of Baptists in his day. And his being buried with the Episcopal service affords no evidence that he was an Episcopalian. He died in 1670, under the restored Stuarts, when nothing but the Episcopal service would be tolerated in the parish church of Redclyffe, Bristol, where he was interred. Moreover, a man of Sir William's character under the Stuarts was certain to be a member of the church patronized by the powerful. Granville Penn states that Sir William adhered to the Church of England (Episcopalianism) "when it could be found." Daniel Neal says that in 1641 "the old English hierarchy was suspended, and lay prostrate for about eighteen years." Macaulay says, "The Puritans interdicted (in England), under heavy penalties, the use of the Book of Common Prayer, not only in churches, but even in private houses. It was a crime in a child to read, by the bedside of a sick parent, one of those beautiful

collects which had soothed the griefs of forty generations of Christians." Episcopalianism was outlawed in England for years. During this period Sir William Penn never hinted that his preferences were for the Episcopal Church. He would have been, during a large part of the interregnum, instantly removed from his command if he had. It is extremely probable that the politic admiral, especially just before the Protectorate, was a friend of the Baptists. His interests required him to be a Congregationalist or a Baptist, and these were of supreme moment with Sir William Penn. Baptist principles were extensively held in the navy, and they were entertained by his chief friends. So that it is not unlikely that he pretended to favor Baptist doctrines. But we know of no *authority* for the common tradition that Penn was a member of any Baptist church or congregation.

Sir William Penn owed his entire position in the navy to the enemies of the Stuarts. The Parliament first, and Cromwell afterwards, gave him promotion and wealth. When he was about to leave for the West Indies in charge of a fleet of thirty-eight vessels of war, according to Granville Penn, at his own request, he received from Cromwell lands in Ireland worth £300 per annum, "as they were let in 1640," to make up for his losses. On the 4th of December, 1654, the Protector himself wrote to the Lord-deputy and Council in Ireland ordering the speedy selection of the lands given to Penn, and Cromwell directs that they should be chosen "where there is a castle, or convenient house of habitation upon them, and near to some garrison for security." Cromwell gives as a reason for the special interest which he showed in Penn's lands, that the admiral "is now engaged in further service for the Commonwealth in the present expedition by sea, and cannot himself look after the settling of the said estate." The expedition was the disastrous West Indian undertaking led by Penn and Venables.

After all the favors which the Parliament and Cromwell could grant Penn, on the 25th of December, a few days after he left Spithead, he sent word to Prince, subsequently Charles II., that he was ready to place the whole fleet at his disposal, and run it into any port he might designate. Granville Penn admits this, and accounts for it by the desire of his ancestor to see the king supplant Cromwell "as the only means of restoring health and soundness to his disordered country." Clarendon records Penn's treacherous act. Penn's acceptance of the command of the expedition, and his seeking and obtaining a very valuable grant from Cromwell, make the proposed surrender of his fleet to Charles II. an infamous offer. It was the deliberate and wicked expression of a deceitful and selfish heart.

Penn was thrown into prison after his return from the West Indies, and, according to Dixon, he sent a humble petition to the Council, in which he confessed his faults and threw himself upon the mercy of Cromwell, who generously restored him to freedom. After this, pretending to give up politics, he retired to Ireland, and upon the very estate given him by the Protector "he used his whole influence to prepare in secret a way for the return of the exiled princes." And on the deposition of Richard Cromwell, even Monk was not a more unblushing betrayer of the liberties of his country than Admiral Penn. Charles II. knighted him in Holland for his treason to the people of England. Dixon, in his "Historical Biography of William Penn," says of the admiral, "The cavalier who stood by his prince through all the changes of fortune may be admired, even by a Republican; but for the man who seeks a trust merely to betray it, who uses the sword to strike the hand he voluntarily swears to defend, no term of reprehension is too strong. Admiral Penn's case was one of peculiar baseness, for he added ingratitude to treason." The American army, in the Revolution, had one notorious general who tried to serve the king of England in the spirit which governed Admiral Penn.

William Penn, the founder of this State, learned his ideas of liberty from Algernon Sidney, and not from his father, who never was a Baptist. His views of freedom were broad and generous for that day. But the Baptists before and during his time were far in advance of Penn or his teachers in their knowledge and application of religious liberty. Hepworth Dixon says that at Chester, in 1682, Penn's first legislative assembly met in the Friends' meeting-house with the great Quaker, and they passed laws in conformity with Penn's "Frame of Government," issued by him in London some time before. One of these gave liberty to the people to believe "any doctrines not destructive to the peace and honor of civil society," and another declared "that *every Christian man* of twenty-one years of age, unstained by crime, *should be eligible to elect or be elected* a member of the Colonial Parliament." According to this law, no Israelite or unbeliever in Christ could vote in Penn's territories. This was William Penn's own doctrine. In Rhode Island, in 1647, under the guidance of Roger Williams, laws were made giving equal liberty to men of all creeds and of none. And this was the doctrine of Baptists for ages before that time.

See Southey's "Lives of the British Admirals," v. 240. London, 1837. "Memorials of Sir William Penn," by Granville Penn, i. 94; ii. 17, 20; ii. 15, 141. London, 1833. Neal's "History of the Puritans," ii. 466. Dublin, 1755. Macaulay's

"History of England," i. 125. Boston, 1854. Clarendon's "History of the Rebellion," iii. 576. Oxford, 1706. William Hepworth Dixon's "Historical Biography of William Penn," 23, 25, 27, 201, 202.

Pennepek, or Lower Dublin Church.—This is the oldest Baptist church in Pennsylvania. The Cold Spring church existed before it, but dissolved in a few years. Its edifice is in the twenty-third ward of Philadelphia, in a beautiful rural region, a few rods from the Pennepek Creek, where candidates have been immersed from the organization of the church. This church is the *seat* (cathedra) from which the influences and the men went forth who organized the earliest churches in Pennsylvania and in New Jersey.

It was founded by Elias Keach, whose father was a distinguished Baptist minister and author in London, in the month of January, 1688. Its constituent members were Elias Keach, John Eaton, George Eaton and Jane, his wife, Sarah Eaton, Samuel Jones, John Baker, Samuel Vaus, Joseph Ashton and Jane, his wife, William Fisher, and John Watts. Mr. Keach was elected pastor, and Samuel Vaus was chosen and ordained a deacon. Mr. Keach was an apostle in zeal and labors to win souls to Jesus. He preached in Philadelphia, Chester, Salem, Middletown, Cohansey, Burlington, Trenton, and elsewhere. The Lord greatly blessed these missionary efforts, and a branch of the Pennepek church was formed in each preaching station. Morgan Edwards says of these branches, "They were all one church, and Pennepek the centre of union, where as many as could met to celebrate the death of Christ; and for the sake of distant members they administered the ordinance quarterly at Burlington, Cohansey, Salem, and Philadelphia." In about three years Middletown, Piscataqua, and Cohansey became churches. Mr. Keach returned to England in 1692. John Watts, a member of the church, succeeded Mr. Keach as pastor. In 1700, Mr. Watts, at the request of the church, prepared a catechism, which was also intended for a confession of faith, and the work was published that year. In 1707 a house of worship was erected near the site of the present church; the building was 25 feet square. In 1770 a new house was built, 33 by 30. The third church edifice was reared in 1805, and it stands to-day a substantial and capacious structure, around which hallowed memories cluster. Many other churches, including the First Baptist church of Philadelphia, owe their origin to the Pennepek community.

During a period of six years there were no baptisms in the Pennepek church, though it was favored by the pastoral labors of Dr. Samuel Jones, one of the most talented and godly men that preached the gospel in the United States. At the

close of this time of barrenness a revival commenced in 1804, which lasted for about six years.

The Pennepek church is a member of the Philadelphia Association at this day, which came into existence under her auspices. The church has had twenty pastors, and has sent forth twenty-two persons to preach the gospel.

Pennsylvania Baptists.—Thomas Dungan, an old minister, came from Rhode Island to the colony of Penn in 1684. He gathered a church at Cold Spring, near Bristol, Bucks County, "of which," says Morgan Edwards in 1770, "nothing remains but a grave-yard and the names of the families that belonged to it,—the Dungans, Gardners, Woods, Doyles, etc." He died in 1688, and was buried at Cold Spring. Even the grave-yard has disappeared now, and only the foundations of a wall can be traced, which formed a part of the church or a portion of the cemetery wall. The church itself disbanded after a brief but useful existence.

The second church founded in Pennsylvania was the Lower Dublin, or Pennepek. In the year 1686, Elias Keach, of London, a wild young man, arrived in Philadelphia. He dressed in black and wore bands to pass for a minister. He obtained an opportunity to preach in the house of a Baptist in Lower Dublin, and when he had spoken for some time he "stopped short, looked like a man astonished, and the audience concluded that he had been seized with some sudden disorder." But they speedily learned that he was deeply convicted of sin. He went to Father Dungan, of Cold Spring, who pointed him to Jesus: he soon had peace in believing, and he was baptized and ordained by Mr. Dungan. He formed a church of twelve persons at Pennepek in January, 1688, and became their pastor. He labored with burning zeal, and, considering the difficulties, with astonishing success, through Pennsylvania and New Jersey, and established missions at "the Falls (Trenton), Burlington, Cohansey, Salem, Pennsneck, Chester, and Philadelphia," and he maintained preaching at Cold Spring and Middletown. He had the zeal of an enthusiast, and "he was considered the chief apostle of the Baptists in these parts of America." He returned to his birthplace in 1692, but the missions in several cases became churches, and the spirit he planted in these communities created the Philadelphia Association a few years after he left the colony.

The Great Valley church was constituted in 1711. The Brandywine church was formed in 1715. The Montgomery church was organized in 1719. The Tulpehocken church was founded in 1738, and the Southampton in 1746. The Philadelphia church had an existence either as a branch of Lower Dublin or as an independent community

from 1698, the former is the more probable. But in 1746, to settle doubts on this question and to protect legacies, the church was formally incorporated. The New Britain church was organized in 1754, and the Vincent in 1770.

Since our national independence was secured, about 200 churches have arisen in the counties east of the Susquehanna River and its North Branch. Some of these became extinct, or changed names and locations, so that a clear and complete sketch of them all, however interesting, would be entirely impracticable in this work.

The first known English Baptist preacher on the Susquehanna was the first person named as slain in the first Wyoming massacre, in 1763. He was William Marsh, a New England Separatist, but came from Wantage, N. J., into Pennsylvania. The first church was formed in Pittston, in December, 1776. The first Baptists in Northern Pennsylvania were from Connecticut, Rhode Island, Massachusetts, Virginia, New York, and New Jersey. They were Revolutionary soldiers and pioneers of the settlements, both ministers and private members.

A portion of Southwestern Pennsylvania was taken up by Virginians. There were Baptists among them, and a church was founded at Aughwick, Huntingdon Co., in 1776; at Konoloway, Bedford, in 1764; at Sideling Hill, Fulton, in 1790; at Turkeyfoot, Somerset, in 1775; at Great Bethel (Uniontown), Fayette, in 1770; at Goshen, Greene, in 1773; at Peter's Creek, Washington, in 1773; at Pigeon Creek, in 1775; Loyalhanna, in 1775; Forks of Yough, in 1777. Enon church arose in 1791; Beulah, Cambria Co., in 1797; Pittsburgh in 1812. These facts show the progress of settlements, without attempting details of the scores of churches which have arisen on and west of the Susquehanna.

ASSOCIATIONS

are yearly meetings of messengers of churches combining for spiritual improvement, to ascertain changes, and to confer as to measures for promoting their sentiments. Their powers are advisory. The following are the regular Baptist Associations in Pennsylvania:

1707.—Philadelphia, the first Association in America, now 174 years old.

1776.—Redstone, in Southwestern Pennsylvania, finally absorbed by others about 1841.

1807.—Abington, in Lackawanna County, and west and north of it.

1809.—Beaver, on west central border of the State.

1821.—Northumberland, in the east-central (Lewisburg) region.

1823.—French Creek, in the northwest corner of the State.

1826.—Bridgewater, out of old Susquehanna, in Susquehanna County and eastern Bradford.

1830.—Centre, a missionary body in the Juniata River region.

1831.—Central Union, in and west of Philadelphia.

1832.—Monongahela, a missionary body, southward of Pittsburgh.

1835.—Bradford, North, mostly from Old-School Chemung.

1837.—Clarion, north-central, west of the Alleghany Mountains.

1839.—Pittsburgh, in and around that city.

1843.—Wyoming, from Bridgewater, in Wyoming and Luzerne Counties.

1843.—Tioga, from Bradford, mostly in Tioga County, northern tier.

1847.—Clearfield, central, both sides of the Alleghanies.

1848.—North Philadelphia, from Philadelphia and Central Union.

1859.—Ten-Mile, southwest corner of the State.

1865.—Oil Creek Association was formed.

1870.—Wayne, from Abington, northeast corner of the State.

1875.—Reading, in east-central, or Schuylkill coal region.

1876.—Indiana, south of Clarion, west of the Alleghanies.

1878.—Wheeling, in Western Pennsylvania and West Virginia.

East Pennsylvania Welsh Association is more than twenty years old.

There are about forty Welsh churches, and half a dozen German, of the regular Baptist faith not connected with English Associations

All our churches in Potter and McKean Counties, and a number of the others on the northern tier, associate with bodies in New York State.

There are 23 Associations in this State, 568 churches, and 64,572 members. There are 503 Sunday-schools reported, with 6120 officers and teachers, and 50,860 scholars. Six Associations make no report of Sunday-schools, when most probably every church has one.

When it is remembered that Pennsylvania was chiefly settled by Scotch-Irish and Germans, that is, by people intensely Presbyterian or tenaciously Lutheran, nearly the most difficult material on earth out of which to make Baptists, and that few members of our denomination, comparatively, came from Europe, the progress of the Baptists is remarkable.

EDUCATION.

Pennsylvanians led in forming the first Baptist academy in this country,—Isaac Eaton's, at Hope-well, N. J., 1756,—and also in establishing their first college,—Brown University, Providence, R. I.,

in 1766. Dr. Samuel Jones conducted an academy at Lower Dublin from 1766 to 1794. In 1814 an education society for the Middle States was formed in Philadelphia. Its master-spirit, Dr. William Staughton, had for some years taken ministerial students to his home for private instruction, and in 1818 he and Prof. Irah Chase hired rooms for the same object. The institution was removed to Washington City, and in 1821 appeared as Columbian College. The Hamilton (N. Y.) Institution, now called Madison University, received material aid from Pennsylvania. In 1832 the Northumberland Association proposed a Manual Labor Academy, principally to aid ministerial students, but waived it in favor of the proposal of Philadelphia brethren to found an institution at Haddington. And when the Haddington effort failed, the Northumberland friends rallied, and in 1846, Prof. S. W. Taylor opened a high school, which developed into a college, with academic and theological departments, and a female institute, now called the University of Lewisburg. By amicable arrangement, the theological department was, in 1868, transferred to Crozer Theological Seminary, at Upland, Delaware Co.

The academies under the direct control of the Baptists of the State are five in number: the University Academy, at Lewisburg, founded in 1846; the Reid Institute, in Clarion County, established in 1863; Monongahela College Academy, in Greene County, instituted in 1867; Keystone Academy, in Wyoming County, opened in 1868; and Mount Pleasant Institute, in Westmoreland County, founded in 1873. The University Female Institute at Lewisburg is not included in the above list. It is the only ladies' institute within the State, and is connected with the university, thus enjoying peculiar advantages. It embraces a regular college course, and has hitherto been awarded a large share of public patronage.

During the past year the number of instructors attached to these academies was 37, and the number of students 641. At a very low valuation, the amount invested in these schools is \$160,000. These institutions are of recent origin, and it is believed that the Baptists of Pennsylvania will soon start new schools in other localities.

LITERATURE.

The first known American work in favor of distinct Baptist principles is attributed to John Watts, of Pennepack, and was printed in the year 1700. It was designed mostly for children and youth. No copy of it is known to the public. Morgan Edwards, of Philadelphia, wrote historical sketches of priceless value of the Baptists in several of the colonies. Doctors S. Jones, Rogers, Staughton, Holcombe, Belcher, Malcom, Curtis, Brantly, Sr.,

Ira M. Allen, Geo. B. Ide, and J. Newton Brown among the dead, and H. G. Jones, Jr., Anderson, Magoon, Cathcart, Pendleton, Dyer, Spencer, J. Wheaton Smith, Dr. W. W. Keen, Francis Jennings, J. Spencer Kennard, Justin R. Loomis, and others among the living. Robert Lowry's hymns are sung around the world. Any attempt to name the books, or other most worthy products from the pen of our people, might seem invidious, and it is hardly possible to make such a record complete.

The following are names of Baptist periodicals that have been or are still issued in Philadelphia: *Latter-Day Luminary*, *Christian Index*, *The World as it is and as it should be*, *Religious Narrator*, *Christian Gazette*, *Baptist Record*, *Christian Chronicle*, *National Baptist*, *Baptist Quarterly*, and several for children and Sunday-schools, with millions of pages of tracts and books from the American Baptist Publication Society.

From 1825 to 1827, at Montrose, Davis Dimock issued the *Baptist Mirror*, or *Christian Magazine*. In 1827, Eugenio Kincaid, at Milton, published a *Literary and Evangelical Register*. And Pittsburgh has furnished one or more periodicals adapted to the wants of Western Pennsylvania.

BENEVOLENCE.

Early minutes of the Philadelphia Association are very meagre, yet they give proofs of efforts to send the gospel to the destitute at home, to use the press for the common good, and to aid young men in preparing to be able ministers of the New Testament. Before and after the Revolution they sent evangelists into the new fields on the Susquehanna, and at an early day they transmitted money to Hindoostan, and to Burmah soon after missions were opened there.

In 1800 a Philadelphia Domestic Mission Society was formed. In 1810 they reported seven men in their service,—Thomas Smiley, on the West Branch; Thomas G. Jones, in Pennsylvania and Ohio; Henry George, at Owl Creek, in Ohio; William West, near Lake Erie; and Brethren Montague, Bateman, and Cooper on both sides of the Delaware. In 1827 the Philadelphia and other similar local societies began their union as the Baptist Missionary Association of Pennsylvania. At its semi-centennial, in 1877, it reported a total expenditure of \$282,189 in its fifty years' work, during which it had aided 233 churches and made 1430 appointments of home missionaries, who had reported about 17,000 baptisms.

The Baptist General Tract Society, formed in Washington City in 1824, came to Philadelphia in 1826, and is now known as the American Baptist Publication Society. It has constantly enlarged its power in the production of wholesome reading, its business department aiding its large outlays in

benevolence. It was many years located at 530 Arch Street, but now has spacious and eligible accommodations, as denominational and book headquarters, at 1420 Chestnut Street.

The Pennsylvania Baptist Education Society, founded in 1839, has vigorously prosecuted its aims, with great advantages to the rising ministry, and through them to the church and to the world.

Among the promoters of every good enterprise may generally be found a fair proportion of Pennsylvania Baptists. In the first national foreign mission meeting were Staughton, Rogers, Holcombe, Proudfoot, Randall, White, Peckworth, H. G. Jones, Sr., Hough, and Mathias. The Baptists of Pennsylvania are generous contributors to home and foreign objects.

The university at Lewisburg has extensive and beautiful buildings and a handsome endowment. Crozer Theological Seminary, in its home and in its endowment, is a monument of liberality. The white marble house of the American Baptist Publication Society cost \$258,000, is entirely out of debt, and was paid for chiefly by Pennsylvanians. The fifty-six Baptist churches of Philadelphia have a greater number of splendid church edifices than any one of the other denominations in the city, and they are nearly all free from debt.

The Baptists of Pennsylvania are thoroughly united, and they are praying, working, and giving to spread the knowledge of Jesus in a way that inspires the hope that in twenty years, with God's blessing, they will double their numbers.

Pennsylvania Baptist Education Society, The, was organized Sept. 18, 1839, in the First Baptist church in Philadelphia. It has extended aid to about 500 students. It is believed that over 300 ministers thus aided are now in active service in home and foreign fields. The experience of the past forty years fully justifies us in stating that such organizations are of vital necessity. In the workings of this society, each year is strictly probationary, and students failing to meet just expectations are dropped from the list. The society is not in formal connection with any institution of learning, but holds itself at liberty to give aid to students studying outside of Pennsylvania, when adequate reasons for the selection are given. The appropriations given to students are designed to cover the cost of cheap boarding and the expense of tuition. They have varied in different periods from \$80 annually to \$150. The present maximum grant is \$110.

The officers for 1881 are Thomas J. Hoskinson, President; Levi Knowles, Treasurer; Rev. G. M. Spratt, D.D., Corresponding Secretary; Rev. Jacob G. Walker, Recording Secretary. Twenty members constitute the board of managers.

Dr. Spratt has made the society, in his many years

of service, the most successful agency for its object in this country. The receipts last year were \$12,000, and there were 63 students who received assistance.

Pennsylvania Baptist General Association was founded July 4, 1827, in the Blockley Baptist church, Philadelphia. The organization of the society was perfected in the autumn of the same year. It is purely a State missionary institution. Rev. William E. Ashton was its first president. Hon. James M. Linnard held that office with remarkable usefulness for twenty-seven years. During the first half-century of its existence it has had on an average 29 missionaries a year in its employment, and it issued 1430 commissions. In that period it formed or fostered 233 of the Baptist churches of the State, some of which today are the strongest and most flourishing in Pennsylvania. During the fourteen years' secretaryship of the Rev. L. G. Beck the sum of \$172,000 was raised for the Association, and the churches increased from 424 to 553, and the members from 40,000 to 63,500. The Association has accomplished a grand work, and it is, at this time, in a state of efficiency that inspires exalted hopes for coming days.

In 1880 it employed 42 missionaries. Its income was \$14,914.43. Rev. R. H. Austin was its president, and Rev. W. H. Conard its corresponding secretary.

Pennsylvania, Western, Classical and Scientific Institute is located at Mount Pleasant, Pa., about forty miles southeast of Pittsburgh, with which it is connected by rail. The academy is at the foot of the mountains, in a rich farming region. Its site affords a commanding view of the town and the surrounding country. Its buildings are spacious, and possess every convenience and comfort.

Mount Pleasant has seven evangelical churches, with a substantial membership in each, and other religious bodies, with regular preaching. No intoxicating liquors, according to law, can be sold in Mount Pleasant, or within two miles of it.

The school was organized under the auspices of the Pittsburgh, Monongahela, and Beaver Baptist Associations. It was opened in 1873, and its growth has been constant until it is now self-sustaining. Both sexes are admitted to its advantages, and they are about equally represented in its classes. It has usually six teachers. It imparts a first-class academic education, and it is now a blessing to the section of the State where its advantages have been so extensively enjoyed.

Pentecost, Rev. Hugh O., son of Hugh L. and Emma (Flower) Pentecost, was born Sept. 30, 1848, at New Harmony, Ind.; educated at Madison University, N. Y., where he took a select course; or-

dained in 1871, at Rockville Centre, Long Island, and settled as pastor; second settlement was with the Calvary Baptist church in Westerly, R. I., Aug. 4, 1875; third settlement with South Baptist church, Hartford, Conn., May 1, 1878; has recently become pastor in Brooklyn, N. Y.; an able, successful, and devoted minister.

Pepper, Prof. George Dana Boardman, D.D., the youngest son of John and Eunice Hutchinson



PROF. GEORGE DANA BOARDMAN PEPPER, D.D.

Pepper, was born in Ware, Mass., Feb. 5, 1833. His parents were members of a Baptist church in which his father was a deacon, so that from infancy the future professor lived in an atmosphere of Christian influence. Though the subject of positive religious experiences when not more than seven or eight years old, it was not until May 4, 1856, that he publicly professed faith in Christ by baptism, and became a member of the Baptist church in his native town. After a thorough academical preparation for college he entered Amherst, in which he graduated in 1857, ranking third in his class. He entered Newton Theological Seminary after leaving Amherst, and took the full course. After leaving Newton he became pastor of the First Baptist church of Waterville, Me., the seat of Colby University. In 1865 he accepted the chair of Ecclesiastical History in Newton Theological Seminary, which he occupied with so much acceptance and success that he was elected to the professorship of Christian Theology in the newly established school at Upland, Pa., the Crozer Theological Seminary. He spent one year in prepara-

tion for the duties of the new position, upon the discharge of which he entered in the autumn of 1868; and he continues in that institution still, giving his able co-operation in moulding the principles and characters of men, not a few of whom have already taken an honored place in the Baptist ministry.

Several of his discussions of denominational and other theological questions have been published in reviews, in pamphlets, and otherwise. For eight years he prepared for the *Baptist Teacher* the expositions of the International Sunday-School Lessons. This effort involved and exhibited great learning, given in wisely simple terms. And it is doubtful if the same work was ever performed as well by another. He is the author of a volume of respectable dimensions on "Outlines of Theology," which he has not given to the public, and which he uses in his class with so much success that his students leave him the equals of the best-trained theological graduates in our country, and the superiors of many of their young brethren. Prof. Pepper is a man of extreme gentleness and modesty, of the highest culture, the deepest piety, and the greatest worth. Mrs. Pepper is well and widely known as a very able and efficient worker in every department of the Master's kingdom, especially in the cause of missions.

Periodicals.—See article on BAPTIST LITERATURE.

Perkins, Rev. Isaac, a native of Georgia, removed to Arkansas about 1830, and gathered the first Baptist church in Southwestern Arkansas. He died in Hempstead County in 1852. He was moderator of Saline Association for about twelve years.

Perren, Rev. Charles, the pastor of the Western Avenue Baptist church, Chicago, was born Oct. 22, 1839. His conversion took place when he was fourteen years of age. Deciding to study for the ministry, he entered the Canadian Literary Institute, at Woodstock, Ontario, where he graduated from the department of Arts, and that of Theology. In 1862 he was ordained at Vienna, Ontario. Subsequently, upon passing the senior examination of the theological seminary at Chicago, he received the degree of B.D. in that institution. His former pastorates have been at Georgetown and St. Catherine's, Ontario. He has held his present one in Chicago some three years, enjoying to an unusual degree the confidence and affection of the people he serves.

Perry, Hon. Eli, was born in Cambridge, Washington Co., N. Y., Dec. 25, 1799, and died May 17, 1881. In early life he was baptized by Dr. Bartholomew Welsh into the fellowship of the Pearl Street church, Albany. He was possessed of a large mind and a generous heart. Christ was

everything to him, and to his cause he consecrated his means and his efforts. He was for many years the personal friend of the strong men who gave a high character to the Pearl Street church, in the Baptist denomination, among whom were Judge Ira Harris, Friend Humphrey, and John N. Wilder. Possessing great force of character, uncommon sagacity, and irreproachable integrity, combined with quiet simplicity and humility, he became an eminent citizen whom every one delighted to honor. For seventeen years he was mayor of Albany, a longer period of service in that office than was rendered by any of his predecessors since the incorporation of the city. As a member of the Legislature, and of Congress for two successive terms, he enjoyed the confidence of the bodies in whose deliberations he shared, and of his constituents. For many years he was president of the board of trustees of his loved church, and for some time an honored deacon. For this community he cherished a warm and an abiding affection. He left \$16,000 to Emmanuel church and Sunday-school, and to the Albany Baptist Missionary Union and the Rochester Theological Seminary, at his death; and he made provision in his will that at the decease of his widow, after the payment of several legacies of \$1000 each to distant relatives, his entire estate, estimated to be worth \$400,000, should be divided into five equal parts, and distributed as follows: one-fifth each to Rochester and Hamilton Theological Seminaries, and one-fifth each to the Hudson River Baptist Association North, the American Baptist Missionary Union, and the American Baptist Home Mission Society. In life, Mr. Perry was a generous contributor to all denominational and charitable objects, and he made arrangements that after death his gifts should send forth streams of beneficence for generations. Few men were more loved in life or more lamented after death.

Perry, Prof. Herman, A.M., was born in Wyoming, N. Y., Feb. 12, 1824. Converted and baptized in early youth, and having remarkable natural grace and great persuasive force in addressing religious meetings, he was believed to be destined to the work of preaching. With the approval of the church he studied for the ministry, graduated at Madison University in 1846, received the degree of A.M. from Rochester University in 1850, and commenced to preach; but was compelled by his delicate health to discontinue. He took charge successively of the academies at Richburgh, N. Y., and Allegan, Mich. For the sake of his health he removed to California in 1863, and established at Sacramento "The Young Ladies' Seminary," which took rank among the best educational institutions of the State. He died Jan. 18, 1876, and his death was felt to be a great loss by the Baptists of the Pacific coast, in whose educational and benevolent

enterprises he had been a wise counselor and generous supporter.

Perry, Rev. Joseph, was born in Stanhope, N. J., in November, 1806. While yet a young man he was converted, and united with the First Baptist church of Newark, N. J., Rev. D. Dodge, pastor.

Soon after his marriage he removed to Paterson, N. J., and took a most prominent part in the great Washingtonian temperance movement. Here he was licensed to preach by the First Baptist church. Afterwards removing to Washington, D. C., he was ordained as a minister of the gospel.

Accepting an appointment as a home missionary, he went to Fairfax, Va., his circuit extending to Richmond. From this field he removed, and took charge of the Haverstraw, N. Y., Baptist church. From Haverstraw he was called to New Durham, N. J., where he toiled with wonderful courage to redeem the place from the control of rum. After a struggle such as few men have encountered, with his life almost constantly in danger, he overthrew the liquor power, and transformed the village from a state of riotous Sabbath-breaking to a lovely and quiet abode. After building, by strenuous efforts, a beautiful church, he closed a pastorate of six years, and removed to Manahawkin, N. J., and spent two years of hard and successful labor for Christ.

In 1859 he accepted a call to the Mariners' Baptist Bethel, of Philadelphia, where for twenty years he labored unceasingly among the sailors of the merchant service, and among the seamen of the U. S. navy on the receiving-ship at the Philadelphia navy-yard. At this port, through the generosity of Wm. Bucknell, Esq. (still living), John P. Crozer, Capt. John Levy (both deceased), and others, he built a neat church for seamen. At last, after baptizing hundreds of sailors, and many others, he was compelled by failing strength to retire from the active ministry. Recovering his health soon afterwards, he entered with renewed energy upon general and heaven-blessed work for his divine Master.

Two years of happy unflagging toil followed, when a sudden and fatal attack of pneumonia ended his earthly work, and he went to his reward Feb. 14, 1881, closing a life filled with most thrilling incidents and adorned with Christian graces.

Mr. Perry was one of the best men in the Baptist ministry in Pennsylvania.

Perry, Rev. Lewis.—Lewis Perry, a well-known colored Baptist preacher of North Carolina, was born in 1804, and became the body-servant of Dr. Wiley Perry, an eminent physician of Franklin County, about 1820. He became a lover of Jesus at an early age, and during the great revival which visited the village of Lewis-

burg in 1830, he was eminently useful in instructing and encouraging struggling penitents. He possessed a voice of great pathos and power, which he used with fine effect in singing and prayer, and his preaching, especially when touching on religious experience, was impressive in a high degree.

His education was quite limited. By his own unaided efforts he learned to read and write, and attained a useful knowledge of the simpler rules of arithmetic. He was a close student of the Bible for many years, and few men were better acquainted with the teachings of the New Testament.

This good man had secretly acquired from his master's books, and a close study of his practice, a very respectable knowledge of medicine; and such was the esteem in which he was held by the people, and the confidence of his master in his judgment, that when Dr. Perry had become quite old, he would frequently send Lewis to see his patients, especially when called out at night. Indeed, the old Baptist preacher was familiarly known all over the county as "Doctor Perry"; and so much esteemed was he as a physician and a nurse that a young man of his native county left him a legacy of a thousand dollars for his attention to him during his last illness.

He died at the age of fifty-eight, and the respect in which he was held was manifested by the very large number of persons of all classes who attended his funeral services.

Perry, Rev. Rufus L., was born a slave in Smith Co., Tenn., March 11, 1834. He learned to read and write in early life, which inspired him with an irrepressible abhorrence of slavery, and he ran away to Canada in August, 1852. He went to Windsor, opposite Detroit, and by hard study soon became a schoolmaster among the large body of fugitives who had escaped from slavery.

He was hopefully converted in 1854, prepared for the ministry at Kalamazoo Theological Seminary with the class of 1861, and was ordained as pastor of the Second Baptist church of Ann Arbor, Oct. 9, 1861, by a council, of which Rev. Samuel Cornelius was moderator, and Prof. James R. Boise clerk. He afterwards served as pastor at St. Catharines, Ontario, and Buffalo, N. Y. In 1865 he entered upon a general missionary and educational work among the freedmen, and has, until the present, labored for the education, evangelization, and general elevation of his race, serving as superintendent of schools for freedmen, as editor of the *Sunbeam*, co-ordinate editor of the *American Baptist*, editor of the *People's Journal*, and editor and publisher of the *National Monitor*. He was for ten years corresponding secretary of the consolidated American Baptist Missionary Convention, and he is at present corresponding secretary of the American Educational Association and of the Amer-

ican Baptist Free Mission Society, and editor of the *National Monitor*, of Brooklyn, N. Y.

Perryman, Rev. Elisha, one of the most useful pioneer preachers of the Georgia Baptists, was born in Halifax Co., Va., Feb. 6, 1769, of Welsh ancestors, all of whom, on both sides, as far back as known, were stanch Baptists. His father commanded a company, raised by himself, in the Revolutionary war, and, besides other engagements, was present at the battle of Guilford Court-House. Cornwallis's army, and especially Tarleton's troopers, in their ravages, so completely destroyed his property, when encamped within six miles of his house, that he removed to Georgia with his family, and settled on Big Kiokee Creek, twenty-two miles from Augusta. Here Elisha Perryman, after much mental distress, was gloriously converted in May, 1799. On the third Sabbath in August, 1801, he was baptized by Abraham Marshall, and joined Kiokee church. Gradually the conviction that it was his duty to preach grew upon him. He studied by firelight at night; and he made it a point to accompany Jesse Mercer and Abraham Marshall to their appointments, in order to learn the doctrines of Christianity. He gave himself entirely to the work of an evangelist, confining himself to no one section of the country, but going wherever destitution abounded. In January, 1810, he removed to Warner County, and often would make preaching tours afterwards through Montgomery, Emanuel, Tatnall, and Bullock Counties, and, at other times, would make tours through Richmond, Burke, Jefferson, and Severn Counties. Again, he would sally forth among the northern counties, and even sometimes into South Carolina, traveling up and down the Savannah River. It was thus that the Baptist pioneer preachers of Georgia established their principles in the State.

The Lord blessed him with a strong constitution, and, though he died Dec. 1, 1857, in his eighty-ninth year, he continued to preach with vivacity and vigor to the last, calling upon sinners to flee from the wrath to come.

Persecution of Baptists in America.—John Waller, Lewis Craig, and James Childs, three Baptist ministers, were arrested in Spottsylvania Co., Va., "for preaching the gospel contrary to law," and while in prison they proclaimed the good news to listening throngs through the doors and windows of the jail. In Middlesex and Caroline Counties, Va., many Baptist ministers were imprisoned for preaching; they were subjected to the treatment of common felons, and if possible to worse indignities. William Webber and Joseph Anthony were imprisoned in Chesterfield Co., Va., for telling the story of the Cross. James Ireland suffered imprisonment in Virginia, and illegal and wicked efforts were made to kill him in jail because he was a

herald of Calvary. To keep the people from hearing the imprisoned preachers, walls were sometimes built around the jails in which they were confined, and half-drunken outcasts were hired to beat drums to drown their voices. When out of prison in the Old Dominion they were mobbed; while immersing converts men on horseback would ride into the water to create a disturbance. They were often interrupted in their discourses and insulted, but they despised the jail, the lash, and the malicious jeers. When hunted like wild beasts, and denounced as wolves in sheep's clothing, they meekly replied, "That if they were wolves and their persecutors the true sheep, it was unaccountable that they should treat them with such cruelty; that wolves would destroy sheep, but that it was never known till then that sheep would prey upon wolves." (Semple's History of Virginia Baptists, p. 21.)

In New England, outside of Rhode Island, our brethren were frequently arrested for not paying taxes to support the Congregational clergy. Women, too, had their rights recognized, and they were arrested and robbed to support the ministers of their neighbors. The sacred tax-gatherers took from the Baptists "pewter dishes, skillets, kettles, pots and warming-pans, workmen's tools, and spinning-wheels; they drove away geese and swine and cows, and when there was but one it was not spared. A brother recently ordained returned to Sturbridge, Mass., for his family, when he was thrust into prison and kept during the cold winter, till some one paid his fine and secured his release. Mr. D. Fisk was robbed at Sturbridge of five pewter plates and a cow, J. Perry of the baby's cradle and a steer, J. Blunt of andirons, shovel, and tongs, and A. Bloice, H. Fisk, John Streeter, Benjamin Robbins, Pheneas Collier, John Newel, Josiah Perry, Nathaniel Smith, John Corry, and J. Barstow of spinning-wheels, household goods, cows, and of their liberty for a season." (Backus's Church History, ii. 94, 95. Newton.) Sturbridge was but a specimen of what was taking place all over New England, and of the love cherished for our Baptist fathers by men who only differed from them about baptism. Early the persecution of Baptists was commenced in New England; Roger Williams was compelled to fly from Salem to escape illegal violence in 1635; the meeting-house of the First Baptist church of Boston, in 1677, was closed by order of the General Court of Massachusetts, and after a little, when they ventured to use it again, the doors were nailed up and a paper fastened on them, which read, "All persons are to take notice that by order of the court the doors of this house are shut up, and that they are prohibited from holding any meeting therein or to open the doors thereof without license from authority till the Gen-

eral Court take further order, as they will answer the contrary at their peril." (Hildreth's History of the United States, i. 497-499. New York.)

The town of Ashfield, Mass., was settled by Baptists, and when it had a few Congregational families in it they built a church, called a minister, and then laid a tax upon the land to meet the cost of the one and the support of the other. The Baptists refused to pay the church bills of their Puritan neighbors, and immediately the best portion of the cultivated land in the town was seized and sold for trifling sums to pay their iniquitous dues. The house and garden of one man were taken from him, and the young orchards, the meadows, and the cornfields of others. The grave-yard of the Baptists was actually sold to liquidate the debts of a church with which they had nothing to do, and to support a minister with whom they did not intend to worship. These properties were sold in 1770 for £35.10, and they were worth £363.8. The Congregational minister was one of the purchasers. This was but the first payment, and two others were to follow. (Minutes of the Philadelphia Baptist Association for 1770, p. 160.) Such were some of the countless wrongs which our fathers suffered even in this land.

Perseverance, Final.—The Saviour is *the Shepherd* of his believing flock. He says, "The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine."—John x. 13, 14. Peter, speaking of Jesus, says, "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—First Epistle ii. 25. Christ will never leave nor forsake his flock. Besides, "He that keepeth Israel shall not slumber nor sleep. The Lord is thy keeper."—Psalm cxxi. 4. Now, as the Saviour is the shepherd of his flock, as he knows every one of them, is always with them, and never slumbers, he can never lose a sheep. David risked his life when a mere stripling in killing a lion and a bear to protect his flock, and is there any likelihood that the omnipotent Master of heaven will be a poorer shepherd than David, and suffer the old lion of the pit to rob his flock?

"His honor is engaged to save
The meanest of his sheep;
All that his heavenly Father gave
His hands securely keep."

Christ never changes. He knows everything in the most hidden recesses of the pit, in the secret parts of Satan's heart, in the lurking-places of earth, and in the concealed quarters of heaven. He has a perfect knowledge of the past and the present; and the entire future lies bare before him. "All things are naked and opened unto the eyes of him with whom we have to do." He is

without any motive to change, and change with him is impossible, unless, indeed, some human weakness should overtake the intellect that has planned and executed the creation. He commands Philip to join the eunuch's chariot and preach to him; the evangelist obeys, and soon the traveler believes and is baptized. Now, why does the Spirit begin this work if it is ever to be abandoned? Could it agree with Christ's wisdom and purposes of love to begin a temple of salvation in the soul which Satan was soon to pull down and destroy? He takes the same interest in every believer which he showed in the eunuch; and as he is the Father of lights, without variableness or the shadow of turning, the work of grace will be carried on in every soul till the man reaches the heavenly rest.

The love of Christ is fixed upon each one whom his Spirit calls to repentance. This is the only reason for the regeneration of a single human being. This love was born in Christ in the distant morning of a past eternity; it led to the election of each believer from everlasting, as Paul says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. What Jehovah declared in ancient times about Israel is true of all the spiritual Israel to-day, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. As Paul says, "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened (made alive) us together with Christ."—Eph. ii. 4, 5. The love that gave Jesus for us is God's, the love that made us alive as believers when we were dead in sins is Christ's, will that love ever give up one soul which it cherished in its everlasting regards? Will the Saviour permit one chosen and eternally loved friend to drop out of his heart into the abyss? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other *creature* (creation) shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Nothing created can separate the saint from his Saviour's love, nor shall the Uncreated One.

The believer in his second birth *is made a new creature*, he receives a new heart with new tastes, and while his old love of sin, not wholly subdued, may for a time, through the arts of the tempter, lead him from God, yet he cannot remain in sin, he will one day become dissatisfied with its husks,

and feel the famishing pangs of spiritual starvation; and he will hunger for the soul-bread, which abounds in the house of his Saviour-Father; and will arise and go to his Father. The carrier-pigeon taken five or six hundred miles from its home and set at liberty, immediately and swiftly returns; and so a soul, born from above, will surely awake to its wants and dangers, and nothing out of heaven can keep it from the throne of grace, and no one in the skies shall cast it out.

God's Word speaks of the eternally enduring life given in conversion. In Rom. viii. 29, 30, we read, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." According to this inspired statement every soul whom God calls to repentance shall be glorified in heaven. The Saviour generally connects faith in himself with everlasting life: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and *they shall never perish*, neither shall any pluck them out of my hand. My Father, who gave them to me, is greater than all; and none is able to pluck them out of my Father's hand."—John x. 27, 28. "None," neither the believer himself, nor any one else, shall tear a redeemed soul from the protecting hand of the great Redeemer's Father.

Several Scriptures are supposed to contradict the passage just quoted, and others of kindred meaning, one of which will fully represent the others. It is, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27. That these words threaten eternal death to believers who sin *willfully* there is no doubt; but they do not declare that any one ever did sin willfully, or that any one ever shall. They simply warn the children of God of the dreadful results of such a crime, with a view to protect them from it; and this warning and others like it show that the good Shepherd will use every effort to keep his word, in which he declares that he gives them eternal life, and they shall never perish. Paul, in the ocean-storm, received the assurance from God that there would be no loss of any man's life, but of the ship. But when near the shore the sailors were deserting, he said to the soldiers, "Except these abide in the ship ye cannot be saved." Paul in this declaration did not contradict his favorable prediction, he was taking steps to have it fulfilled; and every warning like Paul's in Hebrews x. 26, 27, is but putting forth efforts to make the saints per-

severe, and to prove the truth of Paul's assurance in Philippians i. 6, "Being confident of this very thing, that he who hath begun a good work in you will perform it, *will complete it* (*ἐπιτελέσει*), until the day of Jesus Christ." The Saviour never began the needless work of saving a man in part; there is no sinner once truly converted among the myriads of the lost. Every elect soul is regenerated, and every man whom the Spirit calls will be glorified.

Peto, Sir Samuel Morton, Baronet, was born at Woking, England, on Aug. 4, 1809. He served



SIR SAMUEL MORTON PETO, BARONET.

an apprenticeship of seven years with his uncle, a builder engaged in extensive operations, at whose death, in 1830, he succeeded to a moiety of the business. His firm took part in the great work of erecting the new Houses of Parliament at Westminster, and other important undertakings. On the dissolution of his partnership, in 1845, Mr. Peto engaged extensively in railroad-building in England and other countries. In some of these enterprises he was associated with the eminent railroad-builder Thomas Brassey. Towards the close of the Crimean war, he undertook, without prospect of profit, the construction of a railway from the harbor of Bala-klava to the British camp before Sebastopol, and most expeditiously accomplished this valuable work, thereby facilitating the military operations and relieving the hardships of the soldiers. In appreciation of this patriotic service he was made a baronet of the United Kingdom, by a royal patent dated Feb. 22, 1855. His conspicuous ability as a man of business had been recognized some years earlier

by the citizens of Norwich, who elected him to Parliament in 1847, and also in 1852. He was one of the members for the metropolitan borough of Finsbury from 1859 to 1865, and in the latter year was elected for Bristol, which seat he held until the bankruptcy of his firm in the financial troubles of 1866-67. Sir S. Morton Peto joined the Baptist church at St. Mary's, Norwich, during the pastorate of the Rev. William Brock, and soon won a distinguished name in the Baptist body. On the death of W. B. Gurney, Esq., he was chosen treasurer of the Missionary Society, and by his zeal and munificence gave a great impetus to the missionary cause. Feeling the need of an enlargement of denominational effort in the metropolis, he built Bloomsbury Chapel at his own cost, and united with the church which Dr. Brock gathered there in 1848. He also purchased the building known as the Diorama, in Regent's Park, and, having converted it into a commodious and elegant place of worship, induced the Rev. Dr. Landels to become the minister of the church afterwards formed there. Both these enterprises soon became prosperous, and the rapid growth of the Baptists in London and the neighborhood during the last twenty-five years is largely due to the liberality and energy of Sir Morton Peto. He was one of the first to discern the remarkable gifts of Mr. Spurgeon, and gave largely towards the erection of the Metropolitan Tabernacle. Regent's Park College and other Baptist institutions of learning shared in his generous regards, and he has latterly taken a deep interest in promoting the efficiency of the schemes of the Baptist Union for a suitable provision for aged and infirm ministers. Whilst in Parliament, Sir Morton Peto was recognized as a leader of the Nonconformists, and was held in high esteem by all parties for his fidelity to his principles and his unfailing courtesy of behavior. He published in 1863 a book on "Taxation, its Levy and Expenditure," and in 1866 "Resources and Prospects of America," the fruit of a sojourn of several weeks in this country.

Petrobrusians, The.—Peter de Bruys was the Catholic priest of an obscure parish in France, which he left, early in the twelfth century, when he became a preacher of the gospel. How he unlearned the gospel of the Seven Hills and was instructed in that of Calvary we cannot tell, but he was educated in both directions. Many Romanists, like Staupitz or Fenelon, have received the saving knowledge of Jesus and retained their connection with the papal church; but Peter abhorred popery.

He taught that baptism was of no advantage to infants, and that only believers should receive it, and he gave a new baptism to all his converts; he condemned the use of churches and altars, no doubt



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for the idolatry practised in them; he denied that the body and blood of Christ are to be found in the bread and wine of the Supper, and he taught that the elements on the Lord's table are but signs of Christ's flesh and blood; he asserted that the offerings, prayers, and good works of the living could not profit the dead, that their state was fixed for eternity the moment they left the earth; like the English Baptists of the seventeenth century, and like the Quakers of our day, he believed that it was wrong to sing the praises of God in worship; and he rejected the adoration of crosses, and destroyed them wherever he found them.

It is said that on a Good-Friday the Petrobrusians once gathered a great multitude of their brethren, who brought with them all the crosses they could find, and that they made a large fire of them, on which they cooked meat, and gave it to the vast assemblage. This is told as an illustration of their blasphemous profanity. Their crucifixes, and along with them probably the images of the saints, were the idols they had been taught to worship, and when their eyes were opened they destroyed them, just as the converted heathen will now destroy their false gods. Hezekiah did a good thing in destroying the serpent of brass, which in the wilderness had miraculous powers of healing, when the Israelites began to worship it as a god.

Peter's preaching was with great power; his words and his influence swept over great masses of men, bending their hearts and intellects before their resistless might. "In Provence," says Du Pin, "there was nothing else to be seen but Christians rebaptized, churches profaned or destroyed, altars pulled down, and crosses burned. The laws of the church were publicly violated, the priests beaten, abused, and forced to marry, and all the most sacred ceremonies of the church abolished."

Peter de Bruys commenced his ministry about 1125, and such was his success that in a few years in the places about the mouth of the Rhone, in the plain country about Thoulouse, and particularly in that city itself, and in many parts of "the province of Gascoigne" he led great throngs of men and women to Jesus, and overthrew the entire authority of popes, bishops, and priests.

Had the life of this illustrious man been spared the Reformation probably would have occurred four hundred years earlier under Peter de Bruys instead of Martin Luther, and the Protestant nations of the earth would not only have had a deliverance from four centuries of priestly profligacy and widespread soul destruction, but they would have entered upon a godly life with a far more Scriptural creed than grand old Luther, still in a considerable measure wedded to Romish sacramentalism, was fitted to give them.

Peter and his followers were decided Baptists,

and like ourselves they gave a fresh baptism to all their converts. They reckoned that they were not believers when first immersed in the Catholic Church, and that as Scripture baptism required faith in its candidates, which they did not possess, they regarded them as wholly unbaptized; and for the same reason they repudiated the idea that they rebaptized them, confidently asserting that because of the lack of faith they had never been baptized.

Peter the Venerable, abbot of Cluny, was born in 1093, and died in 1157. He was distinguished by scholarship, acuteness of mind, and Biblical knowledge. He and St. Bernard were the two leading ecclesiastics of France. Peter would rebuke a pope if he deserved it without hesitation, and no other human being was above his authority. The abbot had assailed the Jews and the Saracens in two distinct works. And such was the extraordinary success of the Petrobrusians, and the great difficulty of refuting their arguments from the Scriptures, that Peter felt compelled to come forth and defend the deserted ecclesiastics and the church threatened with ruin. We shall quote somewhat freely from the abbot to show the doctrines of these grand old Baptists. At the beginning of his pamphlet he states the five heads of the heresy of the Petrobrusians.

In the first he accuses them of "denying that little children under years of responsibility can be saved by the baptism of Christ; and that the faith of another (*alienam fidem*, the faith demanded from popish sponsors when a child was christened) could benefit those who were unable to exercise their own (faith); because, according to them, not another's faith, but personal faith, saves with baptism, the Lord saying, 'He who shall believe, and be baptized, shall be saved, but he that believeth not shall be condemned.'" This is the abbot's first and heaviest charge against these ancient Baptists. This accusation means that the Petrobrusians refused to baptize children because they were destitute of faith. The charge is repeated frequently by the abbot of Cluny.

"The second *capitulum* says that temples or churches should not be built, and that those existing should be torn down; that sacred places for praying were unnecessary for Christians, since God when addressed in supplication heard equally those who in a warehouse and in a church deserved his attention, in a market-place and in a temple, before an altar or before a stable." By this we understand that the Petrobrusians did not believe in the sanctity of bricks and mortar, and probably thought that as Romish churches were nests of idols and scenes of blasphemous superstition, their destruction would be no crime.

"The third *capitulum* requires holy crosses to be broken and burned, because that frame, or instru-

ment, on which Christ, so fiercely tortured, was so cruelly slain, is not worthy of adoration, or veneration, or of any supplication; but to avenge his torments and death, it should be branded with disgrace, hacked to pieces with the sword, and consumed in the flames." The Petrobrusians detested the worship of the crucifix, and prayers offered to it, and, like the Scotch Covenanters, they urged its destruction as a Christ-dishonoring idol.

"The fourth *capitulum* denied not only the reality of the body and blood of the Lord, as offered daily and constantly in the sacrament (Eucharist) in the church; but judged that it was absolutely nothing, and should not be offered to God." In this opinion all Protestants concur.

"The fifth *capitulum* holds up to ridicule sacrifices, prayers, charitable gifts, and the other good works performed by the faithful living for the faithful departed." Peter then states that he had answered "these five heads," or heresies, "as God had enabled him." He might have added a sixth *capitulum*, that the Petrobrusians wanted Scripture for everything and not the sayings of the fathers. This is admitted in his discussion of their errors. The creed given by Peter to these Baptists is excellent as far as it goes. It is the faith of their brethren to-day. The abbot then proceeds to refute these imaginary heresies separately. And under the heading, "Answer to the Saying of the Heretics that Little Children should not be Baptized (*Responsio contra id quod dicunt hæretici parvulos non posse baptizari*)" he commences his attack on the first *capitulum*. Peter assumes without evidence that the Petrobrusians believed that baptism was essential to salvation; and he takes up their declaration that faith was necessary to baptism, and that not the faith of another but the faith of the subject of baptism, and then he proceeds with great ingenuity to show how the faith of others "saved" persons, as he says, in the Saviour's day. Among the cases which he brings forward is that of the paralytic let down through the roof of the house to the Saviour who was inside, and Peter quotes the gospel narrative. "And when he (Jesus) saw *their faith* he said, Thy sins are forgiven."

Peter then says, "What do you say to these things? Behold, I relate this not from Augustine (the godfather of infant baptism, whose arguments have been its defensive weapons for ages, and were very useful to the abbot) but from the Evangel, which you say you trust most of all. At length either concede that some can be saved by the faith of others (*aliorum fide alios tandem posse salvari concedite*), or deny if you can that the cases I brought forward are from the Evangel." This and several similar instances of healing in the New Testament where the faith of another exercised an influence in securing healing, make the abbot jubi-

lant over the Petrobrusians. But the paralyzed man had faith himself, as well as those who brought him to Jesus.

This theory is probably borrowed entirely from Augustine. In his day the baptism of adults demanded faith continually, and when he put forth enormous efforts to change the subjects of baptism, he still insisted upon faith, the faith of sponsors for unconscious babes. Hence he says, "A little child is benefited by their faith by whom he is brought to be consecrated" (in baptism) (*prodesse parvulo eorum fidem a quibus consecrandus offertur**); "a little child believes through another (the sponsor) because it sinned through another" (Adam) (*[parvulus] credit in altero quia peccavit in altero†*). Again, speaking of a little child, he says, "It has the needful sacrament of the Mediator, so that what could not as yet be done by its faith is performed by the faith of those who love it" (*necessarium habet Mediatoris sacramentum, ut quod per ejus fidem nondum potest, per eorum qui diligunt, fiat‡*). Speaking of baptism, Augustine says, "Mother-church loans them (little children) the feet of others that they may come (to it), the heart of others that they may believe, and the tongue of others that they may make confession" (*accommodat illis mater ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur§*). Augustine was in arms to compel all Christendom to adopt infant immersion. He was almost constantly declaring, "Without baptism little children can have no life in themselves" (*sine quo [baptismo] nec parvuli possunt habere vitam in semetipsis||*); and as Peter the Venerable is fighting a similar battle with the Petrobrusians, he stores his memory with Augustine's arguments. No doubt it was this that led him to say about the faith of those who carried the palsied man to Jesus, "Behold, I relate this not from Augustine, but from the Evangel."

Another common Pedobaptist argument is presented by Peter, the abbot, in these words, "The unbelieving husband is saved by the believing wife, and the unbelieving wife is saved by the believing husband." This he gives as a quotation from 1 Cor. vii., and commenting upon it, he says, "If the unbelieving wife is saved by the faith of the husband, and the unbelieving husband is saved by the faith of the wife, why should not the child be saved by the faith of husband and wife together?" This is a very natural question. But unfortunately for the abbot, Paul does not speak of either husband or wife as being saved by the faith of the other. He represents the one as being

* Augustini Opera Omnia, i. 1304. Migne, Parisiis, 1842.

† Idem, v. 1342.

‡ Idem, v. 950.

§ Idem, iii. 418.

|| Idem, x. 615.

SANCTIFIED by the other. And the sanctification he refers to after its work is done leaves its subject an unbeliever. It is the legal righteousness of their wedded relations and the legitimacy of their children of which the apostle is speaking. If indeed a Christian lady could give not only her own heart but the love of Christ and the heavenly inheritance to her unbelieving husband, and allow him still to remain in unbelief and sin, it would make a union with her an unheard-of attraction. And the same would be true of the believing husband. But Peter misquotes the Vulgate, the only copy of the Scriptures which he had. It has not his *salvatur*, but *sanctificatus* and *sanctificata est*.

In ancient times, after the heresy sprang into existence that water baptism was necessary to salvation, it was believed that martyrdom, or a baptism in one's own blood, would supply the place of the saving immersion. Peter turns this to ingenious account. He says, "If the martyrs by a personal faith are saved without baptism (in water), why may not little children, as I have said, be saved by baptism without a personal faith?" Or we might add, Why may they not be saved like the martyrs without any baptism? Treating of the commission of the Saviour, the baptismal creed of the Petrobrusians, he says, "'He who believeth not shall be damned.' You think, forsooth, that little children are held by this chain, and because they are not able to believe, that baptism will profit them nothing. But it is not so; the sacred words themselves show this; they do not show it to the blind, but to those who see; they show it to the humble, not to the haughty. 'Go,' says the Lord, 'into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned.' These words terrify the rebellious; they do not condemn the innocent, they strike iniquity; they do not strike irresponsible infancy, they destroy despisers of grace; they do not condemn the simplicity of nature (innocent children). Restrain, therefore, the excessive severity which you assume, and do not aim to appear more just than him, all whose ways are mercy and truth, nor shut out little children from the kingdom of heaven (by refusing to baptize them), in reference to whom he has said, 'Of such is the kingdom of heaven.'" Peter's interpretation of the condemnation of the commission is correct; it does not condemn any who cannot believe. But his inference from it that infants should be baptized is childishness for the imaginary advantage of infants. All infants are saved without baptism, as the Petrobrusians believed. The commission has only to do with believers and their baptism, and the penalty of unbelief when persons have heard the gospel in years when faith is possible.

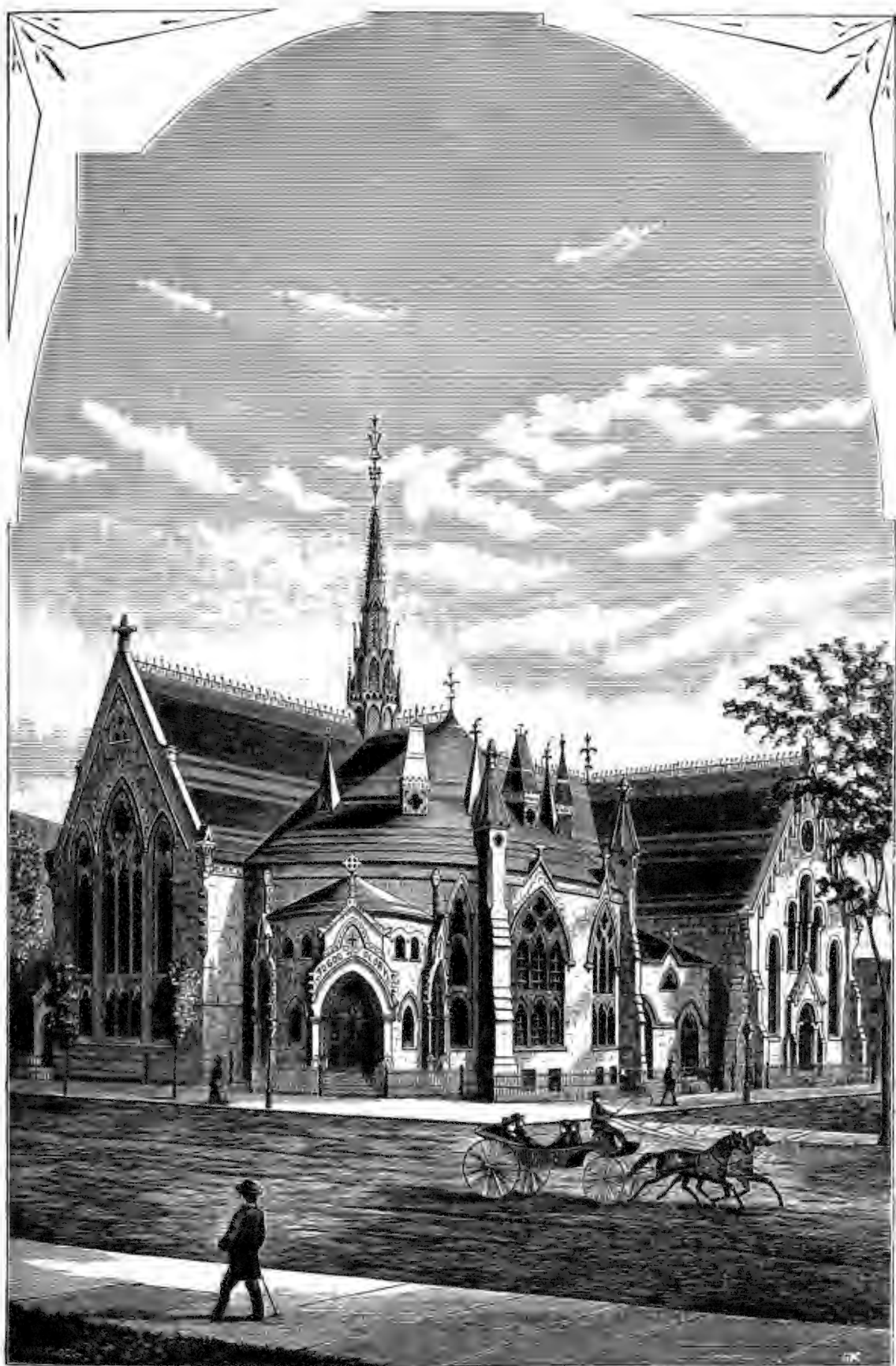
Peter proceeds to take up the old argument which

Augustine uses, and which has such a modern and familiar sound: "For thus afterwards Christ the Lord placed holy baptism in his church, the sacrament of the New Testament for the circumcision of the flesh." (Sic etiam postquam Dominus Christus in ecclesia sua sacramentum Novi Testamenti pro circumcisione carnis sanctum baptismum dedit. Augustini Opera Omnia, ii. 1087. Migne, Parisiis, 1842.) And he says, "For it is very disgraceful and impious that we should refuse that to the little children of Christians which we grant to the little children of Jews, for neither does the law prevail over the gospel nor Moses over Christ. The little children of the Hebrews were circumcised by divine command on the eighth day, and *purged from original sin*. Where, then, was the faith of the boys? What was their understanding of the sacrament which they received? What was their knowledge of divine things? Where are you who condemn Christian little children? The little children of Jews *are saved* by the sacrament of circumcision, and shall not the little children of Christians be saved by the sacrament of baptism? The Jew believes, and his son is cleansed from sin; the Christian believes, and shall not his child be freed from similar guilt? There is no faith in the little children of Christians, but neither is there any faith in the little children of Jews, yet they are *saved* by the faith of another when circumcision is received, and these (little children) are saved by the faith of another (the sponsors) when baptism is received."*

We have made these quotations to show how vigorously the Petrobrusians denounced baptism on the "*faith of another*" and insisted on personal faith. Much more might be introduced from the celebrated assault of the abbot of Cluny, but from what has been placed before the reader from Peter the Venerable, it is clear that the Petrobrusians were very decided Bible Baptists,—Baptists ready for anything on earth except a renunciation of their Scriptural principles. The other four charges of Peter are quite as favorable to the general orthodoxy of these ancient brethren.

Their immense strength to resist the church and make converts is seen in the extraordinary pains Peter takes to arm himself with all the weapons of Augustine and with such as he had made himself, and in the extremely skillful use which he makes of them. It is refreshing to read a treatise written seven hundred and thirty-six years ago against a powerful body of Baptists by a very able theologian. Augustine directed the most subtle arguments against the men who held Baptist principles in his day; but our people, when crushed, have

* Patrl. Lat., clxxxix. pp. 722, 729, 752, 754, 755, 757, 758. Migne, Parisiis, 1854.



MEMORIAL BAPTIST CHURCH, PHILADELPHIA, PA.

only been overcome for a time, and then received fresh life again; and beyond a doubt our doctrines will finally seize the whole race and bless all nations.

Phelps, Mrs. Sophia Emilia, a daughter of Rev. James Harvey Linsley, a Baptist minister, was born Nov. 16, 1823; married, Aug. 26, 1847, Rev. S. D. Phelps, D.D.; a graceful and popular writer; author of a memoir of her father; frequent contributor to journals, especially to the *Christian Secretary*; writer of the expositions of the Sabbath-School Lessons of the International Series in the *Christian Secretary*; successful teacher of Bible-classes; gives to Sunday-school teachers weekly lectures in Hartford, before members of different denominations.

Phelps, Sylvanus Dryden, D.D., editor of *Christian Secretary*, son of Capt. Israel and



SYLVANUS DRYDEN PHELPS, D.D.

Mercy (Stevens) Phelps, grandson of Deacon Judah Phelps, of the Revolutionary war, was born in Suffield, Conn., May 15, 1816; worked on farm and taught winter schools; had great fondness for books; converted in 1834; baptized, in 1838, by Rev. M. G. Clarke; united with Second Baptist church in Suffield while a member of the Connecticut Literary Institution, where he fitted for college; licensed to preach in 1840; taught in Connecticut Literary Institution and Southwick Academy, Mass.; entered Brown University, and graduated in 1844; same year entered Yale Theological Seminary; supplied Baptist church in Bristol, and afterwards First Baptist church in New Haven, where he settled as pastor Jan. 21, 1846, and remained

twenty-eight years, during which time 1217 united with the church, 615 by baptism, and four colonies went out to form new churches. In 1871 the present church had 800 members,—largest evangelical church in the State; called at same time to two churches, but settled, in 1874, with Jefferson Street church in Providence, R. I.; on death of Rev. E. Cushman became proprietor and editor of *Christian Secretary*, Hartford, Conn., for which he had previously largely written; in 1859-60 spent about a year in Europe and the East; a brief trip to Europe in 1872; has written and published: a volume of poems in 1842; another, "Eloquence of Nature, and Other Poems;" yet another, in 1855, "Sunlight and Hearthlight;" in 1865, a volume of selections from previous volumes, with new poems; in 1862, a prose volume, "Holy Land," etc., passing through nine editions; "Sermons in the Four Quarters of the Globe;" delivered poems at college commencements; written numerous articles for reviews and periodicals; often lectured on Egypt and the Nile; easy and graceful writer of prose and poetry; popular and honored preacher; received degree of D.D. from Madison University in 1854; married, Aug. 26, 1847, Sophia Emilia Linsley, of Stratford, Conn.

Philadelphia Baptist Association, The, was formed on the "twenty-seventh day of the seventh month, on the seventh day of the week," in the year 1707. The meeting lasted till the third day of the week following. Before the formation of the Association the churches had a general meeting for preaching and administering the ordinances, which was held in different places. The first was held at Salem, N. J., in 1688; this was about three months after the Lower Dublin church was constituted. The next was held at the latter church, the next at Philadelphia, and the fourth at Burlington. Others were held in various places. The people with whom the brethren met called the gathering a yearly meeting because it met with them but once a year, but those who attended all the sessions of this body spoke of it as a quarterly meeting. The Association was designed to differ from the yearly meeting chiefly in this, that it was to be a body of *delegates representing churches*, and the yearly meeting had no representative character.

The brethren who constituted the Association came from Lower Dublin (Pennepek), Middletown, Piscataqua, Cohansey, and Welsh Tract. The Philadelphia congregation, though giving its name to the Association, is not represented as a constituent member, because it was regarded as a branch of the Lower Dublin church. Morgan Edwards mentions with evident satisfaction, that though the Association was formed of but five churches, "It has so increased since as to contain thirty-four churches (in 1770), exclusive of those which have

been detached to form another Association." In 1879 the Association had 81 churches, with a membership of nearly 24,000.

The influence of the Philadelphia Association has been greater in shaping Baptist modes of thinking and working, than any other body in existence. It is older by nearly fifty years than any other Association. Its "Confession of Faith" and "Treatise of Discipline" have wielded an immense power in favor of orthodoxy and piety among our rising churches. It has ever been the warm friend of missions at home and abroad, its ministers making missionary tours all over our country. It has always been the friend of Sunday-schools since

What our denomination would have been in this country without the Philadelphia Association is an interesting question. We cannot suppose that the Associational institution would have had no existence among us. It flourished in England long before 1707. But this mother Association had men of learning even in her early history, with sound Baptist principles, great practical sagacity, and with a love for struggling Baptists in the farthest East and in the most distant South; and, as a consequence, the Associational plan became popular, and the spirit of the old Philadelphia body was grafted upon every kindred institution all over the land. Nor did this ancient body look coldly upon the



BAPTIST HOME OF PHILADELPHIA.

the system was first presented to its churches. It encouraged the school of Isaac Eaton, of Hopewell, N. J., for the preparation of young men for the ministry, the first Baptist institution of that character in America; and it founded Brown University, formerly Rhode Island College, and through it, indirectly, all our seminaries of learning. As early as 1788 it took its stand in favor of temperance. It was a tower of strength to our persecuted brethren in other colonies in times when they suffered great legal oppression. It gave them financial aid and good counsel, and lent the weight of its great influence in seeking a redress of grievances from men in power, and it has ever demanded liberty for all men to worship God according to the dictates of their consciences.

crushed liberties and the struggling warriors of their country in Revolutionary times. On the 19th of October, 1781, our army made its victorious entry into Yorktown; on the 23d the Association was in session; on the night of that day the old watchmen of Philadelphia cried, "Twelve o'clock and all is well, and Cornwallis has surrendered." The next morning the Association met *at sunrise* to bless God for the glorious news, and to record their gratitude in appropriate resolutions. The mother Association of our land has a precious record.

Philadelphia, Baptist Home of, was chartered in 1869. Its object is "to provide a place of residence for members of Baptist churches who may, by reason of age, infirmities, or poverty, become

incapable of supporting themselves and their families, and also to afford such persons other relief, and in such other way, as the trustees may deem prudent and advisable." The trustees have authority to admit members of other Christian churches whenever special contributions are made for that purpose.

The management consists of a board of trustees, who must be members of Baptist churches, and of a board of lady managers, consisting of representatives from the Baptist churches of Philadelphia and vicinity. To the former belongs the duty of securing titles, investing trust funds, and other legal matters, and to the lady managers is assigned the entire management of the institution, the admission and care of the inmates, and the procuring of funds to meet the required expenses above the amount furnished by the partial endowment of \$30,000.

Mr. George Nugent, President; Hon. H. G. Jones, Secretary; and Mr. Levi Knowles, Treasurer, of the board of trustees, have served from the date of organization with great zeal and fidelity. The officers of the lady managers are Mrs. L. Knowles, President; Mrs. John Mustin, Vice-President; Mrs. P. G. McCollin, Corresponding Secretary; Miss Anna E. Friend, Recording Secretary; Mrs. C. H. Banes, Treasurer. Mrs. Knowles and Mrs. McCollin have filled the offices assigned to them from the founding of the institution, and to the wonderful executive ability of the former and the enthusiasm and persevering zeal of the latter, aided by a noble band of Baptist sisters, the home is largely indebted for its success and popularity.

The building is located at Seventeenth and Norris Streets, upon a plot of ground valued at \$30,000, the generous gift of Deacon Joseph F. Page, of the First Baptist church. It has a handsome exterior, and is especially adapted by its plan for the purpose for which it is used. Built with wings forming three sides of a square, and surrounded by ample grounds, laid out with walks and shrubbery, its appearance is one of great beauty. There are rooms for 85 inmates. The charge for admission is \$200 when under seventy years, and \$150 when over that age.

As its name indicates, it is a home, and it is remarkably free from the cheerlessness that too frequently mars places of public charity, and, on the contrary, it possesses an air of comfort and contentment that reflects the highest credit upon the Christian benevolence of the denomination.

Philadelphia, The Fifth Baptist Church of, was founded in 1824, by members of the Sansom Street church, organized by Dr. Staughton. It cost about \$100,000, and was dedicated to the worship of Almighty God, Oct. 13, 1864. It was paid

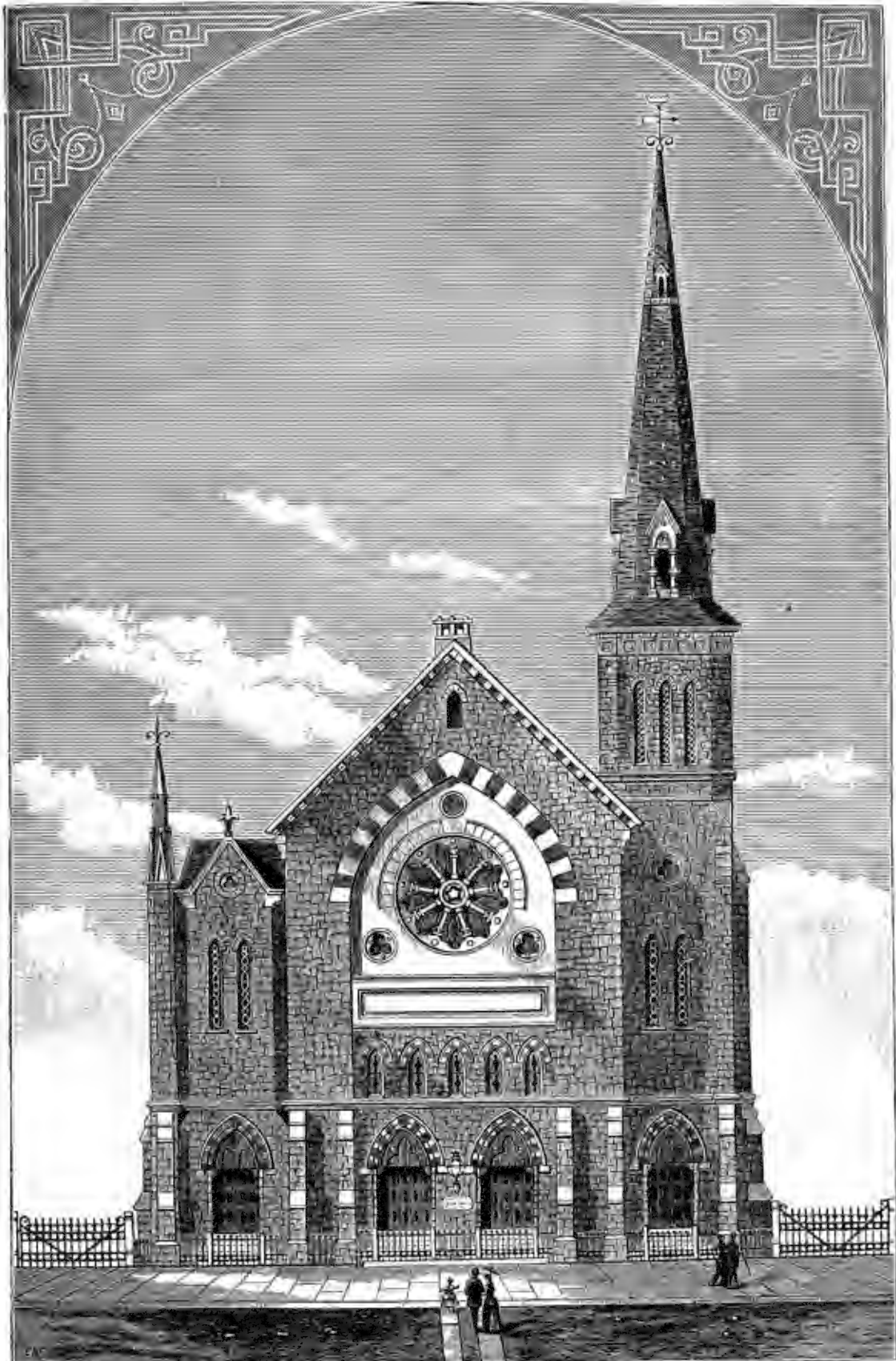
for, before it was used for divine service. Its membership, as reported to the Philadelphia Association in October, 1880, was 584. Rev. B. D. Thomas is its highly esteemed pastor. (See illustration, p. 911.)

Philadelphia, Memorial Baptist Church of, was organized in July, 1868, by Rev. P. S. Henson, D.D.; its chapel was built soon after the formation of the church. The main edifice was completed and dedicated in February, 1876. The latter building will seat 1500 persons. Both structures and lots cost \$165,500, and the church has no debt. It had in October, 1880, a membership of 642. (See illustration, p. 915.)

Philadelphia, Second Baptist Church of, was organized in March, 1803. It has had seven pastors since it was formed, six of whom have left the church militant for the heavenly assembly. William Cathcart, D.D., the seventh pastor, has held his office since April, 1857. The church is strongly Calvinistical and warmly missionary. It has paid the present pastor's salary *every month* since April, 1857, a few days before the time, except on two occasions, when it was received on the day it was due. It had a membership in October, 1880, of 707. Its present church edifice is a two-story building, 65 by 100, with a front 76 feet 6 inches wide. It was dedicated in March, 1875. It cost \$93,500, and it is entirely paid for. The design of its magnificent front was evidently taken originally from the ancient church of the Abbey of Sainte Geneviève, in Paris, founded by Clovis, and rebuilt from the eleventh to the thirteenth century, an engraving of which is in Lacroix's "Manners, Customs, and Dress of the Middle Ages," p. 40. London.

Philips, Prof. G. Morris, A.M., was born at Penningtonville (now Atglen), Chester Co., Pa., Oct. 28, 1851. He was fitted for college in his native village, and entered the university at Lewisburg in 1867. Having completed the regular classical course, he graduated in 1871, taking the second honors of the largest class which has ever graduated from the university. In the ensuing autumn he assumed the chair of Mathematics in Monongahela College, which position he filled most acceptably for a year and a half. From 1873 to 1878 he held the chair of Higher Mathematics in the State Normal School at West Chester, Pa., where he soon became known most favorably as an enthusiastic and successful instructor. While in that position he declined an appointment to the county superintendency. In 1878 he was appointed Professor of Mathematics and Natural Philosophy in the university at Lewisburg.

Prof. Philips is a most careful and accurate scholar, with great breadth of mind, and a large acquaintance with literature, especially in the line of science. As an instructor he has few equals for clearness of statement, earnestness of manner, and



SECOND BAPTIST CHURCH, PHILADELPHIA, PA.

ability to awaken enthusiasm. His genial manners, thoroughness of work, and large Christian sympathy endear him to all who come under his influence. At the present writing he is engaged with Prof. Sharpless, of Haverford College, in preparing a new text-book on astronomy.

Philips, Judge John W., was born in Wilson Co., Tenn., July 1, 1837. He graduated at Alleghany College, Pa., in 1860. Made a profession of religion in Meadville, Pa., while at college, in the spring of 1859, and joined the Baptist church. He took his letter from the Meadville church to the Round Lick Baptist church in Wilson Co., Tenn., and from it he came to the Second Baptist church of St. Louis, in 1873, of which he is now a member and a deacon. He superintends the Olivet Mission of the Second church.

He was elected judge of the seventh judicial circuit of Tennessee, by the people of that circuit, by a large majority; every vote in the county where he lived was cast for him except six. There were four counties in the circuit. Judge Philips raised a company for the Union army and performed honorable service, and was made colonel of his regiment. He is now a lawyer of successful practice in St. Louis, in the firm of Philips & Stewart.

Philips, Dr. M. W., the veteran agricultural editor of the South, was born in South Carolina in 1806; graduated at South Carolina College in 1826; graduated in the medical department of Pennsylvania University in 1829; settled in Mississippi in 1830; soon became distinguished as a scientific farmer, and contributor to agricultural journals; became a Baptist in 1849, and at once took an active part in church work, especially in the promotion of education, and was chiefly instrumental in the purchase of Mississippi College and the establishment of Central Female College at Clinton, Miss. After the war he removed to Memphis, Tenn., and became editor of the *Southern Farmer*. This he gave up in 1877 to take charge of the Farm and the Agricultural professorship of the University of Mississippi, a position he still holds.

Phillips, Rev. William, was born in Provincetown, Mass., Aug. 24, 1801. In his boyhood his family removed to Pawtucket, R. I. At the age of seventeen he became a Christian, and was baptized by Dr. Benedict, then the pastor of the Baptist church in Pawtucket. At once he began to speak and perform other service in the social meetings, and was so acceptable to his brethren that his pastor sent for him, and asked him if he had ever thought it would be a privilege to preach the gospel. The young man replied that it was a pleasure to him to take part in the religious meetings which he attended, but he felt that an insuperable obstacle lay in the way of his obtaining an educa-

tion, as he was the sole stay and support of a widowed mother. In the providence of God it was found that this obstacle could be removed, and the way was opened for him to fit for college, under the tuition of Dr. Benedict. He entered Brown University in 1822, and graduated in 1826. In the class were several members who were afterwards distinguished in their professions in life. Among these may be mentioned Rev. George Burgess, D.D., the Episcopal bishop of Maine, Hon. John Kingsbury, LL.D., and Prof. Edwards A. Park, D.D. On leaving college Mr. Phillips did not take a course of theological study, but in the March following his graduation he was ordained pastor of the church in North Attleborough, Mass. He remained here until the fall of 1828, when he accepted a call to the Third Baptist church in Providence, R. I., and commenced his ministry there the first Sabbath in November, 1828. He continued with this church eight years, when he was invited to become the pastor of the First Baptist church in Charlestown, Mass. He remained here until the fall of 1841, when, his health having failed, he resigned his office and removed to Providence, R. I., where he has lived ever since. For one year he suspended regular ministerial labor. At the end of that time his health was sufficiently restored to enable him to supply churches, although he has never been a regular pastor since he left Charlestown. For five and a half years he thus supplied the church at Fruit Hill, in the neighborhood of Providence, and for eight years the church at Lonsdale, R. I. While filling this last engagement he went abroad, extending his trip up the Nile as far as Thebes, and visiting also the Holy Land, spending several weeks in Jerusalem.

Mr. Phillips resides at his pleasant home in the suburbs of Providence, respected and beloved by a large circle of friends. He was made a member of the corporation of Brown University in 1836.

Phippen, Rev. George.—At the residence of his daughter, Mrs. J. W. Mills, in Chicago, May 15, 1873, died Rev. George Phippen, in the eighty-fourth year of his age. He was born in Salem, Mass., Feb. 2, 1790, baptized into the fellowship of the Baptist church there by Rev. Lucius Bolles, Aug. 25, 1805, and ordained at Middletown, Conn., June 11, 1812, after graduating at Brown University. His successive pastorates were at Middletown Centre and Suffield, Conn., West Troy and Newburgh, N. Y., Tyringham and Lee, Mass. He had an influential share in the establishment of the Connecticut Literary Institution at Suffield, and was successively secretary and president of the Education Society in that State. He closed, in the peaceful joy of one departing to be with Christ, a long life of marked fidelity and usefulness.

Picket, Rev. John, was born in King and Queen

Co., Va., Jan. 14, 1744. In early life he was fond of sports and frivolous amusements. On a visit to North Carolina the Saviour called him into his peace. He was baptized in 1766. A year after he returned to Virginia. In 1768 a church was formed in Fauquier, Va., chiefly through his instrumentality; the church was called Carter's Run. Mr. Picket was ordained its pastor in 1772. His prosperity in winning souls soon drew persecution upon him. A mob broke into the meeting-house and split the pulpit in pieces. The magistrates sent the pastor to prison, where he preached God's Word to the salvation of great numbers. When he was released from prison he proclaimed Jesus with greater zeal than ever, extending his labors into Culpeper and over the Blue Ridge, where at the first baptism that ever took place in Shenandoah fifty were immersed. Mr. Picket loved the Saviour intensely, was never weary in laboring for him, was honored by great usefulness in the service of Jesus, and he led a saintly life. He died in June, 1803.

Pidge, Rev. John Bartholomew Gough, the son of Edwin and Mary E. Pidge, was born at Providence, R. I., Feb. 4, 1844; was educated in public and private schools at Providence, and subsequently entered Brown University, graduating therefrom in 1866; graduated also at Newton Theological Institution in 1869. While a student at Newton he translated Braune's "Commentary on Philippians," from the German, under the supervision of Dr. Hackett; was ordained Sept. 8, 1869, and became pastor of the church at Lawrence, Mass. In 1871 he declined a call to the professorship of New Testament Exegesis from Crozer Theological Seminary. In April, 1879, he accepted a call to the pastorate of the Fourth church, Philadelphia, in which field of labor he continues a ministry that has greatly endeared him to one of our largest churches.

Mr. Pidge is a man of studious habits, of scholarly attainments, and of marked pulpit power. His sermons are fruitful in the results of close application, and are well calculated to enrich the minds of those who wait upon his ministrations.

Pierson, Rev. Nicholas, an English Baptist, who settled in Horton, Nova Scotia, about 1775; was ordained, Nov. 5, 1778, pastor of the Baptist church at Horton, formed seven days previous; the first Baptist church organized in the Maritime Provinces. Mr. Pierson continued pastor till his removal to New Brunswick in 1791, where he died some years after.

Pike, Rev. James C., an eminent minister of the English General Baptists, and for twenty-two years secretary of their Foreign Missions, was born June 26, 1817. His father, the author of "Persuasives to Early Piety," was gratified to see in his own

son what he so earnestly commended to the young generally. After a course of study at Stepney College, he commenced his ministry at Wisbech, as assistant to the Rev. Joseph Jarrom. He labored here fourteen years, and then removed to Leicester, where, in two pastorates, he spent the remaining years of his life. In 1855 he was chosen secretary of the Foreign Missions, in the place of his father, to whose faith and zeal it owed its origin. His industry and courage, as well as bodily strength, were severely taxed by the burdens laid upon him as a pastor of a large church and the responsible director of the missionary work. But he was a workman who needed not to be ashamed. He died August, 1876, aged fifty-nine years.

Pike, Rev. John G., was born at Edmonton, England, April 6, 1784. His father, the Rev. Dr. Pike, had formerly been a clergyman of the Established Church, from which he seceded for conscience' sake, and became the minister of a Presbyterian congregation in the neighborhood of London. When in his eighteenth year he was entered as a student for the ministry at an Independent college. Whilst pursuing his studies the subject of baptism powerfully attracted his mind, and he was led by his convictions to abandon the Pedobaptist sentiments in which he had been brought up. He was baptized by the only Baptist minister he was acquainted with in August, 1804, but did not join any Baptist church until 1808, when he was received into the church in London under the pastoral care of the eminent General Baptist minister, Dan Taylor, by which he was soon after formally licensed to preach. After preaching for some time without a fixed engagement, he accepted a call to the General Baptist church in Derby. His success was attested by the rapid increase of the congregation and numerous baptisms. The church edifice was inadequate, and, notwithstanding the commercial depression of the period, a new and much larger building was erected. His scanty income obliged him to commence a boarding-school for the support of his family, but his ministerial labors were abundant in Derby and all the neighborhood. He threw himself heartily into the work of foreign missions, and co-operated with Andrew Fuller and the Particular Baptists until the General Baptist Mission was organized. Mr. Pike was immediately chosen secretary of the society. Besides these labors his pen was ever busy. His "Persuasives to Early Piety" and "Guide for Young Disciples" had a wide circulation and were eminently useful. Besides these works, which are everywhere known and deservedly esteemed, he wrote other practical works of great value. During his long pastorate at Derby, which was terminated only by his death, he lived in the affection of his people and enjoyed the esteem of all classes of the community. He

died suddenly, seated at his desk with his pen in hand, Sept. 4, 1855, aged seventy.

Pilgrim, Rev. Thomas J., was born in Middlesex Co., Conn., Dec. 19, 1805; was licensed to preach, and spent a time at Hamilton, N. Y., under the tuition of Nathaniel Kendrick and Daniel Hascall. His health failing him, in 1827, he left Hamilton, and by the Western waters came to New Orleans, where, after waiting some time, he succeeded in getting a passage on a schooner to the mouth of the Brazos River, in the then Mexican province of Texas. He accepted service as a teacher of the children of Mexican hidalgos, and assisted Stephen F. Austin in translating from Spanish into English the laws of Mexico, thus acquiring a thorough command of the Spanish language. For the most of his life he was occupied as a teacher with signal success, instructing such men as James H. Bell, M. Austin Bryan, and Guy M. Bryan. He organized and conducted the first Sunday-school ever originated in Texas. In establishing Sunday-schools, teaching Bible-classes, distributing the Bible, and managing Gonzales College he spent most of his life. After coming to Texas he gave up the duties of the ministry, but lived and acted as a consistent, devoted Christian, taking a deep interest in the education of the young men proposing to enter the Christian ministry, and giving liberally to their support. He died at Gonzales, Texas, Oct. 29, 1877.

Pillsbury, Rev. Stephen, was born in Amesbury, Mass., Oct. 30, 1781. Hopefully converted at the age of twenty-one, he was baptized into the fellowship of the church in Sutton, N. H. Having decided to give his life to the work of the ministry he preached as a licentiate in different places. He was ordained in Hebron, N. H., where he remained fifteen years. In 1830 he became pastor of the church in Sutton, where his labors were much blessed during his five years' pastorate. His next pastorates were at Dumbarton and at Londonderry, N. H. In the latter place he died, Jan. 22, 1851.

Pingry, Judge William M., was born at Salisbury, N. H., May 28, 1806, and was admitted to the bar in Vermont in June, 1832. He was baptized in 1831, and at once identified himself with the interests of his denomination in the State of Vermont. In 1841 he removed to Perkinsville, and became a deacon of the Baptist church in that place. He has occupied several of the most prominent positions in Baptist organizations in the State. From 1838 to 1840 he was judge of the Washington County Court. He was a member of the Vermont constitutional convention in 1850, State auditor from 1853 to 1860, a member of the Vermont house of representatives in 1860, 1861, and 1868, and of the senate in 1869, 1870. He has practised his profession since June, 1832, excepting

that from November, 1854, to August, 1857, he was cashier of a bank. Dartmouth College con-



JUDGE WILLIAM M. PINGRY.

ferred on him, in 1860, the honorary degree of Master of Arts.

Pitman, Judge John, the son of Rev. John Pitman, was born in Providence, Feb. 23, 1785. Such was his precocity that he entered Brown University before he had completed his eleventh year. He graduated in the year 1799, and though but a mere lad of fourteen, commenced the study of law, which he pursued for two years and a half, at the end of which time he was prepared to be admitted to the Rhode Island bar. He was too young, however, to practice his profession, and in order to perfect himself in his studies he was placed under the direction of an eminent lawyer of Poughkeepsie, N. Y., Hon. Theodorus Bailey. After various fortunes in different localities he returned to his native city and opened a law-office, and for several years practised in the Rhode Island courts. He then took up his residence in Salem, Mass., and subsequently in Portsmouth, N. H., and thus became familiar with the practice of law in the courts of those States. Once more he returned to Providence, and continued his residence there from 1820 to the close of his life. In 1824 he was appointed U. S. district judge for the district of Rhode Island. During this long period of professional service he proved himself a public-spirited citizen, always throwing the weight of his influence on the side of any plan or organization which had for its object the improvement of his fellow-men. He was a

member of the corporation of Brown University for thirty-six years, six years as a trustee and thirty years as a Fellow. His college conferred upon him the degree of Doctor of Laws in 1842.



JUDGE JOHN PITMAN.

Few men have more thoroughly won the respect and affection of the community in which they lived than Judge Pitman. Loyal to the faith of his fathers, he was a firm Baptist, and a devout worshiper in the venerable church in which for so many years he had a seat. Although, like his long cherished friend, Nicholas Brown, he never made a public profession of his faith, he nevertheless "illustrated the strict integrity, the devout humility, and the exemplary life of a Christian man." His death took place in Providence, Nov. 17, 1864, when he was within less than four months of being eighty years of age.

Pitman, Rev. John, was born in Boston, April 26, 1751. Early in life he was apprenticed to learn the business of a rope-maker. He was baptized by Rev. Dr. Stillman, Feb. 24, 1771, and became a member of the First Baptist church in Boston. He removed to Philadelphia in 1774. For some time he was in the Continental army during the Revolutionary war. He began to preach probably in 1777, and in October of this year became pastor of the Baptist church in Upper Freehold, N. J., where he remained until March 10, 1780. For two or three years he was without a settlement. He removed to Providence, R. I., in 1784, and was occupied with secular pursuits and preaching for the next two years, and in October, 1786, was called

to the pastorate of the church in Warren, R. I., where he continued until 1790, when he returned to Providence, where he resided for several years, during a few of which he was the pastor of the church in the neighboring town of Pawtucket. In 1797 he became pastor of the church in Rehoboth, Mass., where for nearly all the rest of his life he lived, dying July 22, 1822.

Pitts, Rev. Y. R., was born in Scott Co., Ky., Nov. 8, 1812. His parents were Younger and Elizabeth T. Pitts. His father died when he was but twelve years of age; his mother was left a widow with eight children. She was a remarkable Christian woman, and she was much assisted by her son; between them there existed a tender relation of heart devotion. He removed to Missouri in 1850. He was ordained to the ministry of the Baptist denomination in Georgetown, Ky., Nov. 23, 1841. The ordaining council were J. D. Block, J. M. Frost, Howard Malcom, D.D., president of Georgetown College, R. T. Dillard, B. F. Kinney, and William Craig. He was pastor at Elkhart, Ky., thirteen years. He labored also at Williamstown, Blue Creek, and elsewhere. In Missouri he was pastor at Fayette. At the time of his death he was about to enter upon an agency for William Jewell College. He died at Clinton, Mo., in October, 1870, to which place he had gone to attend the General Association of Missouri. A neat marble monument marks his resting-place in the city cemetery at Huntsville, Mo. He was a man of high character, and a faithful minister of Christ.

Platt, Rev. Edward Francis, was born at Schroon Lake, N. Y., Dec. 16, 1821, and was baptized into the fellowship of the Baptist church of the same place in 1838. At an early period in his Christian life he made choice of the ministry, and pursued a course of studies under the instruction of Rev. W. W. Moore, of Lansingburg, N. Y. He commenced preaching in Cairo, N. Y., in 1845, and in the following year was ordained at that place to the work of the ministry. In 1847 he became pastor of the First church, Catskill, N. Y., where he labored with great success for five and a half years. Being obliged by ill health to resign this pastorate, he went West, and in 1853 became pastor of a young and struggling church at Toledo, O., under the direction of the Home Mission Society. Here he labored with untiring zeal until his death, which occurred Nov. 21, 1866. During this period of thirteen years he won the hearts of all by his purity of life, his devotion to the cause of Christ, and his pulpit abilities. His death was felt to be a great loss not only in Toledo, but in the entire State.

Poindexter, Abram Maer, D.D., was born in Bertie Co., N. C., Sept. 22, 1809. His father was

the Rev. Richard Poindexter, of Louisa Co., Va., who, on the occasion of his marriage with Mrs. Jordan, of North Carolina, removed to that State. Young Poindexter's early educational advantages were good, and he applied himself closely to the ordinary studies preliminary to a college course. While still quite young he entered the Columbian College, but owing to feeble health his studies there were interrupted, and after a brief period he was compelled to abandon them and return to his home. In 1831 he made a profession of religion; in 1832 he was licensed to preach, and in 1834 he was ordained to the work of the gospel ministry. For some time before his ordination he was the companion, student, and co-laborer of the Rev. A. W. Clopton, the popular and useful pastor of Baptist churches in Charlotte Co., Va., from whose gifted mind and heart, as well as varied and ripe experience in pastoral duties, he derived valuable and life-long impressions for good. Quite early in life Dr. Poindexter married Mrs. Eliza Craddock, a lady of great excellence of character, after which he resided in Halifax Co., Va., where most of his mature life was spent. From the very beginning of his ministry he displayed unusual talents, and was esteemed the most promising young minister of his time. As a preacher, Dr. Poindexter was deservedly held in very high regard, especially with large out-door assemblies, such as convene at Associational meetings. On such occasions his preaching was frequently distinguished by great fluency and power of speech, unusual vigor and depth of thought, a beautiful logical consecutiveness in the development of truth, and an earnestness and impetuosity of manner that swayed and moved the masses with resistless power. As a thinker he had but few equals. His intellect was clear, active, strong, and original. His thoughts were pre-eminently his own. He called no man master, excepting always the great Teacher. As an extemporaneous debater he stood almost alone among disputants; and so accurate was his method, so precise his arguments, so correct his style, that a *verbatim* report of his remarks would rarely require the least revision for publication. As an agent for the Columbian and Richmond Colleges he was greatly successful, while as secretary of the Southern Baptist Publication Society, and afterwards as co-secretary of the Foreign Mission Board of the Southern Baptist Convention, he won a noble reputation for energy and executive ability. His impressive appeals in behalf of missions and education stimulated the zeal, enlisted the interest, and secured the contributions of large numbers throughout the South, and gave an impetus to those causes which they still feel. He was a man of deep convictions and intense feeling. His words were indeed the outer image of his inmost soul.

He believed, and therefore he spoke; and when he spoke men had no hesitation in saying, here is a Christian man who will part with his life rather than with his convictions of right and duty. Dr. Poindexter, like many of his brethren in the ministry, was called, in the providence of God, to pass through dark waters of affliction. Two promising sons were taken from him during the war, one by the accidental discharge of his own pistol, and the other at the head of his company, by a bullet of the enemy. The ravages of war swept away his estate; and to crown his sorrows his estimable wife soon passed away from his desolated home, leaving among the wrecks an only daughter, who has since died, who was married to the Rev. J. B. Taylor, Jr., now of Wilmington, N. C. In 1843 the Columbian College conferred upon him the degree of D.D. He died May 7, 1872.

Pollard, John, Sr., was born in Goochland Co., Va., July 14, 1803. The maiden name of his mother was Catherine Robinson, of the same family with Speaker Robinson, of the house of burgesses of Virginia, who was presiding over that body at the time Patrick Henry made his celebrated speech against the British crown, and who was the first to cry "treason!" when the great orator closed with the startling utterance, "Cæsar had his Brutus, etc." One of his uncles was private secretary to Chief-Justice Marshall, and one of his aunts, wife of the distinguished Judge Pendleton, of the Virginia Court of Appeals. His education was received in a school at Hanover Court-House, and comprised the ordinary English branches and some acquaintance with Latin. He learned much afterwards in the office of his uncle, R. Pollard, clerk of King and Queen Co., Va., with whom he served as deputy from his seventeenth to his twenty-first year. When of age he settled in King and Queen County, farming and practising law. In 1826 he was baptized into the fellowship of the Lower King and Queen church by Rev. Wm. Todd. Subsequently he withdrew, with others, to form the Mattapony church, of which he continued a member until his death, having been thirty-five years one of its deacons, and thirty-four years the superintendent of its Sunday-school. He was an ardent supporter of denominational enterprises, and was noted for his hospitality, especially to Baptist ministers, many of whom, such as Luther Rice, Eli Bell, Valentine Mason, Andrew Broaddus, and William F. Broaddus, were frequently found at his cheerful fireside. He was at different times commissioner of revenue, a justice of the County Court, and high sheriff. Mr. Pollard was very strong in his attachments to the Columbian College, to which he contributed liberally and frequently, and at which institution four of his sons were educated; while at the same time friendly to other institu-

tions of learning. He was a man of very decided principles, and of remarkable liveliness of temperament. He died Sept. 13, 1877. It is a noteworthy fact, that of his seven children and twenty-eight grandchildren surviving him, all that have attained the age of twelve years are useful members of Baptist churches.

Pollard, John, D.D., son of John Pollard and Juliet Jeffries, sister of Judge J. M. Jeffries, of the second judicial circuit of Virginia, was born Nov. 17, 1839, in King and Queen Co., Va. He began his education at Stevensville Academy, and completed it at the Columbian College, Washington, D. C., where he graduated with the highest honors in 1860. After his graduation he remained as tutor of Greek and Latin in the college during the session of 1860-61, and also took a private course in theology under Rev. G. W. Samson, D.D., at that time president of the college. He was ordained to the ministry July 14, 1861, and became pastor of Hermitage and Clarke's Neck churches, Middlesex Co., Va., with which he remained nine years, until October, 1870, when he accepted a call to the pastorate of Lee Street Baptist church, Baltimore. Mr. Pollard has published a compendious history of the Lee Street church, and was appointed by the Executive Board of the Maryland Union Association to finish the "History of the Churches" connected with that body, begun by the late Dr. G. F. Adams, in which desirable work considerable progress has been made. He has contributed occasional articles also to the religious papers. For three successive sessions of the Maryland Union Association, embracing not only the churches of the whole of Maryland, but also those of the District of Columbia, he has been its efficient moderator. The Columbian College conferred upon him, in 1867, the degree of A.M. in course, and in 1877 the degree of D.D. In 1880, Dr. Pollard became a pastor in Richmond, Va., leaving throngs of friends in Baltimore.

Pomeroy, Caleb M., was born at old Salem, Mass., Aug. 8, 1810. His father died when he was nine years of age. In 1831 he removed to Cincinnati. He became a resident of Quincy, Ill., in 1837, and that city has since been his home. During twenty-four years he was a successful pork-packer; then for fourteen years president of the First National Bank in Quincy. In 1842 he united with the First Baptist church of Quincy, and was elected one of its deacons in the same year. His membership and office he continued to hold until 1857, when he united with others in forming the Vermont Street church, where again he was called to the office of deacon. For thirty-three years he was a teacher in the Sunday-school. Mr. Pomeroy has always been a very liberal man, giving largely to many and various objects of

Christian enterprise, in the time when his business prospered making these gifts in hundreds and thousands of dollars. Reverses in business have reduced his ability, but in no degree affected his interest or his readiness to give. He is, and has always been, a pillar in the church.

Pools of Jerusalem.—Of all cities of antiquity, in proportion to area and population, Jerusalem seems to have been the most abundantly supplied with water. In the worst straits of siege, drought, or famine, during its checkered and eventful history, it seems never to have suffered from such a curtailment of its water-supply as to amount to a serious calamity. While there is no stream in the near vicinity of the city to account for this abundance, the Kedron being but a brook in name, yet such sources of supply as were available seem to have been so utilized that the city could always be guarded against so grave an evil as an inadequate supply of water. The sources of this supply were the natural springs without, and perhaps within the city, and the drainage of the winter rains, gathered into public and private pools, tanks, wells, and cisterns. In most cases the ultimate and most copious source of supply for the larger reservoirs were the springs or fountains mentioned. For ordinary domestic uses the winter rains seem to have been stored in private cisterns and tanks. Public institutions appear to have had larger cisterns and reservoirs for their special wants. Modern exploration beneath the traditional temple area has fully brought to light the elaborate system of water-supply for the wants of the ancient temple service and worshipers. But the public reservoirs or pools, to which we now confine our attention, were the receptacles where the waters were most abundantly collected, and most freely used by the people. Outside the walls of the modern city traces of several large pools can now be discerned which indicate their early existence; but those that remain, in their varying degrees of preservation, fully show the important part they must have performed in the water-supply of the city. For the purposes of convenience we may begin at the large pool located in a valley or basin to the northwest of the modern city. This pool was most probably built by Solomon, and is characterized by the prophet Isaiah as "the old pool" (Isaiah xxii. 11), and also as "the upper pool, which is in the highway of the fuller's field" (2 Kings xviii. 17). It is excavated out of the earth and limestone rock, the walls, like these structures in general, being built up of stones and cement. Here, by the conduit of this upper pool (2 Kings xviii. 17), the envoys of the king of Assyria stood when they delivered the message of their master to Hezekiah. Dr. Robinson carefully measured this pool, and found the length 316 feet; breadth, 218 feet at one end, and 200 feet at the

other, with a depth of 18 feet. Steps were found at the corners leading down to the bottom of the reservoir. Originally, the pool received most of its supply, in all probability, from the neighboring springs or fountains that the king sealed when the city was besieged during his reign; but now the drainage of the winter rains from the adjacent hills appears to be the only source of supply. From the dilapidated condition of the pool, this, however, soon disappears. At the northwest angle of the city, within the modern walls, and near the Church of the Holy Sepulchre, is the "Pool of Hezekiah," supposed to be referred to in 2 Kings xx, 20, where the king is represented as making a pool and conduit, and bringing water into the city. The modern name is Birket-el-Hummam,—the Pool of the Bath,—from its supplying a neighboring bath. During the rainy season the water is brought down from the Upper Pool referred to by a small aqueduct that enters the city near the Yâfâ Gate. In October, 1871, when the writer of the present article saw this pool, the quantity of water did not suffice to cover the floor, which sloped considerably from north to south. At the northwest angle there is the usual descent by steps to the bottom of the reservoir. The people of the neighborhood, at the present time, freely use the pool to wash and fill their water-jars. The length of the pool, according to Dr. Robinson, is 240 feet; its breadth, 144 feet. On the opposite side of the city, north of the Mosque of Omar, and near the eastern wall, is an immense excavation, with walls of stone and cement, known as Birket Israel, or Pool of Israel. Almost uniform tradition identifies the modern Birket Israel as the "Pool of Bethesda," in our Lord's time described as having five porches, and where he performed a striking miracle.—John v. 2-7. Dr. Robinson, though standing alone among ancient and modern authorities in his views respecting the identity of the modern pool with "Bethesda," yet admits that it was once used as a reservoir. The limits of this article will not permit any reference in detail to the testimony of such witnesses as Eusebius, Jerome, and others, who describe the pool as, in their time, divided into two sections, filled with water, but evidently the same structure as the single pool that in our Lord's day was surrounded by covered colonnades. In superficial area this pool covers more than an acre of ground. It is 360 feet long, 130 feet broad, and 75 feet deep, now partly choked with rubbish. Emerging from St. Stephen's Gate, and passing a short distance down the bed of the Kedron, the modern traveler comes to a natural cave or grotto, from the bottom of which, reached by a flight of steps cut in the rock, issues a copious supply of water. This fountain at present is known as the "Fountain of the Virgin," and is the same, in all

probability, as the King's Pool mentioned by Nehemiah.—Neh. ii. 14. The general dimensions of the grotto are 15 feet in length, 5 or 6 feet in width, and 6 or 8 feet in height. The water in the basin varies in depth from one to three feet, but can be indefinitely increased in quantity by slightly damming or obstructing the outlet. This fountain is much resorted to by the poorer classes of the modern city. Recent discoveries leave little room to doubt that the "Fountain of the Virgin" derives its supply from the reservoirs beneath the temple area, in turn replenished, it is believed, by subterranean conduits, not yet discovered, from the springs that were sealed by King Hezekiah when the ancient city was besieged. By an underground passage of little more than a quarter of a mile in length, the "Fountain of the Virgin" pours its surplus waters into the Birket-es-Silwân,—the ancient "Pool of Siloam." Accepting the measurement of Dr. Barclay, the pool is 17 feet at the upper end, 14½ feet at the lower, and 18½ feet in depth. It is now never filled, the water easily passing through it by an outlet at the lower end. The walls are very much out of repair, so that it would be impossible for the pool, under existing circumstances, to be charged with the volume of water it must have originally received. A short distance back of the pool, up the hill, is a smaller reservoir, 6 or 8 feet wide by 8 or 10 feet in length. This tank receives first the overflow from the "Fountain of the Virgin," and then pours it into the adjoining "Pool of Siloam." The bottom of this upper basin, or that of the adjacent pool itself, may be reached by a flight of steps, and the water graduated in depth by temporarily damming the outlet of one or the other. "The Lower Pool of Gihon," situated to the west of the city, in the valley of that name, and now known as Birket-es-Sultan, was the largest in or near the city. This pool, or lake, was formed by damming up the bed of the valley, so as to confine the overflow of the Upper Pool, described as situated to the northwest of the city. Dams across the valley form the ends, while its bed, sloping gently on either side, forms the sides of this immense reservoir. By a careful measurement, Dr. Robinson found the length along the centre, 592 feet; the breadth at the north end, 245 feet; at the south, 275 feet. The depth at the north end is 35 feet; at the south, 42 feet. This pool owes its construction most probably to Hezekiah, and may be referred to in 2 Chron. xxxii. 30. It is now dry, and is not unfrequently used as a corral for camels. In the time of the Crusades, from the accounts that have been transmitted, it was abundantly charged with water, and appears to have been a great watering-place for horses. From the Upper Pool, the rains, and the aqueduct passing near by from the pools near Bethlehem, the volume

of water in this great reservoir, derived from these several sources, must have been practically inexhaustible. This, of course, could have only been the case when the pools and aqueducts were very different in condition and repair from that seen at the present day.

In any enumeration of the public pools of the ancient city mention at least must be made of three immense pools situated near Bethlehem, constructed by Solomon, and known as "Solomon's Pools." They are fed by natural springs in the vicinity. They were built for the use of the Holy City, and as they now, by an aqueduct, send their wholesome waters within its walls, so in the past they must have played an important part in the water resources of the city.

The pools in or near Jerusalem known to have existed in the time of our Lord, where they can with sufficient positiveness be identified, have now been considered. That they were all in good repair and thoroughly fitted, in the days of the Apostles, to serve the purposes of their construction, there is scarcely reason to doubt; for a generation had not elapsed since Herod carefully repaired and strengthened the pools and reservoirs in and near the capital of his kingdom. The assumption by Pedobaptists that the rite of immersion could not have been administered in connection with the 3000 converts of Pentecost on a single day, because there could have been no facilities for baptism on such a scale, is not only untenable, but preposterous in the light of what has been advanced. These pools at that time, even under unfavorable circumstances, must not only have contained a sufficient *depth* of water for the purpose, but, as a necessary appliance, steps appear to have been built for entering them. In the case of the largest of them, the "Lower Pool of Gihon," the sloping sides of the valley were peculiarly fitted for entering the pool to any required depth. The multitude of sick people lingering and waiting at the "Pool of Bethesda" when the impotent man was healed, indicates that in one of the largest reservoirs, if it does not establish the fact respecting the others, the people were accustomed freely to enter. Even *now* the comparatively small basin at the bottom of the "Fountain of the Virgin" would furnish an excellent baptistery, if there were need of so employing it. The "Pool of Siloam" near by, must have been, as it would be now if in repair, still better fitted for the purpose. Moreover, the sloping floors of "the Upper Pool of Gihon" and the neighboring "Pool of Hezekiah" show conclusively that these pools could be entered to any depth suitable for bathing, and hence for immersion. The first converts appear at the outset to have worshiped in the temple unmolested. "They grew in favor with all the people." Popular sym-

pathy was with them. The spirit of intolerance had hardly begun to manifest itself, as it did so virulently afterwards. It is not likely, therefore, there was any opposition to the use of the public pools in administering the rite of baptism to the Pentecostal converts, or the multitudes subsequently. In the "Lower Pool of Gihon" alone,—the largest, and the one perhaps most extensively used,—with the Apostles and the Seventy as possible administrators, any reasonable objection against the immersion of the 3000 on the day of Pentecost, or any number later, at once vanishes; and when the facilities furnished by the other pools are taken into consideration, the absurdity of the objections against the immersion of a large number, as to time and quantity of water, becomes still more apparent.

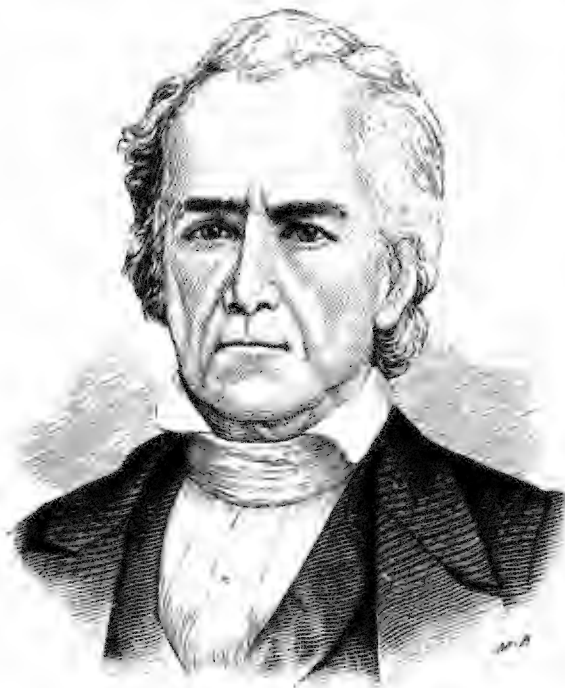
Pope, Rev. George.—This useful minister was pastor of Abbott's Creek Church, Davidson Co., N. C. He was repeatedly moderator of the Sandy Creek Association, and during the great revival of 1800 baptized 500 persons. He baptized the elder Dr. W. T. Brantly into the fellowship of May's chapel.

Pope, John Francis, was born in New Bedford, Mass., Jan. 22, 1823; was converted at the age of sixteen, and baptized by Dr. Henry Jackson. He was a graduate of Harvard. Mr. Pope was among the early pioneers to California, arriving there in August, 1849, and, with his wife, joined the First Baptist church, San Francisco, and became one of its most influential members, holding the position of deacon from July, 1854, twenty-five years. He occupied important positions in the school department of the city, and assisted in establishing its high schools. In denominational matters he held high official positions in the Associations, Conventions, and college boards, and did much to impress upon the State his own character as a Christian and an enlightened Baptist. At the quarter centennial of the organization of the San Francisco Baptist Association, in 1874, he was the moderator.

Pope, Rev. O. C., the managing editor of the *Texas Baptist Herald*, was born Feb. 15, 1842, in Washington Co., Ga.; was educated at Mercer University, Penfield, Ga., and graduated regularly from its theological department; connected himself with the Baptist church in August, 1858. Since entering the ministry he has served Louisville church, Ga., Morristown, Tenn., and Central Baptist church, Nashville, Tenn. He has acted as secretary of Mercer Association, Ga., Nolachucky Association, Tenn., and corresponding and recording secretary of the General Association of East Tennessee. He founded and edited for two years the *Baptist Reflector*, at Nashville, Tenn. He is in the vigor of his manhood, and promises to make the *Herald* a power for good in Texas.

Porter, Rev. William, was born in Erie Co., Pa., May 3, 1803, of Congregational parents; was married, converted, and baptized in Delaware Co., O.; joined the Mill Creek church, and was ordained by it in 1838. He was pastor and missionary in and around the region of the church till 1847, when he moved to Oregon, settled on the "West Plain," near Forest Grove; served the West Union church,—the first Baptist church organized west of the Rocky Mountains,—the West Tualatin and other churches, and for twenty years kept alive (with the aid of Deacon D. T. Lenox) the Baptist denomination in the lower part of the Willamette Valley, west of the river. He was both doctrinal and practical, extempore and pathetic, swaying his hearers with a wonderful power. Having done much work for Christ, he died Nov. 29, 1872, mourned by a multitude who revered him as their spiritual father and guide in religious life.

Posey, Rev. Humphrey, an eminent Baptist minister, was distinguished for his benevolent spirit



REV. HUMPHREY POSEY.

and great abilities. He was above the ordinary size, with a large frame and fine face and head. Born in Henry Co., Va., Jan. 12, 1780, he commenced preaching in 1803, and was ordained in 1805, in Buncombe Co., N. C., and, among others, preached to the Cherokee Indians. He was regularly appointed a missionary to the Cherokees at Valley Town, in North Carolina, by the Baptist Mission Board, of Philadelphia, in 1817, and maintained his connection with the mission until 1824, accomplishing great good. In 1824 he settled in

Cherokee, Ga., and became a very successful agent for the Hearn School, relieving it of much pecuniary embarrassment. In 1844 he married a second time, and removed to Newnan, where he died, Dec. 28, 1846. Dr. J. H. Campbell, in his "Georgia Baptists," records it "as his deliberate conviction that Humphrey Posey was naturally one of the greatest men, and, for his limited opportunities, one of the greatest preachers he has ever known. His person, his countenance, his voice, the throes of his gigantic mind, the conceptions of his large Christian soul,—all proclaimed him great." The first time Dr. Campbell ever met him was at the Georgia Baptist Convention, in 1835, near Penfield, and the doctor says, "Such men as Mercer, Sanders, Dawson, Thornton, Mallary, Brooks, and others were there, but Posey was a giant among them all." Dr. C. D. Mallary wrote and published a "Life of Humphrey Posey."

Post, Rev. Albert L., was born in 1800, at Montrose, Pa. Montrose was founded in 1800 by Capt. Bartlett Hinds, who survived the storming of Stony Point, a worthy pioneer magistrate and Baptist. His daughter, Susanna, and his stepson, Maj. Isaac Post, were the parents of the subject of this sketch. He was educated at Union College, Schenectady, N. Y.; was admitted to the bar, and soon after became prosecuting attorney for Susquehanna County. In 1836 he started *The Spectator*, a paper devoted to the freedom



REV. ALBERT L. POST.

of the colored race. In 1841 he was ordained to the ministry at Montrose, which has still con-

tinued to be his residence. He has rendered valuable service in protracted meetings and in partial pastorates. He was president for many years of "The American Baptist Free Mission Society," in whose interests he visited England. He is a vigorous opponent of secret societies. Mr. Post is a man of mind and a model of Christian integrity. He would suffer the loss of everything, and the worst form of death, rather than sacrifice a principle. Stern, the embodiment of the martyr spirit, with a keen intellect and a generous heart, all men love him, though not a few differ from his opinions. Pennsylvania never had a purer Baptist.

Post, Rev. John Clark, was born at Montpelier, Vt., April 20, 1814; spent most of his childhood and early youth in Connecticut; went West in 1832; was converted and baptized into the fellowship of the Baptist church of Aurora, Ind. (the pastor being Rev. Jesse L. Holman), on Nov. 4, 1838; was licensed there to preach in 1839; was ordained at Charlestown, Ind., in 1840. He has been pastor at Charlestown, Franklin, Delphi, and other places in Indiana; of Aledo, Edgington, Andalusia, and other churches in Illinois, and was settled at Fort Scott, Wichita, Hutchinson, and other places in Kansas; has been blessed with extensive revivals, and built several meeting-houses. At sixty-six years of age he enjoys good health, and occupies an extensive mission field in Southwest Kansas.

Potter, Albert K., D.D., was born in Coventry, R. I., and was a graduate of Brown University in the class of 1859. He studied at the Newton Theological Institution, and was ordained Sept. 27, 1860, as pastor of South Berwick, Me., where he remained for four years. He removed to Springfield, Mass., in 1864, and became pastor of the State Street church in that city. He has held this position ever since.

Dr. Potter is endowed with a fine intellect, whose vigorous power is unsurpassed in the State which his labors have long blessed. His reading extends over a very wide range; he is one of the most cultured men in the Baptist ministry; his usefulness in Springfield and in the denomination generally is very great. As a writer he is regarded with admiration. The friends of truth wish him a long life for the exercise of his great talents in the Master's cause.

Potter, Rev. C. W., was born in Voluntown, Conn., in 1821; at the age of fourteen united with the Baptist Church; baptized by Dr. A. G. Palmer,—his first candidate; studied in Bacon Academy; licensed in Colchester in 1842; preached two years in East Haddam; ordained at Avon, Sept. 23, 1846; subsequent settlements were at North Haven, Cromwell, Lee, and Sturbridge, Mass.; at Willington, Suffield, and other places in

Connecticut; has had five sons and a daughter; one son, Rev. George B., was pastor of Baptist church in Ashland, but is now dead; one son, Rev. Lester L., is now pastor at Everett, Mass.

Potter, Rev. Daniel C., was born in Stonington, Conn., March 15, 1850. He was baptized in Jersey City in 1865, into the North church. He graduated at Madison University in 1873, and was settled and ordained as pastor in the Sixth Street Baptist church, New York, in 1873.

Special public attention has been called to him by his series of illustrated lectures, by the aid of stereopticon views, on European manners, art, and architecture. By travel abroad and by correspondence he has secured photographs of rivers, pools, and baptisteries in Oriental countries, which, with the temples connected with them, make his lectures on the mode of baptism of the ancients interesting and convincing. By an invention of his own, not yet disclosed, his magic lantern gives a better representation than any other in use. His pastorate in Sixth Street is successful, and promises to be a long one. For several years he has officiated as secretary of the New York Baptist Ministers' Conference. Mr. Potter's ministry is marked by talent and spirituality.

Potter, Deacon Giles, son of Elisha P. and Abigail (Lathrop) Potter, was born in Lisbon, Conn., Feb. 22, 1829; educated in common schools and at Leicester Academy, Mass., and graduated at York College in 1855, and converted in same year; baptized by Rev. S. D. Phelps, D.D., and united with First Baptist church in New Haven; taught in the academy in East Hartford, in Connecticut Literary Institution, Suffield, and in Hill's Academy and Essex Seminary; chosen superintendent of Sunday-school in Essex in 1860, and remains in that position to the present (1880); chosen deacon in 1865, and now holds the office; represented Essex in the Legislature for three years,—from 1870 to 1873; selectman and justice of peace in Essex; school visitor for fourteen years; elected in 1873 agent of State board of education, and still holds the position; of marked abilities, energy, prudence, and fidelity.

Potter, Rev. Lester Lewis, son of Rev. C. W. Potter, was born in Colebrook, Conn., March 30, 1858; educated at Connecticut Literary Institution, and at Rochester, N. Y.; baptized at the age of ten; licensed by the Baptist church in Willington, Conn., at the age of sixteen; during studies at Rochester supplied churches in Avon and West Somerset, N. Y.; in April, 1879, settled with the Baptist church in Everett, Mass.

Potter, Rev. Walter McD., was a native of Rhode Island. He graduated the second in his class in Brown University, and pursued his theological studies in Andover and Rochester. He was

the first Baptist minister in Colorado. The Baptist church at Denver was gathered under his labors. He collected the means for, and superintended in the construction of, the basement of the first Bap-



REV. WALTER M.D. POTTER.

tist house of worship, when his health failed; he returned to Providence, where he died, April 9, 1866, aged twenty-nine years and eleven months. Few men have accomplished so much in so short a time. With a remarkable foresight he secured lands in and around Denver, which he bequeathed to the Home and Foreign Mission Societies, out of which they will realize together probably nearly \$100,000. On account of the great interest that he felt in the Denver church, the Home Mission Society has transferred a large portion of its share of their legacy to this church, which has enabled it to pay some \$12,000 of debts, leaving a handsome balance of about as much more as a beginning towards the erection of another church edifice as a monument to its founder's memory. He was noted for positive convictions and a conscientious adherence to what he believed to be duty. He had tact to adapt himself to circumstances, so as to be successful in whatever he undertook. His life was brief, but long enough to form an established character as an able, devoted servant of Jesus Christ.

Potter, Hon. William H., was born on Potter Hill, in the town of Westerly, R. I., Aug. 26, 1816. His father, Col. Henry Potter, commanded the 3d R. I. Regiment in the war of 1812. Col. Potter was a warm friend of education, and he took great pains to secure its advantages for his only son, Wil-

liam. He sent him to Yale College, after he had been for years at schools and academies, that he might receive the best culture that New England could impart. He was compelled, through impaired sight, to leave Yale before he graduated, but that institution recognized his literary standing, and in 1852 bestowed upon him the honorary degree of A.M.

For many years he made teaching his profession, and he obtained such a measure of success in that calling as cheered himself and gratified his friends, and bound the hearts of throngs of the young to him for life.

By President Lincoln he was appointed assistant United States assessor of internal revenue, an office which he held for several years. He was State senator in the Connecticut Legislature from the seventh district for some time, and during that period his great worth as an instructor was abundantly proved. He was appointed chairman of the committee on education, and took an important part in the revision of the school code of his adopted State. So satisfactory were his labors in connection with legislation for education that he was appointed one of the four elective members of the State board of education. This position he held for two successive terms of four years each. He is now judge of probate for the district in which he resides. He has been for many years a deacon of the Union Baptist church of Mystic River, Conn.; loved and honored by the entire community in which he lives.

He is a vigorous Baptist. While his love for other Christians is large, his admiration for the Baptist denomination, the first community that bore the name of Christ, is unbounded. He knows the history of his religious ancestors, and can write it better than almost any other man in the "Land of Steady Habits;" he knows their principles of liberty and love, and he would like to spread them everywhere; he is a worthy man in all the relations of life.

Potts, Col. D. G., was born in Sussex Co., Va., Aug. 27, 1810, and was educated in the neighboring schools. He served for several years most efficiently as sheriff of the county, being also engaged in farming and merchandising until 1844, when he removed to Petersburg, Va., and engaged in the commission business. In 1856 he was elected treasurer of the Petersburg Railroad Company, which position he held with rare fidelity during nineteen years, up to 1875. In 1877 he was appointed by the President postmaster at Petersburg, which office he still holds. Col. Potts has always taken a deep interest in the well-being of the communities where he has lived, and his integrity and experience have made him a valuable counsellor in public affairs. He served in the city council of Petersburg from 1853 to 1868, and was senior al-

derman and chairman of the committee on public property during all that long period. He is as active and useful in church affairs as he is in public. In 1836 he united with the Baptist church at Newville, Sussex Co. When he removed to that neighborhood in 1834 there was but one professor of religion there. Through his efforts and the preaching of Rev. J. L. Gwaltney, a church building was erected and a church organized, and when he left there, in 1844, there was a large and flourishing congregation, and one of the most prosperous county Sunday-schools in the State. For more than forty years Col. Potts has been an active worker in the Sunday-school as teacher or superintendent, and, what is something worthy of special mention, he was never once late at school. He has also served as deacon during all his long Christian life, and in all the spheres in which he moves no man is more highly honored and justly esteemed.

Powell, Rev. Joab, was one of the most remarkably successful and eccentric preachers in Oregon. Whenever it was known that he would preach the entire population crowded to hear him. He was born in Claiborne Co., Tenn., July 16, 1799. He was baptized in 1824, and joined the Berean church; removed to Missouri; licensed in 1830, and soon after was ordained by the Salem church, which was anti-mission, while he was a missionary Baptist. Soon after he went to the Blue Springs. The county judge, Richard Stanley, said to him, as he had said to others, supposing that he also was anti-mission, "If your mission is only to preach to the sheep and lambs, you need not come here, for we have no sheep and lambs." Mr. Powell replied, "My mission is to poor sinners." The judge said, "Then you can preach for us." He did so, built a large church, and baptized 150. He continued many years as a frontier preacher; removed to Oregon in 1852; went about everywhere, sometimes acting as pastor, but was almost constantly doing the work of an evangelist. His discourses were earnest and full of sharp points. His audiences were kept in tears and smiles, and when the sermon was over he would sing, exhort, pray, and entreat by times, until the most obdurate would yield. After a long and useful life, beloved by his church, he died Jan. 25, 1873.

Powell, Rev. Robert, was a native of Massachusetts, but removed with his parents to Hamilton, N. Y., in 1805, where he experienced religion while yet a child. He commenced preaching when young, and was permitted to enjoy the service nearly sixty years. In 1817 he was one of the thirteen who in prayer together, and the offering of a dollar each to the object, organized the Hamilton Institution. He was for some years the last survivor of that honored band. Coming to Michi-

gan in 1832, he was, until his death, in 1875, one of the most trusted and loved standard-bearers of the denomination. Highly gifted in voice and song, of an excellent spirit, with clearness of reason and native eloquence, he was a good and able minister of Christ. He died at Clinton, his home in Michigan, in his eightieth year.

Powell, Rev. Thomas.—No name is linked in more interesting ways with early Baptist history in Illinois than that of Rev. Thomas Powell. He was born, Dec. 9, 1801, in the town of Abergavenny, Monmouthshire, South Wales. In his fifteenth year he experienced conversion, and united with the Baptist church in his native town. In the year 1818 he emigrated to New York, and united with the Mulberry Street Baptist church in that city, under the pastoral care of Dr. Archibald Maclay. At that time there were in the city only six Baptist churches, namely, Gold Street, Fayette Street, afterwards called Oliver Street, Mulberry Street, Van Dam Street, Broome Street, and Anthony Street. In Brooklyn there was no Baptist church. In the year 1822, Mr. Powell was licensed by the Mulberry Street church, and although not ordained, was called out and encouraged to preach in Hoboken, Brooklyn, Newark, and other places in the vicinity. He had enjoyed advantages of education, which enabled him then to begin at once an active ministry, which may be said to date from the year named, 1822. Subsequently he was ordained, and appointed a missionary to labor at Newburgh and Cornwall, in Orange County. He was later called to the pastorate of the church in Hudson, but after some months resigned, and became pastor in Milton, Saratoga Co., where he remained in care of the church nearly ten years.

While Mr. Powell resided in Milton members of the church and others were from time to time removing to the West. This circumstance, and the representations then made as to the religious destitution of the Valley of the Mississippi, induced him, contrary to the opinion and advice of many warm friends in the church at Milton, to volunteer as missionary of the Home Mission Society. He accordingly removed to Illinois in 1836. Rev. Jonathan Going, D.D., was at that time the corresponding secretary of the society. He made his home at first in La Salle County, although the first churches organized by him were in Putnam County, at Hennepin and Granville. At this time there was no Association organized between the northern boundary of the State and Springfield save one, the Northern Association, including the one church in Chicago. Nearly all the churches now included in the Ottawa Association were organized by Mr. Powell, and some connected with other Associations. He shared also in organizing the Illinois

River Association. In the various forms of denominational activity within the State he has actively shared, while engaged during many years in fruitful missionary labors over wide districts of country. To no man is the denomination more indebted for its prosperity and growth, especially in the earlier history of the State.

Powell, Rev. T. W., was born Sept. 12, 1836, at Chesterville, O. He graduated at Denison University, Granville, O., in 1863, having paid his way mostly by teaching. He took a select course in theology at Hamilton Theological Seminary, N. Y. He became pastor at Tiffin, O., in 1865. He was called to Davenport, Iowa, in September, 1868. Here the church enjoyed almost a constant revival for a year and a half, during which time he baptized over 130 persons. From overwork in long continuous meetings his health gave way, and he resigned in the autumn of 1870. After a year's rest, during which he did some mission work at Tama City, he settled with the First Baptist church in Minneapolis, Minn., in October, 1871. After two and a half years his health failed again, and he spent a year and a half in recruiting, mostly in the South. In the summer of 1875 he once more returned to Iowa. After supplying the church at Pella for a few months, he was recalled to Davenport. After three years in a second pastorate with this church, he resigned to enter upon work at Marshalltown. Here the church has paid a cumbersome debt of many years' standing, and is enjoying prosperity.

Powell, Vavasor, was born in Radnorshire, Wales, in 1617. Through his parents he was connected with the first families in North Wales. When young he was taught the learned languages, and he became a successful student in pursuit of general knowledge. He received his university education at Jesus College, Oxford. In his youth he was the most mischievous boy in the neighborhood in which he lived. When he first officiated as an Episcopal minister, he says that "he was a reader of common prayers, in the habit of a foolish shepherd, that he slighted the Scriptures, was a stranger to secret and spiritual prayer, and a great profaner of the Sabbath."

By reading Puritan books, hearing sermons which they preached, and by conversations with them, Mr. Powell was led to the Saviour, and his heart and character were completely changed. Soon after this he forsook the Episcopal Church. His preaching now became the most powerful agency in Wales. Wherever he went multitudes waited upon his ministry, and large numbers were renewed by the Holy Spirit and became followers of the Lamb. Opposition was stirred up by his burning eloquence and his unexampled success; and in 1642 he went to London, where his popularity was nearly

as great, in a little time, as it was in Wales. He received a pressing invitation to settle in Dartford, in Kent, which he accepted, and there he founded a church, and brought many souls to the Redeemer.

In 1646, Mr. Powell was frequently importuned to return to Wales. He knew its language better than he understood any other. The people regarded him as an apostle. That country seemed more free from a persecuting spirit than it had been, and its people were in the most deplorable ignorance about the salvation of the Saviour, with but few ministers to point them to the light of Christ; and having received a testimonial to his godly life, and to his "able gifts for the work of the ministry," signed by Charles Herte and seventeen members of the Westminster Assembly of Divines, he returned to Wales and resumed his labors among his countrymen. Crosby says that "he frequently preached in two or three places in a day, and he was seldom two days in a week throughout the year out of the pulpit; nay, he would sometimes ride an hundred miles in a week and preach in every place where he might have admittance, either night or day; so that there was hardly a church, chapel, or town hall in all Wales where he had not preached." He proclaimed Jesus at fairs, markets, and wherever there was a gathering of people. He preached the glorious gospel upon mountains, in jails, and even in the houses of persecuting magistrates. He was once arrested in Brecknockshire, about 10 P.M., with fifty or sixty of his hearers, and confined during the night in a church. At midnight he preached a sermon to his companions and captors from the words, "Fear not them who kill the body." During the service the most malevolent of his persecutors wept bitterly. Next morning when brought to the house of the justice that functionary was temporarily absent, and while waiting for his return Mr. Powell preached again. The justice was indignant to find his house turned into a conventicle, but two of his daughters were deeply moved by the truth which fell from the lips of the fearless man of God. Before 1660 Mr. Powell had formed more than twenty churches, of which some had two, some three, and some four or five hundred members. Mr. Powell at one time had 20,000 followers in Wales, and has been properly designated the White-field of that principality.

Mr. Powell was a Calvinist, holding and preaching election, effectual calling, final perseverance, full justification by faith, and the absolute need of the Divine Spirit to give a man power to will and to do the things that please God. He was also a Baptist.

He had no fear of men, or jails, or death in his heart. He was a strong republican, and he openly denounced the protectorship of Cromwell when his

power was dreaded by all Europe; and Cromwell was so apprehensive of his influence that he arrested him. He spent eight years in thirteen prisons. And he died in the Fleet jail, in London, in the eleventh year of his incarceration, Oct. 27, 1671. His death was unusually blessed; the power and love of God filled his soul with enthusiasm in the miseries of a cell and in the agonies of a distressing complaint.

He was the author of nine works, one of which was a Concordance. Mr. Powell was an ardent lover of the Bible.

The footprints of Powell are seen all over Wales to-day, and many of his religious descendants have crossed the Atlantic to build up the mighty denomination whose name is dear to us, and whose liberty of conscience has given freedom to the churches of America.

Powers, Rev. J. Pike, a talented minister, and one who is greatly esteemed for his piety and usefulness, was born in Westmoreland Co., Va., Aug. 4, 1842. He removed to Kentucky in 1855, was engaged some years in mercantile business at Augusta, and was afterwards president of the Exchange Bank of Kentucky at Mount Sterling. He was educated at Augusta and Georgetown Colleges, and afterwards spent two years at the Southern Baptist Theological Seminary. He united with the Baptist church at Georgetown, Ky., in 1857, and was ordained to the ministry at Augusta in 1869, and immediately appointed missionary of Bracken Association. Among the churches he founded while acting in this capacity was the church at Mount Sterling, of which he was chosen pastor, in which capacity he has since labored. Mr. Powers has performed much missionary work, and caused to be erected three good houses of worship and one parsonage.

Pratt, Rev. Dura D., was born in Marlborough, Vt., July 13, 1806. Having removed to Worcester, Mass., he was brought under the influence of the ministry of Rev. Jonathan Going, by whom he was baptized into the fellowship of the First Baptist church in that city. Called of God, as he believed, to the ministry of his Son, he prepared himself for his work, and in 1832 was invited to take the pastorate of the Baptist church in Nashua, N. H., where he had a most successful ministry for twenty-three years, baptizing during that period not far from 600 individuals. He died of paralysis Nov. 13, 1855. "Mr. Pratt was among the best ministers of the Baptist denomination in the State of New Hampshire. He was uncompromising in his opinions and fearless in defending them, yet kind and conciliatory in treating of the views of others. He was remarkable for his clear foresight and judicious management in times of difficulty and trial. He studied to know his people and adapt his labors

to their wants. He was highly evangelical and practical in his preaching, seizing on those points of Scripture with great vigor which were appropriate to the existing state of affairs." These are words of warm commendation, but justly deserved.

Pratt, John, D.D., educator, and founder of Denison University, O., was born in Windham Co., Conn., Oct. 12, 1800. He spent most of his early life on a farm and in a mill. By dint of undaunted energy and much lonely night study he succeeded in fitting himself to teach a public school. At the age of twenty he went to Amherst Academy, Mass., where he prepared for college. After spending nearly four years in Columbian College, Washington, D. C., he entered Brown University, and graduated in 1827, and, after a short professorship in Transylvania University, Ky., became pastor of the First church, New Haven, Conn. In 1831 he was principal of South Reading Academy for six months, and then accepted a call from the trustees of Granville Literary and Theological Institution to take charge of the same. In 1833 this school, then very weak and badly housed, was incorporated, and Prof. Pratt was made president. In 1837 he resigned the presidency, and became Professor of Ancient Languages, which position he retained, with slight interruptions, until 1859, when he retired to private life. In 1878 the degree of D.D. was conferred upon him by Denison University. He has been twice married. His first wife, Miss Mary Glover Corey, to whom he was married in 1830, was a sister of Mrs. Dr. B. Sears. In 1855 he married Susan C. Wheeler, of Licking Co., O.

Dr. Pratt has been one of the most prominent and foremost of Ohio Baptists. His work in Denison University is his monument. As a teacher, he was unrivaled. Dr. Turney, late of Washington, D. C., said of him that he had no superiors and but few equals in the professor's chair. His long life has been characterized by signal devotion to the cause of education and religion, and his sacrifices for these objects have been numerous and great. Taking in view the struggles of his early life, his career has been very remarkable. His closing days are being spent on his farm near Granville, the scene of his life-long toil.

Pratt, William M., D.D., was born in Madison Co., N. Y., Jan. 13, 1817. After a common school and academic preparation, he entered Hamilton University, where he took the full course in letters and theology, graduating in 1839. He married Miss Julia A., daughter of Rev. John Peck, and subsequently removed to Crawfordsville, Ind., where he preached, and taught a school for young ladies. In 1845 he took charge of the First Baptist church in Lexington, Ky., to which he ministered seventeen years. He was several years corresponding secre-

tary of the board of the General Association of Baptists in Kentucky. In 1869 he removed to New Albany, Ind., where he preached two years to Bank Street church, after which he located in Louisville, Ky., and engaged in the book-trade, at the same time preaching on the Lord's day for Broadway and Walnut Street churches. In 1871 he became pastor of the church at Shelbyville, Ky. In a few years he returned to Lexington, where he now lives, and is supplying several churches in the vicinity. He is an able preacher, an excellent business man, and has contributed largely towards establishing Baptist interests in Kentucky.

Predestination is one of the revealed doctrines of God's Word. Moses says, "Secret things belong unto the Lord our God, but those which are revealed belong unto us and to our children forever."—Deut. xxix. 29. Predestination is frequently noticed by the inspired writers, and consequently, as a portion of God's revelation, it belongs to us. We should lovingly receive it, and try to understand it, and never slight the Mighty One by whose authority prophets, apostles, and evangelists penned the sacred writings, by attempting to argue it out of the Scriptures, or to pass it by as a dreaded mystery, of which we should not think, and which the Spirit ought not to have revealed.

προορίζω in the New Testament means to predestine, to predestinate. Paul says, "In whom also we have obtained an inheritance, being *predestinated*, according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11. According to this statement saints enjoy an inheritance because God predestinated them to it, and the same Almighty Ruler "worketh *all things* after the counsel of his own will," in heaven and on earth. Predestination is the foreordination of believers to heaven, and the instrumentalities by which they are to be converted, preserved, and rendered triumphant, and it is the foreordination of all the occurrences of earth. The celestial worlds are governed by laws ordained ages ago, and constraining such exact obedience that men can tell everything, with unerring certainty, about various changes that are to take place in the sun, moon, and stars from the past movements of these heavenly bodies. Calvin beautifully says, "There is no power among all the creations more wonderful or illustrious than that of the sun; for, besides his illumination of the whole world by his splendor, how astonishing it is that he cherishes and enlivens all animals by his heat; with his rays inspires fecundity into the earth; from the seeds genially warmed in her bosom produces a green herbage, which, being supported by fresh nourishment, he increases and strengthens until it rises into stalks; feeds them

with perpetual exhalations till they grow into blossoms, and from blossoms to fruit, which he then by his influences brings to maturity; that trees likewise and vines by his genial warmth first put forth leaves, then blossoms, and from the blossoms produce their fruit." But the sun, and every plant and animal on earth, are governed by predestinated laws, enacted at their creation. This doctrine applies to all human events.

Speaking of the decrees of God in reference to the transactions affecting men for good or evil in this life, the celebrated Jonathan Edwards says, "Whether God hath decreed all things that ever came to pass or not, all that own the being of a God, own that he knows all things beforehand. Now it is self-evident, that if he knows all things beforehand, he either doth approve of them, that is, he either is willing they should be, or he is not willing they should be. But to will that they should be is to decree them. That we should

say, that God has decreed every action of men, yea, every action that is sinful, and every circumstance of those actions, that he predetermines that they shall be in every respect as they afterwards are; that he determines that there shall be such actions, and just so sinful as they are, and yet that God does not decree the actions that are sinful, *as sin*, but decrees them as good, is really consistent. For we do not mean by decreeing an action *as sinful* the same as decreeing an action so that it shall be sinful.

So God, though he hates a thing as it is simply, may incline to it with reference to the universality of things. Though he hates sin in itself, yet he may will to permit it for the greater promotion of holiness in this universality, including all things, and at all times. So, though he has no inclination to a creature's misery, considered absolutely, yet he may will it for the greater promotion of happiness in this universality.

He wills to permit sin, it is evident, because he *does* permit it."* This account of predestination is clear, almost complete, and in harmony with the Word of God. It may be summed up in these words: God governs the world by decrees of *permission* for evils, and of appointment, for proper things, and in this way he foreordains everything on earth, and is the absolute ruler of all things.

The late Dr. Richard Fuller says, "The Libertarians reject the doctrine of predestination; they deny that God has foreordained all things. But how can this negation be even mentioned without shocking our reason and our reverence for the oracles of God? I might easily show that nothing is gained by this denial, that it only removes the difficulty a little farther back. This system rejects predestination, and maintains that God has left all

* Works of Jonathan Edwards, ii. 525, 527, 528. London, 1840.

men to act as they choose. But what is meant by a man's acting as he chooses? It is of course that he obeys the impulses of his own feelings and passions. Well, did not God endow him with these passions? Did not God know that if certain temptations assailed the creature to whom he had given these passions he would fall? Did he not foresee that these temptations would assail him? Did he not permit these temptations to assail him? Could he not have prevented these temptations? Why did he form him with these passions? Why did he allow him to be exposed to these temptations? Why, in short,—having a perfect foreknowledge that such a being, so constituted and so tempted, would sin and perish,—why did he create him at all? None will deny the divine foreknowledge; and I at once admit that the mere foreseeing an event, which we cannot hinder, and have no agency in accomplishing, does not involve us in any responsibility. But when the Creator, of his own sovereign pleasure, calls an intelligent agent into being, fashions him with certain powers and appetites, and places him amid scenes where he clearly sees that temptations will overcome him,—in such a case it is self-evident that our feeble faculties cannot separate foreknowledge from foreordination. The denial of preordination does not, therefore, at all relieve any objection, it only conceals the difficulty from the ignorant and unthinking.

"But even if the theory of the Libertarians were not a plain evasion, it would be impossible for us to accept such a solution; for it dethrones Jehovah; it surrenders the entire government of the world to mere chance, to wild caprice and disorder. According to this system, nature, providence, are only departments of atheism; God has no control over the earth and its affairs; or, if that be too monstrous and revolting, he exercises authority over matter, but none over the minds and hearts of men. 'The king's heart is in the hands of the Lord, as rivers of water he turneth it whithersoever he will,'—such is the declaration of the Holy Spirit; but this theory rejects this truth. God exercises no control over men's hearts, consequently prophecy is an absurdity, providence is a chimera, prayer is a mockery, since God does not interfere in mortal events, but abandons all to the wanton humors and passions of myriads of independent agents, none of whose whims and impulses he restrains, by whom his will is constantly defeated and trampled under foot. A creed so odious, so abhorrent to all reason and religion, need only to be carried out to its consequences and no sane mind can adopt it."*

The Scriptural authority for this doctrine is unquestionable. Nebuchadnezzar dreams of a great image (Daniel ii.) with a golden head, the breast

and the arms of silver, a brazen body and thighs, legs of iron, and feet part of iron and part of clay; a stone cut without hands destroys the image, becomes a great mountain, and fills the world. The golden head was the kingdom of Nebuchadnezzar, the silver arms the Medo-Persian empire, the brazen body the Macedonian dominion, and the iron legs, and feet partly iron and partly clay, the government of Rome. The stone cut without hands was Christ's coming kingdom and conquests that would destroy all existing empires and fill the whole world with the agencies of its universal authority. These events, except the destruction of Nebuchadnezzar's kingdom, were ages in the future, but they were predetermined and absolutely certain. The same thing was true of the second dream of the king,—the dream of the cutting down of the great tree "whose height reached unto heaven, and the sight unto the end of all the earth." It foretold the insecurity of the king and his removal from the throne for seven years; this heaven-preordained calamity fell upon the king soon after. The present condition of the Jews, and their state for ages, was preordained of God: "I will deliver them, saith the Lord, to be removed to all the kingdoms of the earth, to be a curse and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them."—Jer. xxix. 18. "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos ix. 9. Isaiah (vi. 11, 12) foretelling evils for the Jews, says, "Lord, how long? And he answered, 'Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate.' " "Be not dismayed, O Israel, for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not utterly cut thee off, or leave thee wholly unpunished."—Jer. xlvi. 27, 28. The Jews have been scattered into all lands, and they are everywhere unjustly regarded as a "reproach and a hissing"; they have been sifted among the nations, but no grain of Israel has taken root in the lands of their exile; their country and their cities are desolate; he has not wholly cut off Israel, and he is evidently awaiting the right time to restore them to their country and their God. These events were predestinated and foretold thousands of years ago.

In the fifth chapter of Revelation, the Lamb standing in the midst of the throne took the wonderful book with seven seals, the book of providential decrees; for he has all power in heaven and on earth, and he opened seal after seal, ushering

* Baptist Doctrines, pp. 483-85. St. Louis, 1880.

in a vast train of events running over many ages ; but these great issues were all predestinated, foretold, and recorded in a book before any of them became realities. Peter, addressing the Jews, says of Christ, " Him, being delivered by the *determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23. " For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever *thy hand and thy counsel determined before* (literally, *predestinated*) *to be done*."—Acts iv. 27, 28. Every item in the Saviour's death occurred by the determinate counsel and foreknowledge of God, even to the carrying out of the prophetic record, " A bone of him shall not be broken." The Jews actuated by malice, Satan prompted by murderous hate, Pilate controlled by cruel selfishness, and the people misled by base slanders, demanded the Saviour's blood, and without intending or desiring it, they inflicted upon Jesus " Whatsoever God's hand and counsel determined before should be done : " and what occurred in the Saviour's death governs the whole transactions of earth ; as Augustine, quoted approvingly by Calvin, says, " Nothing could be more absurd than for anything to happen independently of the ordination of God, because it would happen at random."* " Our days are determined, the number of our months is with him, he has appointed our bounds that we cannot pass, he doeth according to his will in the army of heaven, and among the inhabitants of the earth."

The Philadelphia Confession of Faith says, " God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably all things whatsoever comes to pass ; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second cause taken away, but rather established, in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his *decree*."

" Although God knoweth whatsoever may, or can come to pass upon all supposed conditions, yet hath he not decreed anything, because he foresaw it as future, or as that which would come to pass upon such conditions."—Chap. iii. 1, 2.

The Westminster Confession of Faith† has the two clauses of the Philadelphia Confession just quoted ; the only change is " ordain " for " decree," in the first section of the Philadelphia ar-

ticle, and the words " in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree."

The seventeenth article of the Episcopal Church of England says, " Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season : they through grace obey the calling ; they be justified freely ; they be made sons of God by adoption ; they be made like the image of his only-begotten Son Jesus Christ ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity."

Predestination, the foreordination of all the elect to heaven, and of all the instrumentalities to secure their conviction and preservation until they reach the skies, and the preappointment of all earthly occurrences, is the doctrine of all British Presbyterians, and their American religious descendants, of all regular Baptists, and of the celebrated Thirty-Nine Articles of the Episcopal Church.

In no sense does this doctrine interfere with our responsibility for our acts. The Jews on the day of Pentecost who heard from Peter that by " the determinate counsel and foreknowledge of God " they had killed the Lord, gathered no comfort from the divine predestination of the Saviour's death ; on the contrary, as they heard Peter's sermon " they were pricked in their heart, and said unto Peter, and to the rest of the apostles, ' Men and brethren, what *shall we do* ? ' " They knew the act was theirs, and nothing in the universe could make them think otherwise.

Dr. Thomas Reid,‡ one of the most eminent mental philosophers of modern times, says, " We have by our constitution a natural conviction of belief that we act freely ; a conviction so early, so universal, and so necessary in most of rational operations, that it must be the result of our constitution, and the work of him that made us. If any one of our natural faculties be fallacious there can be no reason to trust to any of them, for he that made one made all." We are conscious that a particular sin is ours ; *if we cannot believe our consciousness about that, we can be sure of nothing, we must doubt everything*. Men sin because they desire to do it ; they transgress without constraint, and they know it. Judas did not pretend to charge

* Calvin's Institutes, lib. i. cap. 16, sec. 8.

† The Constitution of the Presbyterian Church in the United States of America, p. 256. Philadelphia.

‡ Essays on the Powers of the Human Mind, vol. iii. p. 245. London, 1822.

his crime on predestination, nor did the three thousand on the day of Pentecost, and no man true to his own consciousness ever will in this or any other world.

The Scriptures assume that all sinners perpetrate their iniquities of their own free will, and hence the publican is represented by the Saviour as praying, "Lord, be merciful to me, a sinner," and the prodigal, "I have sinned against heaven and in thy sight, and I am no more worthy to be called thy son." This language would be absurdly false if the publican and prodigal were compelled by a decree of God or man to sin. If he who made a mother's heart, and gave a Saviour to die for us, by his undoubted predestination of all events compelled men to sin, there would be pity for unfortunate and unwilling transgressors in his bosom, but no pains from him for them in any world, and no day of judgment. But our *own consciousness*,—by which we are aware that we see, hear, feel pain, and have the Saviour in our affections,—the instrumentality by which we learn everything outside of ourselves, tells us that we sin of our own choice, and that the guilt is ours. It makes each of us say, "Against thee, thee only, have I sinned and done this evil in thy sight." And its statements must be true. The whole Scriptures charge their iniquities upon men, and it would indicate insanity, or a hypocrisy never developed in the most outrageous deceivers of our race, to charge them upon others than those who perpetrate them.

We do not pretend to reconcile predestination and human freedom to sin. God asserts both, and has not seen fit to show us how they agree; and while we are absolutely certain that both doctrines are true, we leave any *apparent* lack of harmony between them to the light of an eternal morning. As Dr. Richard Fuller, speaking of these two great facts, says, "I have shown that both these doctrines are true, and of course that there is no discrepancy between them. I have shown that it is impossible for us to resist either of these great truths, and it is equally impossible for our minds to reconcile them. But here, as everywhere, faith must come to our aid, teaching us to repose unquestionably upon God's veracity."

God has predestinated the continuance of harvest while the earth remaineth, but he has also predestinated the perpetual return of seed-time, and both are preappointed together. If a farmer were to say, "God has foreordained the annual coming of a harvest forever, therefore I shall sow nothing," his Scripture-reading neighbor would inform him that he had also foreordained the planting of seed just before and in connection with the predestinated harvest. "While the earth remaineth, *seed-time and harvest*, and cold and heat, and summer and winter, and day and night, shall not cease."

So is it with spiritual blessings, and the means of securing them. If a man is predestinated to eternal life, it is foreordained that he shall repent, that he shall strive to enter in at the strait gate, that he shall believe upon Jesus, that he shall lead a holy life, that he shall be a man of prayer, that he shall be anxious to lead sinners to Christ, and that he shall in some measure be faithful unto death. Paul, in his passage to Rome, when the storm was very alarming, said to his companions in peril, "there should be no loss of any man's life among you, but of the ship." God had predetermined this; but when the sailors were about to desert the vessel, he said to the soldiers and prisoners on board, "Except these abide in the ship, ye cannot be saved."—Acts xxvii. 22, 31. It was also foreordained of God that the sailors should stay and work the vessel. So is it with the saint's predestination to life eternal; with this there are the following foreordinations of God: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain."—John xv. 5–8, 16. And when a believer sees these evidences of predestination in himself, the words of the poet are true of him,—

"More happy, but not more secure,
The glorified spirits in heaven."

Prescott, Rev. John Q., a distinguished preacher and educator in Louisiana, was born in New Hampshire in 1820; while teaching in Alabama was ordained to the ministry; for six years at the head of a large school at Macon, Miss.; removed to Louisiana in 1852; was successively financial agent of Baptist State Convention, Professor of Mathematics in Mount Lebanon University, and principal of Mount Lebanon Female College; died in 1867.

Pressley, Judge B. C., was born in York County, S. C. He is between fifty and sixty years of age, and has long been regarded as one of the ablest lawyers in the State. Gen. Connor, for some time attorney-general of South Carolina, once said to the writer, "Mr. Pressley prides himself on his skill in planting, at which he has never succeeded, and thinks very little of himself as a lawyer. But I would as soon encounter any other man at the bar." This is not the first instance in

which men of high order of talent have mistaken both their strong and their weak points. He has been a circuit judge for several years, and there is not an abler or a purer on the bench. He carries his natural urbanity and kindness into his high position as well as into private life. He is everywhere the same Christian gentleman, and never ashamed of being a Baptist.

Pressley, Judge John Gotea, was born in Williamsburg Co., S. C., May 24, 1833; descended on his father's side from the Scotch Covenanters, and on his mother's from the French Huguenots. His father was an eminent citizen and Presbyterian ruling elder. His mother, a woman of great piety. In 1851 he graduated high in his class from the South Carolina Military Academy, at Charleston. Studied law with a relative, Judge Benjamin C. Pressley, a man of great piety, through whose friendly conversation he was led to investigate the faith of Baptists, in order to vindicate the faith of his ancestors, but the result was that he became a Baptist, and joined, by baptism, the Second church of Charleston, in 1854. In June, 1854, he was admitted to the bar before he was of age, by special dispensation of Presiding Judge J. B. O'Neill, a name dear to all Baptists in South Carolina. He settled in Kingstree; joined the Baptists; helped to make the Bethlehem church respected and influential; was ordained a deacon in 1856; had a fine legal practice; became a member of the State Legislature in 1858; and at the beginning of the war, in 1861, joined the Confederate army as a captain; rose to the rank of lieutenant-colonel of 25th S. C. Vol. Regiment; commanded it in every battle but one, until disabled by wounds, and often prayed with his men around the camp-fire. He was a brave soldier. He was trustee of Furman University, a frequent member of Baptist State Conventions, and in 1868 a member of the Southern Baptist Convention at Baltimore, which inaugurated the good feeling then fast growing between Southern and Northern Baptists. In 1869 he removed to California; located at Suisun City; joined the Dixon church; entered into a lucrative practice; helped to organize California College; was a trustee and secretary of the college board until his removal to Santa Rosa, in 1873, when he joined the church there; was chosen deacon and Sunday-school superintendent, and is a leader in the church. Moderator of Association, and known everywhere as an earnest Baptist. In 1875 he was elected county judge. In 1879 he was nominated by Democrats, and indorsed by Republicans, Workingmen, and the Temperance parties for superior judge, and elected, which position he occupies with distinguished ability. There are few happier Christian homes than the one occupied by Judge Pressley and his wife at Santa Rosa, Cal.

Prevaux, Rev. Francis Edward, was born in Amesbury, Mass., in 1822, and was a graduate of Brown University in the class of 1846, and pursued his theological studies at Newton. On leaving the institution he received an appointment from the American Baptist Home Missionary Society to go to California as a missionary to the new settlements of that State. He not only preached but engaged also in the work of teaching. Although his connection with the Home Missionary Society was not of long continuance, he remained in the vocation to which he deemed himself called by the voice of Providence. Ten years were devoted to his work, when the disease which terminated fatally compelled him to return to his Eastern friends in Salisbury, Mass., where he died May 12, 1860.

Price, Rev. Jonathan D., in early life was a Presbyterian, and had studied at Princeton College. He was born and reared in New Jersey. Expecting to go as a missionary, in order to increase his usefulness he took a course in a medical college at Philadelphia. While reading the news from the Baptist missions he was led to investigate the subject of the ordinances, became a Baptist, was ordained at Philadelphia, shared with Judson the savage barbarities of Oung-pen-la, afterwards had a prospect of great influence with the king and court because of his medical skill, but died in 1828. His wife was the first female missionary laid in the grave in Burmah. This early link between the Baptists of New Jersey and foreign missions is calculated to animate zeal and activity in conquering the world for Christ.

Price, Rev. Thomas, Ph.D., was born in Breconshire, Wales, on the 17th of April, 1820. He was baptized into the fellowship of the Watergate Baptist church, Brecon, by the Rev. John Evans. At the age of twenty-one he left the rural scenes of this ancient Welsh town for the metropolis. Here he united at first with the Welsh church at Moorfields, and subsequently with the Eagle Street church, whence, in 1841, he was sent to Pontypool College to pursue his studies for the Christian ministry.

In 1845, Mr. Price was invited to assume the pastoral charge of the Calvaria Baptist church in Aberdare. It was at the time a feeble interest, and the only church of the Baptist faith (with perhaps one exception) in the whole of that vicinity. The growth of the town, in consequence of the development of large iron and coal interests, was rapid and substantial, but not more so than the growth of the Baptist cause under the vigorous administration of Mr. Price. In 1851 a new building was decided upon, with a seating capacity for 1000 hearers. The work of the succeeding ten years is unprecedented in the history of the denomination in Wales. Large and commodious churches were

built at Llwydcoed, Mill Street, Cwmdare, Gadlys Ynislwyd, Aberaman, Cwmaman, Capcouch, and the edifice previously occupied by the Welsh church was fitted up and used by a flourishing English congregation.

In 1862 there were 3096 members in full communion in the Aberdare Valley, over 1000 at Calvaria, the parent church, alone. No such record of aggressive work can be instanced of any other single pastor within the boundaries of the principality.

Nor has the great strength of this indefatigable worker been confined to the interests of his own church. All the great movements of a social and political character find in him an energetic and commanding supporter. He has been, and still is, a prominent leader and moulder of public sentiment on every great question of social, national, and religious interest. The citizens have on frequent occasions testified their appreciation of his services in a befitting manner. His pleasant home is a perfect gallery of costly testimonials, indicating a life of remarkable activity and a versatility of talent rarely found in the same person.

Dr. Price has been for many years on the staff of the *Seren Gomer*, and was for a considerable period co-editor of the *Gweon*, an undenominational newspaper of wide influence. He was likewise joint editor of the *Gweithewo*, a social and political paper, devoted mainly to the interests of the working classes. He was principal promoter and one of the editors of the *Gwyllyddydd* and the *Medelwo Iewane*, and was for many years chief editor of the *Seren Cymru*, the leading organ of the Welsh Baptists in the principality.

As lecturer and preacher, Dr. Price is known throughout the length and breadth of Great Britain. His realistic power is remarkable. He speaks of the remote past with a quaint familiarity which sometimes borders on the grotesque, but which is immensely effective on the popular mind. The simple narratives of Scripture seldom glow with a purer lustre than when garnished with his peculiar genius. In every form of descriptive speech he is an accomplished master.

Long life and a glory-tinted old age to the veteran who has been so true and brave in the moral and spiritual conflicts of his country and his times!

Price, Rev. Thomas Jones, was born in the town of Hay, Breconshire, North Wales, March 9, 1805; came with his parents to America in 1818, and settled in Clark Co., O.; was converted at the age of fifteen, and soon after began to preach, being then known as the boy preacher. His work was for the most part within the bounds of the Mad River Association, Ohio, over which he presided for thirty-nine years, and in which he exercised a controlling influence. He was somewhat eccentric

in his methods of work, and had a special liking for the itinerant system, preaching at the same time for a number of churches. Being blessed with a competency, it was his delight to supply feeble churches, to help the poor, and to give to the cause of missions at home and abroad. Under the title of "Elder" Price he was known far and near, and is remembered most affectionately by thousands of people. He died April 15, 1876, and was buried at Urbana, O.

Prichard, John, D.D., was born in the parish of Llanellian, near Amlwch, Wales, in the month of March, 1796. He was led to the acceptance of the Baptist faith from hearing a sermon preached by a distinguished Calvinistic Methodist (Rev. John Prytherch) on the sufferings of Christ, from the text, "I have a baptism to be baptized with, and how am I straitened until it is accomplished?" He was immersed by the Rev. Thomas Rees Davies. He entered the college at Abergavenny at the age of twenty-five. His first and only settlement was Llangollen. He was a most indefatigable worker in the cause of Christ. His influence was felt more widely than that of any other pastor in the northern counties of the principality for many years. He labored diligently to establish an English church in Llangollen, and not without effect. In 1862 a college for the training of young men for the Christian ministry was established largely through his influence, of which he became the president.

Dr. Prichard wrote much for the press. Early in his ministry he started a monthly magazine for the use of Baptist Sunday-schools, called *Yr Athraw* (The Teacher), which he conducted single-handed for many years. He likewise published a compendium of doctrines, called "The First Catechism," upwards of thirty thousand copies of which were sold, not to mention the reprint of the same in this country. Many pamphlets of great value were likewise the production of his pen.

He was an able and instructive preacher. Many of his contemporaries exceeded him in brilliancy, but in sanctified common sense and exalted piety he was unsurpassed. Few men served their age more faithfully and well. He died on the 7th of September, 1875, in his eightieth year.

Prichard, Rev. John Lamb, was born in Pasquotank Co., N. C. Prof. John Armstrong found him, at the age of twenty-three, a carpenter, and awakened in him a thirst for knowledge. The next year, 1835, he presented himself at Wake Forest Institute, then a manual labor school, with his kit of tools on his shoulder, and asked the privilege of working for an education. In 1840 he graduated with honor, spent a year as master of an academy in Murfreesborough, N. C., and then, at the instance of the Rev. John Kerr, settled as pastor

of the Danville Baptist church, in Virginia. Here he remained ten years, preaching a part of the time for the churches of Yanceyville and Milton, in North Carolina. In 1852 he removed to Lynchburg, Va., where for four years he labored with intense ardor and distinguished success.

In 1856 he became pastor of the First Baptist church of Wilmington, N. C., and at once entered upon the enterprise of erecting a new house of worship. He was not permitted to finish this work, but he lived long enough to see that his labors would be rewarded by giving the Baptists of Wilmington the handsomest church structure in the State.

In 1862 the little blockade steamer "Kate" brought the yellow fever to Wilmington, and among its last and noblest victims was this great and good man. He died a hero and a martyr, and his virtues have been fittingly commemorated in an admirable memoir by the Rev. J. D. Huffham, D.D. Mr. Pritchard was twice married, first to Miss Mary B. Hinton, of Wake Co., N. C. His second wife was Miss Jane, eldest daughter of Dr. James B. Taylor, of Richmond, Va. His eldest son, Robert, graduated at Wake Forest College, and was an accepted missionary to China, where he died. His eldest daughter, Mary, is the wife of Prof. Charles E. Taylor, of Wake Forest College.

Prime, Rev. George M., was born in Vermont in 1802; received a liberal education, and entered upon the practice of medicine first in Mississippi and Louisiana. In 1830 he settled in Little Rock, Ark., where he continued some years, and then removed to Camden. He became a Baptist about 1858, while practising his profession in Franklin Parish, La. He was soon after ordained to the ministry, and in a few years returned to Arkansas and devoted himself entirely to the ministry. Dr. Prime was a fine writer, and at one time paid much attention to art as an amateur portrait-painter. He died at Eldorado, Ark., March 1, 1869.

Prince Edward Island Baptists.—See article on NOVA SCOTIA BAPTISTS.

Prior, Rev. John Thomas, a native of Georgia, was born in Madison, Morgan Co., Feb. 27, 1847. At the age of fifteen he was immersed, and joined the Bethlehem church, of which his father was an honored deacon. At the age of twenty-one he entered Mercer University, and graduated from the full course in 1870. He began preaching early in life, under a license from the Bethlehem church. In 1871 he was ordained, and engaged in teaching in important schools of the South. In 1872 he accepted a call from the Dixon church, California, acting as associate pastor for fifteen months. In 1874 he was pastor at Grand Island. The next five years he was pastor of the Hopewell and Woodland churches. In California he gained

general confidence as a writer, and was cordially welcomed to the business and editorial control of the *Ecangel*, the duties of which he assumed in 1879. As a pastor and preacher he has been very successful.

Pritchard, T. H., D.D., was born in Charlotte, N. C., Feb. 8, 1832; baptized by Dr. W. T. Burke in 1849; graduated at Wake Forest College in 1854; served the college one year as agent; was ordained pastor of Hartford church, N. C., November, 1855, Dr. Wm. Hooper preaching the sermon; read theology for a while with Dr. J. A. Broadus, in Charlottesville, Va.; was pastor of the Franklin Square church of Baltimore from January, 1860, to July, 1863; filled the pulpit of First church, Raleigh, N. C., from November, 1863, to May, 1865, during the absence of pastor, Dr. T. E. Skinner, in



T. H. PRITCHARD, D.D.

Europe; settled as pastor of First church, Petersburg, Va., in July, 1865; resumed care of the Raleigh church in February, 1868, and remained in this position till called to the presidency of Wake Forest College, in July, 1879. For seven years Dr. Pritchard was chairman of the Board of Missions of State Convention; and was for several years associate editor of *Biblical Recorder*. He received the title of D.D. from the University of North Carolina in 1868. His father, Rev. J. P. Pritchard, has lived in Texas for twenty-five years.

Dr. T. H. Pritchard is doing a noble work for Wake Forest College, and his great ability and piety qualify him for eminent success in any department of ministerial labor.

Progress of Baptist Principles in other Denominations.—The Baptists have increased at a rate within a hundred years which is fitted to excite astonishment. In 1784 we had 471 churches and 35,101 members in this country, now we have 26,060 churches and 2,296,327 members. But our principles have spread very widely in other religious communities.

Ever since the Saviour said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants *fight*," Baptists have repudiated the connection between church and state, by which the latter supports the former. About the middle of the seventeenth century the Quakers and Baptists were severely persecuted in Massachusetts, and numbers of both communities were banished. "Toleration was preached against as a sin in rulers, that would bring down the judgment of heaven upon the land. Mr. Dudley (the deputy governor) died with a copy of verses in his pocket, of which the two following lines make a part

'Let men of God, in court and churches, watch
O'er such as do a toleration hatch.'***

John Adams, subsequently President of the United States, while he was at the Continental Congress, in 1774, declared that it was against the consciences of the people of Massachusetts to make any change in their laws about religion; that Israel Pemberton the Quaker, and Isaac Backus the Baptist minister, who were seeking deliverance for their brethren, suffering imprisonment in Massachusetts jails for their religious opinions, might as well think they could change the movements of the heavenly bodies as alter their religious laws.† This was the doctrine of American Congregationalists during the struggle for independence.

In Virginia the Episcopal state church levied taxes to support her ministry, with an oppressive severity from the settlement of the colony down to the time when Revolutionary liberty and Baptist and Presbyterian growth deprived her of her unjust exactions. But after this an insidious effort was made to pass an assessment law, by which each man should be compelled to pay a tax to support his own minister. Patrick Henry‡ favored the assessment, and Washington and John Marshall, the future chief justice of the United States,§ and the Presbyterian ministers of Virginia, and, of course, the Episcopal Church. But the Baptists and Presbyterian laymen finally secured the rejection of the assessment in 1785. Thomas Jefferson, the great friend of liberty in worshipping God for the Baptists

of Virginia, says, in a letter to Dr. Rush, "There was a hope confidently cherished about 1800 that there might be a state church throughout the United States, and this expectation was specially cherished by Episcopalians and Congregationalists."¶

To-day, in our broad country, in every denomination of Protestants, the Baptist doctrine, that religion should be free from state guardianship and financial support, is universally accepted.

In the time of Jonathan Edwards, one of the greatest of American thinkers, and one of the most devout Christians that ever ministered in a Congregational meeting-house, his church in Northampton, Mass., admitted to the Lord's Supper "those who really rejected Jesus Christ and disliked the gospel way of salvation in their hearts, and knew that this was true of themselves;" and the church had a method of admitting such members "without lying and hypocrisy." This system "spread very much among ministers and people in that county and in other parts of New England."¶ When Mr. Edwards, in 1749, felt compelled to take the ground that none but real Christians have a right to come to the Lord's Supper, his Baptist platform for the communion table created a great ferment throughout the town, and a general cry for his dismissal was heard, and the next year he was driven from a church where the Lord had so signally honored his ministry. Isaac Backus brought the same charge against the First Congregational church of Norwich, Conn., in 1745. As Dr. Hovey relates it, "Men who entertained no hope themselves, and who gave no evidence to others that they had been renewed by the Spirit of God, were often, if not generally, admitted to all the privileges and ordinances of the Christian church."*** This system, out of which Unitarianism grew in New England, was a wide-spread and malignant evil one hundred and thirty years ago.

The Presbyterian Church in America was in the same situation. The Larger Catechism of that church says of baptism, "Whereby the parties baptized are solemnly *admitted into the visible church*, and enter into an open and professed engagement to be wholly and only the Lord's."†† In the time of Edwards this article, framed by the Westminster Assembly, was in full force, the child of church members was admitted into the church by baptism, and in youth on merely repeating the catechism, without any reference to a new heart, was permitted to go to the Lord's table. Curtis states that at the time when Princeton Seminary was founded, "so far from conversion being es-

* Grimshaw's History of the United States, pp. 57, 58. Philadelphia, 1836.

† Life and Works of John Adams, ii. 399.

‡ Wirt's Life of Patrick Henry, p. 263. Hartford.

§ Rives's Life and Times of James Madison, i. 601-2.

¶ Memoirs, Correspondence, etc., iii. 341. Charlottesville, 1829.

¶ Works of Jonathan Edwards, i. Pref. clvii. London, 1840.

** Life and Times of Isaac Backus, p. 44. Boston, 1859.

†† The Constitution of the Presbyterian Church, pp. 341-42. Presbyterian Board of Publication Philadelphia.

teemed necessary to full communion, it was a matter of formal discussion whether it was proper to require the credible profession of a change of heart in the ministry, and considered that it was not. Yet even now there is nothing in their Confession of Faith to prevent the reception of unconverted persons as communicants. The Established Church of Scotland, with a similar confession [the same], does not require conversion."*

As late as the Revolution the Episcopalians were lamentably indifferent about the conversion of the clergy as a qualification for their sacred office, and about the regeneration of the laity as a needful preparation for the Eucharist.

In our day the Congregational ministry and membership stand on the Saviour's platform of conversion. No one can unite with the Presbyterian Church of this country without satisfying the minister and elders that he has a new heart. And even in evangelical congregations of the Episcopal Church the godly rector in preparing his "confirmation class" for the bishop will exercise much vigilance to see that each of them is born "from above."

Infant baptism is suffering from a rapid decline. In the time of Edwards every infant in the colonies, whose parents were not Baptists or Quakers, was duly christened shortly after birth, just as every similar child in England is baptized in our day. But with us now there are hosts of unsprinkled children whose parents are pious Pedobaptists. Many of the most devoted members of non-Baptist communities leave their children to select their own form of baptism when they are converted. Curtis, whose work was published in 1855, among other evidences of the decline of infant baptism quotes from a "recent number" of the *Journal of Commerce* the statement of its Boston correspondent, who says, "In our Congregational churches we fear that there is considerable indifference and neglect in reference to infant baptism. In one of our oldest churches in this State there had not been a few years since an instance of infant baptism for the seven preceding years. Last year there were seventy Congregational churches in New Hampshire that reported no infant baptisms. This year ninety-six churches report none. If this indifference continues the ordinance will become extinct in the Congregational churches."

In 1827, Curtis states that there was one infant baptized in the Presbyterian Church in the United States to every 13½ communicants, and in 1853 the tables of the Old and New School Presbyterians being counted together, infant baptism had decreased from 13½ to 22⅓. This is a reduction of not quite a half in a few years.† Among the Meth-

odists the ceremony is treated with even less consideration, and the decay is still in rapid progress.

Our principles have invaded the churches of our brethren of the evangelical denominations, and they have expelled state-churchism from every one of them; they have shown them the Saviour's grand doctrine that a church should be composed of converted members, which has been adopted extensively, and they are breathing a withering decline over the practice of infant baptism. In our own denominational fold, by the blessing of God, we have gathered a host of converts and trained them for the highest usefulness. We have reared many noble institutions of learning, sent out missionaries whom God has greatly blessed, and exerted a powerful influence in favor of true liberty on the State and National institutions of our country, and outside of it in America our work has been almost as great. And it is likely that our influence in other denominations will continue, and even spread, until "alien baptisms" will equal Baptist immersions, and children will be relieved from the initiatory rite altogether, and one great fold will embrace the whole regenerated followers of the Lamb.

Proper, Rev. Datus D., was born in Van Buren Co., Iowa, Jan. 31, 1844. In 1862, during his academic course at Mount Pleasant, he entered the army and served three years. In January, 1866, he united with the Baptist Church. He afterwards engaged for a time in teaching school and farming, and while thus occupied he was impressed with the conviction that it was his duty to preach the gospel. In 1872 he was ordained. In 1873 he went to the Theological Seminary, Chicago, where he graduated from the special course in 1875. In 1875 he settled as pastor at Ames, Iowa, where he remained two years. During this time 56 were added to the church. In 1877 he accepted a call to the church at Iowa Falls. He resigned this pastorate to become State Sunday-School missionary of the American Baptist Publication Society and of the Iowa Baptist State Convention. He gave to this work fifteen months of earnest and successful labor, and then returned to the pastorate, settling with the East Des Moines Baptist church, his present field of labor.

Proselyte Baptism of the Jews is still a living institution, and occasionally in the United States it is administered. Dr. Lightfoot says that "As soon as the proselyte grows whole of the wound of circumcision they bring him to baptism, and placed in the water, they again instruct him in some weightier and in some lighter commands of the law; which being heard, he plunges himself, and comes up, and behold he is an Israelite indeed in all things." To explain what the plunging is he quotes from Maimonides, "Every person baptized must dip his whole body, now stripped and made

* Progress of Baptist Principles, p. 66. Boston, 1855.

† Idem, pp. 131-35. Boston, 1855.

naked, at one dipping." (Whole Works, vol. xi. pp. 59, 61. London, 1826.) This complete dipping is still required for a Pagan or a Christian embracing Judaism. (The Baptism of the Ages, p. 192. Publication Society, Philadelphia.)

Proudfoot, Rev. Richard, was born in the city of London in 1770. He came to America prior to the war of 1812, and became a student under the celebrated Dr. Staughton, of Philadelphia. Soon after his course of preparatory study for the work of the ministry, he settled in Cambria County, when that section was almost an unbroken wilderness. His field of labor stretched over the Alleghanies and eastward to Huntingdon, Stone Creek, Mill Creek, Shirleysburg, and parts adjacent. In all these places the fruits of his labor are very apparent in churches still existing. He traveled over this immense region, sometimes on foot or in the saddle, amid all conditions of weather, until called home to his reward, May 2, 1845, aged seventy-five years. His place of burial is at Three Springs, Huntingdon County. Brother Proudfoot stands among the honored band of twenty-six ministers, from eleven different States, who assembled in Philadelphia, May 18, 1814, and organized the Baptist Triennial Convention, and, at the same time, recognized and appointed Judson and Rice as missionaries in Burmah.

Providence.—That God created the world and everything in it we assume, and that he exercises dominion over these works of his hands his Word unmistakably teaches. His government of the world is plainly to be inferred from the vast and diversified interest he has shown in summoning it into existence. The maker of a powerful engine, requiring great skill and patient toil, would not leave it at work without superintendence, and without protection from the efforts of the evil disposed, who might readily destroy its efficiency. Jehovah has complete control of the world and all its movements, and his government is in continual exercise for the best interests of our race.

The supreme *reason* for each earthly act is the order of Jehovah. We do not speak of the *causes* of events, but the *reasons*, without which they cannot exist in this world. God has two classes of orders, *decrees of permission and decrees of appointment*. By the former he allows men and demons to commit acts of wrong which they have planned, and for the conception and execution of which they are solely responsible. By the latter he directly ordains the existence of pure and merciful events. And by these two classes of divine orders Jesus rules the world. Job's experience furnishes an illustration of God's decrees of permission and of appointment. When Satan turned the fury of the tornado upon the house in which his children were feasting, and his sons were killed, he said, "The

Lord gave and the Lord hath taken away, blessed be the name of the Lord." By divine *appointment* Job's sons came to him; by divine *permission* Satan destroyed his young men, and Job recognizes the dominion of God in both events. The Saviour says, "All power is given unto me in heaven and in earth." The word power (*ἐξουσία*) used by Matthew means authority, sovereignty, dominion. Christ, then, has entire control of the birds of the air, the fish of the sea, the beasts of the field, and the whole movements of human beings, and of all the elements, and of all the worlds, of everything, and of every one that can influence mortals favorably, unfavorably, or indifferently. He received this authority to use it, and he cannot be unfaithful to his trust. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth."

Instruments of the Saviour's Providential Government.—He uses what we call *accidents as the instruments* of his providential government. When the voice of God arrested the knife with which Abraham was going to kill Isaac, he found a ram caught in a thicket ready for the altar from which his only son was released. No human being enticed the ram to the thicket, or drove, or bound it there; Jehovah drew it by the attractive shrubs, or the sweet grass, and unconsciously it pressed forward until its horns were firmly held by the tangled brush; and by this apparent accident the Lord provided for the necessities of Abraham's situation, as he has done myriads of times since for the needs of others.

The worst crimes of men are instruments of God's government. The special love which Jacob cherished for Joseph stirred up the fierce malice of his brothers, and at first they proposed to murder him, and then they concluded to sell him into slavery and tell his father that a wild beast had killed him. A band of Ishmaelites going down to Egypt, no doubt knowing that he was as free as themselves, agreed to buy him and to aid his brothers in their great crime. When Potiphar bought Joseph the wickedness of his wife soon covered the young Hebrew with infamy and cast him into prison. Three parties, by as many distinct iniquities, lent their aid to place Joseph in jail. There he interpreted the dream of a high officer in Pharaoh's palace, he in process of time mentioned Joseph to the king, whose mysterious visions he explained, and Joseph became governor of all Egypt, and saved its people and the inhabitants of the adjacent countries, including his father and brothers, from the horrors of a seven years' famine. The basest passions of men's hearts are often turned by Jehovah into channels of benevolence.

Henry VIII., of England, wrote a book against Luther, and was the strongest partisan of the pa-

pace in Europe. But the Lord determined to bring him and his people from the odious tyranny of Rome. Henry fell in love with a young lady of his court, and for certain reasons he sought a divorce from his wife Catherine; the pope was afraid to offend Charles V., a near relative of the queen, and a neighbor of his holiness, and he refused Henry's application. The king secured a divorce from his Parliament and married Anne Boleyn. Upon the new marriage the wrath of papal Europe was expended, and Queen Anne, who loved the Bible, led her husband and his kingdom into the ranks of the Reformation. Before, and since, the Jews, out of envy and hatred, were employed by Jehovah to shed the blood of atonement and to purchase our redemption by the wounds they inflicted upon Jesus; in innumerable cases God has used the dark passions of men to execute his plans of love.

The *towering ambition of men* is another agency of his providence. The Medes were once lying outside of Babylon, resolved to increase their glory and their empire by the capture of the mightiest and most magnificent city on earth. Within its walls their power and threats were regarded with contempt. One night the king made a great feast for a thousand of his lords, and during the joyful excitement the sacred vessels carried from the temple of God in Jerusalem by the plundering Babylonians were brought to the favored guests, and they drank wine out of them in honor of the gods of Babylon, and they blasphemed Jehovah. Soon the terrible hand and writing were seen, and speedily the ambitious Medes were in that palace, and that night guilty Belshazzar was slain, and Darius sat upon his throne.

The *suggestions of Jehovah* influence men to perform the behests of his providence. Just as evil spirits can make suggestions in our minds without our knowledge of their presence, so can Jehovah. When Achan concealed the precious metals and the rich robe at the capture of Jericho, his brethren knew nothing of his crime. The rout at Ai proclaimed the fact that some one had sinned, but said nothing about the transgressor. The lots were cast, and Achan was unmasked and he confessed. But the suggestions of God himself were required to guide those who cast the lots. So when Haman was going to hang Mordecai, the man of God, the night before the king's consent was to be solicited, Ahasuerus could not sleep, and instead of music or wine he had the chronicles of his kingdom read, and, singularly enough, that section of them narrating that Mordecai had saved the king from assassination, and that he had never been rewarded. Mordecai was honored the next morning by Haman leading him through the principal street of Babylon with the king's crown upon his head and a

royal robe around him, and making proclamation that he was the man whom the king delighted to honor. God disturbed the king that sleepless night; he suggested the chronicles of his kingdom, and the section about Mordecai, and his providence protected his life and honored him. It was Jehovah that suggested modern missions to William Carey, and by suggestion, beyond all doubt, harvests of acts of God's government are summoned into life. These are some of the agencies employed by divine providence.

Character of the Government.—It applies to everything affecting human life, even the smallest matters. The Saviour says, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father; but the very hairs of your head are all numbered; fear ye not, therefore, ye are of more value than many sparrows."—Matt. x. 29-31. From the falling of a sparrow to the jar which makes a globe tremble the Saviour's providence controls everything.

It *rules everything wisely*. The wheels of providence, according to Ezekiel, are full of eyes, and they give such abundance of knowledge that there is no room for mistakes; and, according to the same writer, the God-man, enthroned, sat on a crystal firmament, watching every movement of the great wheels of providence, and rendering mistakes impossible. The Stamp Tax and the Tea Duty created the American Revolution, extended and secured the liberties of this land, and have made our country a miracle of progress, without a parallel in human history. Our independence gave the Reform Bill and vastly extended liberty to England and to all her colonies. It gave freedom to all the republics on this side of the Atlantic; and it has given the same blessing to France and Italy, and, in some measure, to Spain, Prussia, and Austria. The providence of God makes no mistakes.

It *draws blessings from all sources*. The foul waters that flow from the sewers of a large city reach the river and the ocean, and the sun draws them up in vapors into the clouds, but in their journey they lose everything poisonous and offensive, and they descend in sweet rains to fill the fountains and the rivers. So the events of providence are all turned into favors for the children of God, "*All things work together for good to them that love God, to them that are the called according to his purpose.*" "No weapon that is formed against them shall prosper." While the hands that were pierced with the nails of Calvary hold the reins of earthly movements, started by material, satanic, or human agencies, the child of God is safe; his wants shall be supplied, and his Master will continually, as well as finally, give him the victory.

Providence, First Baptist Church of, was

founded in 1639. This ancient church has a grand history, and deserves a conspicuous place in the "Baptist Encyclopædia." In March, 1639, Ezekiel Holliman baptized Roger Williams. Mr. Williams, immediately after, immersed him and ten others. The church was constituted at this time. Mr. Williams, whose ministerial character was recognized by his brethren in receiving baptism from him instead of Mr. Holliman, after he submitted to the rite, became the minister of the infant community. Some time afterwards he withdrew from them, and was succeeded by Chad Brown, a man of steadfastness, wisdom, and great influence, the founder in America of the distinguished Brown family of Providence, one of whom, Nicholas, gave his name to our oldest university. William Wickenden followed Chad Brown as pastor of the First church of Providence. Gregory Dexter, after Wm. Wickenden, held the same position. Thomas Olney took charge of the church after Mr. Dexter. The Rev. Pardon Tillinghast ministered to the old church after Mr. Olney. This generous man gave his ministerial services for nothing, and at his own expense built a house of worship and presented it as a gift to the church. Ebenezer Jencks was the successor of Pardon Tillinghast, his ministry continuing some seven years. The little church, like a good many other small churches, had its controversies. The question which disturbed it was one to which is attached very little importance in these days. It was whether the "laying on of hands" was necessary to constitute a person a valid member of a church formed, as was believed, after the divine apostolic model. James Brown, the grandson of Chad, succeeded Ebenezer Jencks, and Samuel Winsor followed him. In 1726 a better and more commodious house of worship was erected, through the zeal and enterprise of some of the members of the church, and under the ministry of Samuel Winsor, Jr., the discordant elements appeared to be blending more harmoniously together.

"For one hundred and thirty years," says the historical sketch prepared by Dr. Caldwell and Prof. William Gammell, "the church has been going on, receiving neither from within nor without any strong impulse. Its ministers were natives, bred on the spot, generally advanced in years, at work for their daily bread, and with no special training. The church had been content with their unpaid services, and with such growth as came. It had a small meeting-house. It had but 118 members in a population of 4000, with 400 families. The time had come for advance and enlargement."

The establishment of Rhode Island College, as it was then called, in Providence, and the coming to the town of so gifted a scholar and so eloquent a

preacher as Rev. James Manning, the first president of the college, were the harbingers of better days to the church. The weight of Mr. Manning's influence was thrown in the scale against those who insisted on "the imposition of hands" being a prerequisite to full church membership. Mr. Winsor and those who sympathized with him withdrew from the church, determined to have no fellowship with those who either denied or questioned the permanent obligation of those who were to enter a Christian church "passing under hands," as it was termed. Dr. Manning had the rare gift of enlisting the sympathy and co-operation of others in aiding him to carry out the plans upon the accomplishment of which he set his heart. He elevated the tone of public sentiment in the matter of sustaining religious worship. A house "for the public worship of Almighty God, and also for holding commencement in," was erected. Modeled after that of "St. Martin-in-the-Fields" in London, it is a gem of architectural beauty, which even to this day wins the admiration of all persons of good taste, and will ever remain as an illustration of the large benevolence and the generous self-sacrifice of those who were chiefly instrumental in rearing a structure of such noble dimensions and eminent fitness for the purposes for which it was built. It cost not far from £7100, a sum which represents, we venture to say, more than twice that amount in these days.

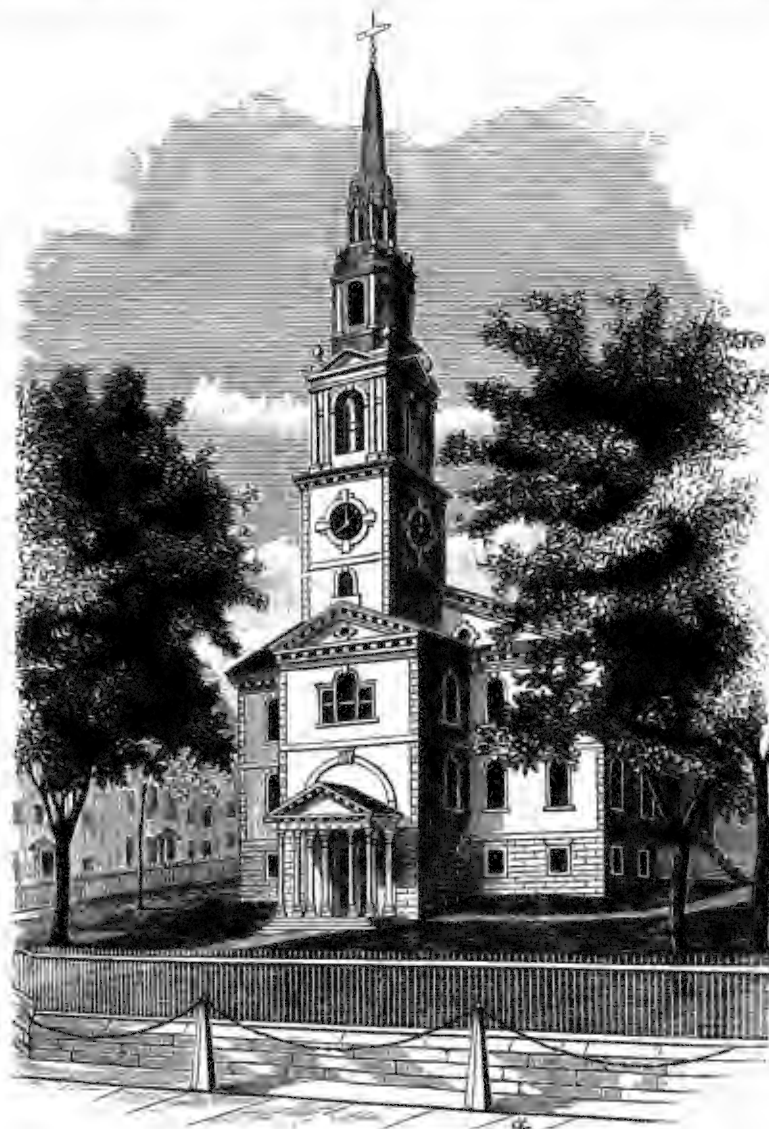
President Manning died July 29, 1791, in the fifty-fourth year of his age. In spite of the heavy weight of care which rested on him as the presiding officer of an institution which was struggling for life, no ministry of the church in all its previous history had been so successful as his. Although he never regarded himself, in the proper sense of the word, as the pastor of the church, he performed for it a service of great value, and left an impress upon it which is felt to this day.

The pastorate of the next minister, Rev. John Stanford, and that of his successor, the eloquent Maxcy, were of comparatively brief duration. Upon the election of Maxcy to the presidency of the college, a nephew of President Manning, the Rev. Stephen Gano, M.D., was called to succeed him. His ministry continued for thirty-five years, and was blessed as that of few servants of Christ has been. Remarkable revivals attended his preaching. The first one of them, that of 1820, brought an addition of 147 persons to the church by baptism. Dr. Gano died Aug. 18, 1828. The church more than quadrupled during the pastorate of Dr. Gano.

Rev. Robert Everett Pattison was called to fill the important place made vacant by the death of his predecessor, and entered upon the duties of his office March 21, 1831. For a little more than five years he preached and performed the work of a

pastor with distinguished success, in building up his people in Christian knowledge and the development of the graces of the Christian character. Such a ministry as that of Dr. Pattison's was most fruitful for good, and its results are felt down to the present hour. Called to the presidency of Waterville College, now Colby University, he resigned his office Aug. 11, 1836. Rev. William Hagne was elected pastor of the church June 1, 1837, and sus-

Providence, was the Rev. James Nathaniel Granger, who commenced his labors Nov. 13, 1842, and remained pastor of the church until his death, which occurred Jan. 5, 1857. Having been appointed in connection with Dr. Solomon Peck as one of a deputation to visit the Baptist missionary stations in the East, he was absent from his people a little more than a year and a half. The larger part of this time the pastoral care of the church devolved



FIRST BAPTIST CHURCH, PROVIDENCE, R. I.

tained that relation to it a little more than three years. Over one hundred persons were received into the fellowship of the church by baptism and by letter during his ministry. Upon the resignation of Dr. Hagne, Dr. Pattison for a short time performed again the duties of pastor, when his election as one of the secretaries of the Baptist Board of Foreign Missions once more dissolved his connection with the people of his charge. His successor, whose memory is still so greatly revered in

on the Rev. John Calvin Stockbridge, until his call to succeed the venerable Dr. Sharp as pastor of the Charles Street church, in Boston, brought the engagement to a close. During the remainder of Dr. Granger's absence the Rev. Francis Smith supplied the pulpit. After the return of Dr. Granger from the East, the Rev. William Carey Richards was his assistant for a brief period, until the formation of the Brown Street church, of which he was chosen the pastor, dissolved the connection. The Rev.

Francis Wayland, D.D., on the death of Dr. Granger, acted as pastor of the church for somewhat more than a year with rare fidelity, and the most conscientious application to the discharge of the duties of what he ever regarded as the most solemn and responsible position to which a mortal can be called, that of a minister of the Lord Jesus Christ. The Rev. Samuel Lunt Caldwell, who for twelve years had been the pastor of the First Baptist church in Bangor, Me., was invited to become the pastor of the church. He commenced his ministry in Providence June 13, 1858, and ended it Sept. 7, 1873. His pastorate covered a period of more than fifteen years, and was closed that he might accept the professorship of Church History in the Newton Theological Institution. The successor of Dr. Caldwell was the present pastor, the Rev. Edward Glenn Taylor, D.D., who commenced his labors April 18, 1875.

The above sketch presents but a meagre outline of the history of what in some respects may be regarded as one of the most prominent Baptist churches in the country. As one proof of the influence for good which has gone forth from it, it is stated that since 1775 sixty ministers of the gospel have been connected with it, besides its pastors, in addition to fifty persons who have received license of the church to preach, all of whom have entered the ministry. Nearly all of these persons have been connected with the college as officers or students.

For more than one hundred years the First church of Providence has enjoyed an unusual amount of peace. In 1774 there was a signal illustration of this union. The church wished to erect the noble edifice to which allusion has already been made, a house 80 feet square, with a spire 196 feet high, a magnificent structure for the 4321 persons who then dwelt in Providence. In such a great enterprise every one commonly has advice to give, and opinions to be respected; John Brown, however, the brother of the celebrated Nicholas, was appointed "a committee of one" to build one of the most spacious and beautiful temples for the worship of God in America. Unity of purpose and feeling have characterized this community in an extraordinary measure for many years.

Patriotism has had its warmest friends in the First church. John Brown, the "committee of one," was a fair representative of the people for whom he built a house of worship. He owned twenty vessels at the commencement of the Revolutionary war, every one of which was likely to be captured or destroyed by the British fleet, if he opposed the measures of the mother-country, and he uttered his Declaration of Independence four years before the document of Jefferson was issued. He destroyed the British armed schooner "Gaspee" in

June, 1772, which was sent from Boston to enforce obnoxious revenue laws in Narragansett Bay; Lieut. Duddington was wounded in the encounter which resulted in the blowing up of his vessel; and his blood was really the first shed in the war of independence.

This church never began to prosper thoroughly until it gave a stated income to its pastors. Nicholas Brown, whose gifts to Brown University amounted to nearly \$160,000, belonged to the congregation of this church; and his munificent donations to advance higher education have raised up for it liberal friends in all denominations. Many of the first men in Rhode Island have descended from the pastors and members of the First church.

In the words of the historical sketch to which reference has been made, "For three-quarters of a century this church stood alone, or the same as alone, the only church of its own persuasion, or perhaps of any persuasion, within the large territory then included in the town of Providence. It has held its place and held on its way while a populous city has grown around it, and churches of many names have multiplied on every side. It has twelve sisters of the same polity and faith, all of them organized since the beginning of the present century; the thirteen having 3377 members. Eighty-eight churches, of at least thirteen different denominations, the major part of which have arisen since that time, now occupy the ground where once and for two generations it stood alone. It was either the first in this country, or it stood side by side with Newport in the van of a numerous succession of similar churches, amounting in 1880 to 26,060, with 2,296,327 members."

Pruett, Rev. William Harrison, is one of the pioneer Baptist preachers in Eastern Oregon and Washington Territory, where since his ordination, in 1871, he has traveled extensively, preached the gospel in new settlements, organized many new churches and baptized many converts; labored as pastor or missionary at Weston, Mount Pleasant, Pilot Rock, Walla Walla, Dayton, Pendleton, Butte Creek, Meadowville, Mountain Valley, Heppner, and other places; built several church edifices; and has been one of the most influential and successful laborers in all that new and needy field. He is still in the vigor of manhood. He has a good education, having studied at Jefferson Academy and McMinnville College, Oregon. At the age of three years he removed from Ray Co., Mo., where he was born, to Oregon, in 1847. In 1861 he professed Christianity, and was baptized; but in 1862, believing he had been deceived, he was again baptized, on the confession of what he was sure was the work of the Holy Spirit in his salvation.

Pryor, John, D.D., was born in Halifax, Nova Scotia, and pursued his studies at King's College,

Christ Church College, Oxford, and at the Newton Theological Institution. He was ordained in Providence, R. I., in 1830. For some time he was principal of the Horton Academy, Wolfville, Nova Scotia, and subsequently professor and president of Acadia College. He was associate pastor at Horton, then pastor of the old Cambridge church, the church in Halifax, Nova Scotia, and the churches in Randolph and Lexington, Mass., in which latter place he now resides.

Publication Society, The American Baptist.

—On the 25th of February, 1824, a company of twenty-five Baptists met at the house of Mr. George Wood, in Washington City, D. C., to consider the propriety of the formation of a Baptist General Tract Society. The call which brought them together was the result of a letter sent by the Rev. Noah Davis, of Maryland, to his classmate, the Rev. James D. Knowles, then living in Washington City. Mr. Davis had been deeply impressed with the desirableness of such a tract society, and of its importance for the promotion of the welfare of the Baptists in this country, and for the prosecution of their special Christian work. Hence his letter to Mr. Knowles, the call for the meeting at Mr. Wood's, and the organization of the society. It began its work at once, though in a modest way. The receipts of the society for the first year of its existence amounted to \$373.80, and it issued 696,000 pages of tracts.

In the year 1826 the society was transferred to Philadelphia, because that city offered greater advantages for publishing and distributing its tracts throughout the country. Its growth from this date was slow but steady. It at length began to issue bound volumes; then to care especially for Sunday-schools, and to prepare books and other publications to meet their needs. In 1840 it was led to employ colporteurs for the circulation of its publications, and for the performance of necessary pioneer Christian work. At length, in 1845, the name of the society was changed, and it became The American Baptist Publication Society, whose object, according to its constitution, is "To promote evangelical religion by means of the Bible, the printing-press, colportage, and the Sunday-school."

The total number of publications on the catalogue of the society on April 1, 1881, was 1326. This was after a thorough examination of the list and the dropping of a number that were once issued. These publications include books, tracts, and periodicals. A few figures will exhibit the increase of its issues from its origin, and show the magnitude of this part of its work. The issues are all reduced to 18mo pages.

In 1824, total issues.....	696,000
From 1824-1840, average annual issues.....	7,840,198
" 1840-1857, " " " "	22,110,645
" 1857-1860, " " " "	61,856,066

From 1860-1870, average annual issues.....	198,382,395
" 1870-1880, " " " "	381,829,429
" 1824-1880, " " " "	94,845,010
" 1824-1880, total issues.....	5,311,320,610

In regard to the character of the publications of the society, George W. Anderson, D.D., in his little work, "The Baptists in the United States," says, "If the excellence of a denominational literature is to be determined by the strong common sense which pervades it, its reverence for the sacred Scriptures, and habitual and thorough deference to its teachings, by its complete and scholar-like examination of the Word of God, and by its calm, candid, and courteous tone, then the works issued from the press of this society will bear comparison with those of any denomination in the world."

The progress of the society will further appear from a glance at the receipts into its treasury at different periods of its history. These receipts include both those in its business department and the funds specially contributed for its missionary work. The former is self-sustaining; hence all the funds contributed to the latter are used exclusively for that object.

In 1824, total receipts.....	\$373.80
" 1830, " " " "	3,094.09
" 1840, " " " "	12,165.77
" 1850, " " " "	40,579.71
" 1860, " " " "	84,783.91
" 1870, " " " "	332,149.59
" 1880, " " " "	349,564.46

The increasing work of the society demanded from time to time larger accommodations. At length, in 1876, the present building at 1420 Chestnut Street was completed, at a cost of \$258,000, the whole of which was provided for by the liberality of its friends and the proceeds of the sale of its former building. The last \$100,000 of the cost was given by Wm. Bucknell, Esq., and members of his family, and by the various members of the family of the late J. P. Crozer, Esq. It is thought that the accommodations furnished in this edifice will be sufficient for many long years to come.

During the fifty-six years of its existence, the society has fulfilled the expectation of its founders, and has proved an efficient means of promoting the unity of the Baptists of the United States in feeling, in doctrinal views, in Scriptural practices, and in the promotion of missionary work at home and abroad. Its publications have gone throughout the land into every State and Territory, as also have its colporteurs and Sunday-school missionaries. Its power for good has been steadily developed, and everything indicates that under the blessing of God it will continue to enlarge its work as the demands of the wide field in which it is called to labor become more numerous and pressing.

MISSIONARY WORK

OF THE AMERICAN BAPTIST PUBLICATION SOCIETY.

This department of the society has been developed to meet the wants which from time to time

claimed recognition. At first the gratuitous distribution of tracts, and, subsequently, of books, was undertaken; then the missionary colporteur agency was originated. At length the demands for systematic efforts to increase the number of Sunday-schools, and to promote their efficiency, led to the employment of Sunday-school missionaries. The work, as now carried on, consists in three things:

1. In preaching the gospel *from house to house* by a band of missionary *colporteurs*, who unite with personal efforts to convert the inmates, the circulation of the Holy Scriptures, and the dissemination of a gospel literature.

2. In sustaining *Sunday-school* missionaries to form new schools, to strengthen and improve old ones, and to organize the forces of the different States for efficient Sunday-school work.

3. In making grants of small libraries to poor ministers and Sunday-schools, and of tracts to pastors and to missionaries of other societies and Conventions.

Colporteur missionaries were first employed by the society in 1840, about one year before any other society in this country entered on a similar work. During the forty years that have since elapsed it has employed nearly 1500 such laborers, in the various fields in this country, as well as in Canada, Sweden, Norway, and Italy. In 1880 there were 34 employed in as many States and Territories of our country.

The work in Sweden was commenced in 1855, when the Rev. Andreas Wiberg was sent to that country to originate and direct a system of missionary colportage. His efforts were very successful, and when, in 1866, the work was transferred to the American Baptist Missionary Union, there were in Sweden 176 Baptist churches and an aggregate of 6606 members, and the work had extended into Norway and other adjacent countries. This was all the development of the work undertaken by the society in 1855, when there were only forty Baptists in the kingdom. At the present time there are nearly 300 Baptist churches, with about 20,000 members, though they are sending hundreds of their young and enterprising members to this country every year.

The Sunday-school missionary work was first inaugurated in 1867. In 1880 there were under appointment 21 such missionaries, laboring in as many of our States and Territories, all of them, with one exception, in the South or the West.

The society's donations of tracts and books have been steadily increasing in number from the earliest years of its history, and this work might with great benefit be still vastly enlarged were the necessary means at its disposal.

The extent and results of the work may be partially understood on an examination of the following

table, which shows the statistics from the beginning until 1880:

Days of service.....	262,342
Miles traveled.....	2,998,492
Books sold.....	171,987
Books given away.....	92,139
Pages of tracts distributed.....	6,937,445
Sermons and addresses delivered.....	620,417
Prayer-meetings held.....	53,086
Families visited.....	664,580
Persons baptized.....	13,446
Churches constituted.....	499
Sunday-schools organized.....	3,955
Conventions and institutes held or addressed.....	4,674
Sunday-schools aided by donations.....	7,931
Pastors and ministerial students furnished with grants of books for their libraries.....	1,710

It is proper to remark that all the contributions to the society are used exclusively for its missionary work, unless specially directed by the donors to some other end.

PERIODICALS.

In common with religious publication societies in this country and abroad, the society at an early period in its history recognized the periodical press as a powerful agency for the promotion of Christian work. Soon after its organization it began the monthly issue of *The Tract Magazine*, which, during its short life, was a means of extending the circulation of tracts. This was followed by *The Monthly Paper*, afterwards the *Baptist Record*, which was first published in 1836, and was suspended in 1855.

Since that date the periodical department has been gradually becoming more comprehensive in its issues, while their circulation has largely increased, as the following figures will show. They indicate the total number of copies of each periodical issued, from the time of its establishment until April 1, 1881:

Young Reaper, monthly and semi-monthly, 1857-1881.....	56,445,930
National Baptist, weekly, 1865-1881.....	5,307,481
Baptist Quarterly, 1867-1878.....	59,383
Baptist Teacher, monthly, 1869-1881.....	4,189,400
Baptist Lesson Monthly, 1869-1881.....	47,263,500
Baptist Primary Lesson Monthly, 1874-1881.....	17,791,200
Bible Lesson Quarterly, 1879-1881.....	1,205,500
Intermediate Lesson Quarterly, 1881.....	235,000
Our Little Ones, monthly, 1873-1881.....	15,958,000
Our Young People, monthly, 1881.....	215,000
Total number of copies issued.....	148,670,394

Purefoy, Geo. W., D.D.—The Rev. John Purefoy, a wise and good man, gave three sons to the Baptist ministry of North Carolina,—Geo. W., James S., and N. A. Purefoy. George was the oldest of them, and was born in 1809; was baptized in 1830, and began to preach at once. In early life he preached much, but for many years before his death his health did not allow him to preach often. He was the author of the "History of the Sandy Creek Association," and of several works on the baptismal controversy. He died in 1880. The State University at Chapel Hill gave him the title of D.D. in 1870.

Purefoy, Rev. James S., the third son of Rev. John Purefoy, was born in 1813, baptized in 1830,

began to preach in 1835, and was ordained in 1840, Dr. Samuel Wait and Rev. P. W. Dowd constituting the Presbytery. Most of the pastoral labor of Mr. Purefoy has been performed in Wake and Granville Counties. No man, living or dead, has done so much for Wake Forest College as this unpretending brother. When plowing in the field, before he was twenty-one, he gave \$25 to this institution, and through all its checkered history he has been its unfaltering friend. For many years he was its treasurer, without salary. He secured for it, since the war, a contribution of \$10,000 from the Baptists of the North, and to him, more than to any other, is due the credit of rescuing the college from loss when it was heavily involved in 1848-49, and by his energy and liberality the handsome Wingate Memorial Hall was erected in 1879-80. Early in life Mr. Purefoy married Mary, the daughter of Deacon Foster Fort, and a kindred spirit, ready for every good work, she proved to be. Many poor young men, and especially many young ministers struggling to obtain an education, have found in this man and his wife friends ready and willing to help them, and it gives the writer of this sketch peculiar pleasure to leave on record the fact that by money voluntarily loaned by Mr. Purefoy he was enabled to complete his course in college. Mr. Purefoy is still a vigorous man, and seems to reckon it the highest glory of his life to labor and sacrifice for Wake Forest College.

Purefoy, Rev. N. A., was born in Wake Co., N. C., in 1811; attended Wake Forest College, but took his degree of A.B. from Columbian College, Washington, D. C. He served the Fayetteville church and the church in Warrenton each for several years, but most of his pastoral life has been spent in preaching to country churches. Quiet and unobtrusive, this good man has long been regarded by his brethren as a fine illustration of almost every Christian virtue.

Purinton, Jesse M., D.D., was born in Cole-raine, Mass., Aug. 12, 1809; baptized in Truxton when eleven years of age; educated at Hamilton, N. Y., and ordained in 1834; was pastor in Cole-raine, and in Arcade, N. Y., in Forestville and Mount Moriah, Pa., and in Morgantown, W. Va. He was for several years a missionary in North-west Virginia. He aided in many revivals, and was instrumental in leading large numbers to Jesus. In 1860 the degree of Doctor of Divinity was conferred upon him. He died at Morgantown, June 17, 1869. Dr. Purinton was an able minister and a devoted follower of the Saviour.

Putnam, Daniel, professor in the Normal School at Ypsilanti, Mich., was born in Lyndeborough, N. H., Jan. 8, 1824. Having fitted for college at New Hampton, he entered Dartmouth College, and graduated in the class of 1851. During the next two

years he taught in the New Hampton Academy, as he had done a part of his Senior year. He remained with it a short time after its removal to Fairfax, Vt., but came to Michigan in 1854, as professor in Kalamazoo College. He resided in Kalamazoo till 1868, but did not hold his professorship the whole interval. For seven years he was superintendent of public schools, for eighteen months county superintendent, and for one year served as president of the college *ad interim*. In 1868 he became professor in the State Normal School at Ypsilanti, and still holds that position. He is a preacher, but was never ordained. He has been chaplain of the State Insane Asylum at Kalamazoo the last eighteen years, and has often preached in other pulpits. He has rendered abundant service to the Baptist State Convention on its different boards, and is at present a valuable member of the Board of State Missions. Mrs. Putnam is a daughter of the late Rev. E. B. Smith, D.D., of Fairfax, Vt.

Puryear, Bennet, LL.D., Professor of Chemistry in Richmond College, Richmond, Va., was born in Mecklenburg Co., Va., July 23, 1826. He graduated at Randolph Macon College, in June, 1847, with the highest honors of his class. After leaving college he taught school one year in Monroe Co., Ala.; then returned to his native State, and during the session of 1849-50 attended lectures at the University of Virginia. In July, 1850, he was appointed tutor in Richmond College, and in the year following was elected Professor of Natural Science in that institution. In 1859 he resigned his professorship in Richmond College to accept the chair of Chemistry and Natural Philosophy in Randolph Macon College, where he remained until 1866, at which time he was recalled to his former position in Richmond. In 1868, when the college was reorganized and the office of president abolished, he was elected chairman of the faculty, which position he has continued to hold until the present time, being annually chosen thereto by his colleagues. In 1873 the school of natural science was divided into physics and chemistry, and the school of chemistry was assigned to him. At college, Prof. Puryear was distinguished for his attainments in the classics as well as in natural science, and when circumstances have required him to take charge of a class in Greek, or Latin, or mathematics, he has done so with distinguished success. His acquaintance with the subjects of his own school is broad and thorough. As a lecturer, his style is clear and pointed, and often enlivened by sallies of genial humor. The matter of his lectures is so admirably arranged that they are felt to be a growth, and not a mere aggregation of facts. In the experiments of the laboratory he is unusually successful. Prof. Puryear has not given much attention to popular lectures or addresses,

but whenever he has spoken in public he has been heard with pleasure. Besides occasional contributions to various periodicals, he published, in 1866—



BENNET PURYEAR, LL.D.

67, in the *Farmer*, a series of articles on "The Theory of Vegetable Growth"; in 1875, in *The Planter and Farmer*, papers on "The Public School in its Relation to the Negro," since printed in pamphlet form; in the same year, in the *Religious Herald*, a series of articles on the "Public School"; and in 1878, also in the *Religious Herald*, papers on the "Virginia State Debt," and also on "The Atmosphere." With the exception of the first series, these papers were all published under the signature

of "Civis." These articles evinced ability and fullness of information, but those relating to the public school are specially noticeable. No newspaper articles on questions of public State policy ever awakened in Virginia a more general interest, or produced a profounder impression. Questions which seemed to be settled, and whose discussion was unthought of, were brought again into the field of controversy; and the public school system, established by constitutional enactment, fostered by the spirit of the times, and appealing to the interests of the masses of the people, was shaken to its foundation. The articles were everywhere talked of, and called forth able replies. It was the opinion of many that no papers so fundamental in scope, so vigorous in statement, so brilliant in rhetoric, and so instinct with passion had appeared in Virginia for a long time. Although these articles discussed questions which were largely local, they exerted much more than a local interest. In a few weeks the hitherto but slightly known professor became one of the most widely known men of the whole South; and in acknowledgment of the learning and ability shown in the "Civis" articles, Georgetown College, Ky., and Howard College, Ala., conferred on him the honorary degree of LL.D. (June, 1878). Dr. Puryear is president of the Tuckahoe Club, an association of farmers in the vicinity of Richmond College, and his eminent success in cultivating a small farm is a practical illustration of the value of science in agriculture. Notwithstanding Dr. Puryear's opposition to public schools, he is an earnest advocate of education, and has contributed much to the prosperity of Richmond College. He is among the most honored and influential citizens of Richmond, a man of sound judgment, genial disposition, and inflexible integrity. He is an active member of the Grace Street Baptist church in Richmond.

Q

Quarles, Rev. Frank (colored), is a Baptist minister of great worth, now about sixty years old. He was born in Caroline Co., Va., and came to Georgia in 1850. He was a faithful slave until the close of the war, but his character and abilities may be estimated when it is stated that he was licensed and ordained by the First Baptist church in Atlanta in 1863, previous to emancipation, the Presbytery being composed of Rev. H. C. Hornady and Rev. William T. Brantly, D.D. Since 1863 he has lived in Atlanta, and has served the Friendship Baptist church as pastor since 1866. For twelve years in succession he has been moderator of the Ebenezer (colored) Association, and since the organization of the (colored) Missionary Baptist Convention at Augusta, Ga., in 1868, he has been its president. He exerts a wide and healthful influence in the State, and uses it freely for religious and educational purposes. He married in Virginia, and lived with his wife thirty-eight years, raising two children,—a son and a daughter. He is a man of ability and piety, and as a man and preacher is highly esteemed by all who know him.

Quincy, Hon. Josiah, was born in Lenox, Mass., March 7, 1793. His father, Samuel Quincy, was a lawyer in Roxbury, Mass., where he acquired a large property in the practice of his profession. He indorsed heavily the paper of several mercantile firms in Boston, and the commercial disasters of 1777-78 swept away nearly every vestige of his estate. He then retired to a little cottage among the Berkshire hills, where he soon died of a broken heart. His son Samuel, the brother of Josiah, with a dollar and a half in his pocket, but rich in spirit, left on foot for Boston to seek his fortune. He became in due time a flourishing shipmaster and owner of vessels, and filled many offices of trust and responsibility in that city. Josiah, from a lameness caused by sickness in infancy, was unable to perform much manual labor. He accordingly turned his attention to study as a necessity for his future support. Under many discouraging circumstances he prepared himself at the Lenox Academy to enter as a Sophomore in college. Circumstances prevented him from carrying out his plan to take a full collegiate course, and on leaving his academic studies he entered upon the study of law with Samuel Jones, Esq., of Stockbridge, Mass. He taught school during the day, and his law studies were necessarily carried on at night. It was by

these fierce battles with indigence that the latent powers of his nature were largely developed, that his invincible determination for ultimate success was strengthened, and that, by heroic effort, he laid broad and deep the foundations of his future eminence.

On being admitted to the bar, Mr. Quincy practised his profession a few months at Stockbridge, and removed from that place to Sheffield, where he remained a short time, and then went to Rumney, N. H., ever afterwards his home. Soon after settling in Rumney he was married to May



HON. JOSIAH QUINCY.

Grace, daughter of Jabez Weed, of Plymouth. Rumney is a small town among the hills of New Hampshire, but the young lawyer, by industry and perseverance, soon gained a high rank in his profession, his practice extending for a long distance in all directions. Not many years elapsed before he was known as one of the most eminent lawyers of the State, and when he retired from practice in 1864, his professional business was said to have been as large as that of any legal gentleman in New Hampshire. For years he was president of the Grafton County bar. He had under his tuition

many law students, and among them the eminent Judge Clifford, of the United States Supreme Court. Mr. Quincy was a prominent politician, and filled many public offices. He was several years a member of the New Hampshire house of representatives, and was twice elected to the State senate, the latter year filling the office of president of that body. He was also a member of the first board of trustees of the State Asylum for the Insane. In financial matters he was favorably known, and for years was one of the directors of the Pemigewasset Bank, in Plymouth, N. H. He was one of the most active of that persevering band of men who originated and carried forward the building of the Boston, Concord and Montreal Railroad, and for fourteen years was the president of its board of directors. The herculean labors he performed in the progress of this enterprise, and the intense anxieties he endured in its behalf, had much to do with the completion of the work upon which he and the gentlemen associated with him had embarked, and with its final, successful accomplishment.

Mr. Quincy was very active in educational matters. Remembering his own early struggles, the needy student always found in him a friend and counselor, and many will always remember with gratitude his generous gifts in their extremity. He was much interested in the schools of the county and the town in which he lived. He was a trustee of the Newton Theological Seminary, and for years was president of the trustees of the New Hampton Academy. He took the deepest interest in the latter, as for many years it was the leading Baptist institution in the State, and had connected with it a theological department. At one time, by his own funds, he removed from it a debt amounting to several thousand dollars.

In his religious belief Mr. Quincy was thoroughly a Baptist, although he had, like all Baptists, a

wide catholicity of feeling for true believers of any name. He was converted under the faithful ministry of Rev. Noah Nichols, pastor of the Baptist church in Rumney, and by him was baptized in 1831. He remained a prominent member of this church until his death, always ready to aid it with his wise counsel, and contributing largely to its support. As it had been his early religious home, during his long and eventful life he cherished for it a strong and increasing affection. He loved to attend the gathering of the Associations and the State Conventions, and found these meetings a refreshing rest from the laborious cares of his profession. He was a life member of the Missionary Union, and other Baptist organizations formed for the advancement of the Redeemer's kingdom. In his domestic life he was a kind and indulgent parent, and made home attractive by an exhibition of its sweeter charities. He died in Rumney, his residence for sixty years, Jan. 19, 1875, being almost eighty-two years of age. He passed away as he had lived, in the full hope of a blessed immortality. Two sons and three daughters survive him.

One of the most prominent traits in the character of Mr. Quincy was his invincible and unbending integrity. No temptation could swerve him a hair's breadth from a stern and incorruptible honesty. In his profession he was keen and sharp, but with no smirch of trickery. He was an eminent lawyer, a faithful public officer, an upright business man, and a generous and valuable citizen. In private life he was a most courteous gentleman, highly beloved by a very extensive circle of acquaintances. In his religious faith he was firm and unwavering, trusting for salvation alone in the Lord Jesus Christ, and at the close of his long and active life could well say, "I have finished my course; henceforth there is laid up for me a crown of righteousness."

R.

Rabun, Gov. William, one of the noblest and purest of men, was born in Halifax Co., N. C., April 8, 1771. When he was about fourteen his father, Matthew Rabun, removed to Georgia, and, after residing a short time in Wilkes County, settled in Hancock County. In the year 1788 young William professed faith in Christ, and united with the church at Powelton, having been publicly baptized by Silas Mercer.

Growing up to man's estate he took a high position, both as a church member and a citizen. Without solicitation on his part, he was, for many years, sent to the Legislature from Hancock County, then one of the most influential counties in the State. Being president of the State senate, in March, 1817, he became *ex-officio* governor of the State, on account of the resignation of Gov. Mitchell, and in the following November he was elected governor of Georgia. He died Oct. 24, 1819, while occupying that exalted position.

He was a man of singular piety. Though highly honored by his fellow-citizens, he was not made vain by it; and, though heavily burdened with the affairs of state, he never forgot the claims of his Master's cause. Up to the time of his death he was a regular attendant upon the sessions of the Georgia Association, taking an active part in the deliberations and workings of the body. Even while governor of the State, in the years 1817, 1818, 1819, his familiar name still appears in the minutes of the Association, and it was a pleasing and common sight to witness the governor of the State fulfilling the duties of chorister and clerk in the Powelton church. He was a man of prayer, and his house was the house of prayer. To all the benevolent institutions of the day he gave his influence and his purse. Wise in counsel, firm in purpose, upright in dealing, he was possessed of a piety transparent, unaffected, deep, and ardent; all the elements of true greatness were in him beautifully blended.

Upon the death of Gov. Rabun, Rev. Jesse Mercer, by request of the Legislature, preached before them a memorial sermon, in which occurs the following tribute to his piety and worth: "Your late excellent governor was the pleasant and lovely companion of my youth; my constant friend and endeared Christian brother in advancing years; and until death my unremitting fellow-laborer and able supporter in all the efforts of benevolence

and philanthropy in which I had the honor and happiness to be engaged, calculated either to amend or ameliorate the condition of men."

During the Seminole war, in 1818, Gov. Rabun called out the militia, and placed them under the command of Gen. Gaines. They were ordered, under command of Maj. Wright, of the U. S. army, to discover the course of the Indians who had been committing depredations. Capt. Obed Wright, of the Chatham militia, had positive orders from Gov. Rabun to destroy Hoponee and Philemi towns, for committing atrocities on the frontier. By mistake Chehaw town was taken, partly burned, and some Indians killed. An angry correspondence ensued between Gov. Rabun and Gen. Jackson in regard to the matter, a part of which is given. Gen. Jackson wrote, May 7, 1818, "Such base cowardice and murderous conduct as this transaction shows have no parallel in history, and shall meet with their merited punishment. You, sir, as governor of a State within my military division, have no right to give a military order while I am in the field; and this being an open and violent infringement of the treaty with the Creek Indians, Capt. Wright must be prosecuted for this outrageous murder, and I have ordered him to be arrested and confined in irons until the pleasure of the President of the United States is known upon the subject." In his reply, after referring to the communication of Gen. Glasscock, upon which Gen. Jackson based his answer, Gov. Rabun says, "Had you, sir, or Gen. Glasscock, been in possession of the facts that produced this affair, it is to be presumed, at least, that you would not have indulged in a strain so indecorous and unbecoming. I had, on the 21st of March last, stated the situation of our bleeding frontier to you, and requested you, in respectful terms, to detail a part of your overwhelming force for our protection, or that you would furnish supplies, and I would order out more troops, to which you have never yet deigned to reply. You state, in a very haughty tone, that I, a governor of a State under your military division, have no right to give a military order whilst you are in the field. Wretched and contemptible, indeed, must be our situation if this be the fact. When the liberties of the people of Georgia shall have been prostrated at the feet of a military despotism, *then, and not till then*, will your imperious doctrine be tamely submitted to. You may rest *assured* that if the sav-

ages continue their depredations on our unprotected frontier, I shall think and act for myself in that respect."

Rambaut, Thomas, D.D., LL.D., is of French descent. He was born in the city of Dublin, Ireland, and was regularly educated in the liberal arts, having studied in the celebrated school of Rev. Henry Lyon, of Portington, and at Trinity College. He came to Savannah, Ga., on attaining his majority, with the intention of studying law, and was converted under the preaching of Rev. Richard Fuller, D.D., of Baltimore, and baptized by Rev. W. T. Brantly, D.D., then in Augusta, Ga. On the Wednesday following he preached his first discourse. He has successively filled the positions of pastor of the Blackswamp church, S. C., Savannah Baptist church, Ga., president of Cherokee Baptist College, Professor of History and Roman Literature in Georgia Military Institute, president of William Jewell College, Mo., and pastor of Tabernacle Baptist church, Brooklyn. He was called to be the successor of Rev. Henry C. Fish, D.D., as pastor of the First church, Newark, N. J., in March, and entered upon this charge on the 1st of April, 1878. He received the degree of LL.D. from Madison University in 1860, and of D.D. from William Jewell College in 1873.

Rand, Theodore Harding, A.M., D.C.L., was born in Cornwallis, Nova Scotia, and is a graduate



THEODORE HARDING RAND, A.M., D.C.L.

of Acadia College; was converted and baptized in Wolfville in 1855, while attending college; taught in the Provincial Normal School, Truro, from 1861

to 1864; then he was chief superintendent of education in Nova Scotia until 1870, and rendered important services in that department; traveled in Europe and observed methods and results of teaching in the best schools there; was appointed, in 1871, chief superintendent of education in New Brunswick, and has there performed similar services to those rendered in Nova Scotia. Admirably adapted for educational work, Dr. Rand performs his responsible duties with enthusiasm and efficiency.

Rand, Rev. Thomas, was born in Manchester, N. H., May 21, 1776, his father being a Presbyterian minister. He was hopefully converted when he was twenty-two years of age, and baptized in Alstead. He began to preach at once, but wishing to secure a better preparation for his work, he entered the school of Rev. William Williams, of Wrentham, and subsequently graduated at Brown University in 1803. He was ordained pastor of the church in Holyoke (then Ireland Parish, West Springfield, Mass.), Oct. 6, 1803. At the time of his ordination his church was the only Baptist church in a circle the diameter of which would be thirty miles, including Hampshire and Hampden Counties. Here he performed his work for twenty-five years, during six months in the year having the charge of a school, in which not a few persons whose after-lives were very useful received their education. In October, 1828, he became the pastor of the church in New Salem, N. H., where he remained six years, then went to Hinsdale, continuing here two years. For five years he was a city missionary in New York City. His closing years were passed in Holyoke, among his former parishioners, where he died, May 31, 1857.

Rand, Rev. Thomas, the son of a minister of the same name, was born in West Springfield, Mass., July 10, 1813; licensed to preach in 1836; graduated at Hamilton Theological Seminary in 1838; ordained at Bayou Chicot, La., in 1841; died at Lake Charles, La., July 1, 1869. He devoted his life to teaching and preaching, and did much to build up the Baptist cause in the Opelousas region. He was a ripe scholar and fine preacher.

Randall, David Austin, D.D., was born in Colchester, Conn., Jan. 14, 1813. At the age of fourteen made a public profession of religion; was licensed to preach June 30, 1838; ordained in Richfield, O., Dec. 18, 1839, where he was pastor of the Baptist church for five years, and where he edited a Washingtonian paper, and gave much time to the temperance cause. In 1845 removed to Columbus, O., and became one of the editors of the *Journal and Messenger*. For several years, after severing his connection with this paper, he engaged in the book business. In 1858 was called to the pastorate of the First Baptist church, Colum-

bus, O., and continued in that position eight years. During this pastorate he made an extensive journey through Oriental countries, the results of which he embodied in a royal octavo volume of 720 pages, entitled "The Handwriting of God in Egypt, Sinai, and the Holy Land." This book has had an extensive sale, and is said by competent critics to be one of the best works on the East. Subsequently he made a minute and extensive tour through continental Europe, and England, Scotland, and Ireland.

Dr. Randall was for six years corresponding secretary of the Ohio Baptist State Convention, and subsequently its treasurer. In 1870 Denison University conferred upon him the honorary degree of D.D. He still resides at Columbus, O., where he devotes his attention to literary pursuits, though he gives much time to lecturing, preaching, and the various educational and missionary enterprises of the day.

Randall, Rev. Nelson Birney, was born in Springville, N. Y., June 14, 1838. After graduating from Hamilton College, Clinton, N. Y., in 1858, and from Rochester Theological Seminary in 1869, he was ordained at Ypsilanti, Mich., the following October. Four years of his previous life had been spent in the practice of law in Gloversville, N. Y. He has sustained with eminent success the relation of pastor in Ypsilanti, Mich., Vineland, N. J., Providence, R. I. (Jefferson Street), and Norristown, Pa., where he now ministers, deeply intrenched in the affections of the church and congregation. No small service has been done in the wiping out of debts, aggregating \$16,000, and in important improvements inaugurated under his ministry.

Randall, Judge Samuel, was born in Sharon, Mass., Feb. 10, 1778. A pupil of Rev. William Williams, of Wrentham, Mass., he fitted for Brown University, and graduated in the class of 1804. Hon. Virgil Maxcy and Gov. Marcus Morton were members of the same class. Mr. Randall read law with Judge Howell, but before completing his studies he removed to Warren, to take charge of an academy in that village. Quite a number of his pupils were subsequently students in college, and were an honor to their faithful instructor. For many years he acted as a judge in different courts in Rhode Island. For forty-four years he was a member of the Baptist church in Warren, and took a deep interest in its material and spiritual prosperity. He died at the advanced age of eighty-six, March 5, 1864. Judge Randall was the father of Rev. George M. Randall, D.D., the Episcopal bishop of Colorado. Prof. Gammell says of him, "He died as he lived, universally respected as an upright magistrate, a useful citizen, and a consistent Christian."

Randall, Rev. William H., was licensed to preach in his native town,—North Stonington, Conn.; graduated at Hamilton Theological Seminary, N. Y., in 1850; settled in Frensbury, Phillipsville, and Williamsville, N. Y.; in the late war raised a company, and entered the service as a captain, performing also the duties of a chaplain; for gallant conduct at Chancellorsville he was raised to the rank of major; wounded at Gettysburg, and obliged to leave the field; in 1865 resumed his pastorate at Williamsville; while seeking restoration to health, died at Lake Maitland, Fla., May 7, 1874, in the fifty-sixth year of his age; a pure, noble spirit.

Randall, Rev. William Henry, son of William P. and Marie L. Randall, was born in Groton, Conn., Aug. 23, 1840; converted in February, 1855, and baptized March 25 of same year by Rev. Harvey Silliman, uniting with the Second Baptist church in Groton; graduated with special honor from Brown University in 1861; spent another year at the university in post-graduate studies; taught schools in Mystic and Suffield, Conn., and Providence, R. I., from 1865 to 1872, with the exception of one year—1870–71—spent in travel in Europe and the East, visiting specially the Holy Land; studied at Newton Theological Institution in 1873–74; ordained pastor of Windsor Avenue Baptist church, Hartford, Conn., Dec. 15, 1874; settled with Central Baptist church, Thompson, Conn., in June, 1877, where he is now (1880) laboring; married, July 1, 1874, Mary F. Gallup, daughter of Deacon John Gallup, of Groton, Conn.

Randolph, Judge Joseph F., was born in Plainfield, N. J., about 1800. He was the son of Rev. Robert Randolph. He was baptized at Freehold by Rev. J. M. Challiss. He opened a law-office in Freehold, and afterwards resided and practised in New Brunswick, Trenton, and Jersey City, where he died at an advanced age. He was first elected to Congress in 1838, and served two terms. He also was honored with an appointment to the judgeship of the Supreme Court in New Jersey.

Randolph, Warren, D.D., son of Lewis S. and Hannah (Gilman) Randolph, was born at Piscataway, N. J., March 30, 1826. He was a graduate of Brown University in the class of 1851. Among his classmates were Prof. J. L. Diman, D.D., and Rev. J. B. Simmons, D.D. Soon after his graduation he was ordained as pastor of the High Street Baptist church, Pawtucket, R. I., where he remained but a short time, and then accepted a call to become pastor of the Eighth (now Jefferson) Street church, Providence. He removed to Philadelphia in 1857, and became pastor of the First Baptist church in Germantown, which office he

held until 1863, when he was called to the Harvard Street Baptist church, Boston. Four years later, in 1867, he returned to Philadelphia, and was pastor of the Fifth Baptist church until 1870, when his health failing he resigned, and spent not far from a year in foreign travel, extending his trip



WARREN RANDOLPH, D.D.

as far as to Egypt and Palestine. On his return, in 1871, he became Sunday-school secretary of the American Baptist Publication Society. In the discharge of his official duties he traveled very extensively over the United States, and proved himself a most useful agent in promoting the interests of the society which he served.

In 1872 a committee was appointed, by a Sunday-School Convention representing the evangelical denominations of the United States and Canada, to select lessons for a seven years' course of study. Dr. Randolph represented the Baptists in this committee. Its labors were so successful that before the seven years had expired it was calculated that about eight millions of persons were reaping the advantages of the lessons. A second international lesson committee was appointed to serve for the ensuing seven years; of this committee Dr. Randolph was a member. He resigned his secretaryship in 1877, to the sincere regret of the Publication Society, to accept the pastorate of the First Baptist church of Indianapolis, where he remained a little more than two years. On his return to the East he became pastor of the Central Baptist church of Newport, R. I.

Dr. Randolph has been in almost constant ser-

vice since his ordination, in 1851, and he is admirably qualified for the work of the gospel ministry.

Rangoon Karen College.—In the fifty-sixth annual report presented to the Missionary Union in 1870, among other suggestions Dr. Binney made the following: "Whether we ought not to make some provision for general education for Karens, by which this institution" (the Karen Theological Seminary) "might be relieved of that department." The suggestion of Dr. Binney met with a prompt response, and in the annual report of the executive committee for 1871, we are told that "the effort begun the past year, for the founding of a Karen College at Rangoon, is the logical result of the general educational impulse, which has been felt at the missionary stations." The college was opened on the 28th of May, 1872, Rev. Dr. Binney, president, with three native teachers and seventeen pupils. Rev. John Packer, who had been professor in the State University of Missouri, sailed in October, 1872, to be connected with Dr. Binney, both in the theological institution and the college. The second year of the college opened April 1, 1873, two weeks after the arrival of Prof. Packer, and, with the exception of two weeks' vacation in October, was in continuous session until Jan. 28, 1874. The whole number of students in attendance during the session was 39, of whom 36 were boys. Of course, the work done was of a very elementary character, but it was work well done, and designed to be the foundation work preparatory to something higher in the future. Rev. C. H. Carpenter was appointed president in 1873, and left the United States in January, 1874, to take charge of the college. He remained in office but a short time, when Prof. Packer was chosen in his place. Several circumstances conspired for a year or two to hinder the progress of the college. The report at the end of the session of 1876-77 was more favorable, the number of pupils having been 109, and the last year the number had risen to 127. Through the generosity of one individual an ample site and buildings for the college, including a dormitory, have been secured. A good beginning has been made in the life of the Rangoon College, and the prospect of its future usefulness is very bright.

Rangoon Mission Press.—The first printing-press of which the Baptist missionaries made use was a gift from the English Baptist Mission at Serampore, in 1816. It was sent to Rangoon and placed under the charge of Rev. G. H. Hough, who had learned and practised the trade of printing in the United States. At once Mr. Hough put to press Dr. Judson's "Luminary of Christian Doctrines," a catechism, and a translation of the gospel of Matthew. After the war between England and Burmah, Maulmain became the chief seat of

printing operations. In 1861 the Mission Printing-Press, with all that pertained to it, was again established at Rangoon, under the charge of Rev. C. Bennett, and the mission printing was constantly and vigorously prosecuted in the line of Scriptures, books, and tracts. All the movable portion of Mr. Ranney's printing establishment at Rangoon was purchased by the Missionary Union in 1862, and proved a valuable addition to the facilities needed for the publication of a religious literature. From Oct. 1, 1861, to Sept. 30, 1862, there had been published 2,113,000 pages of matter, religious and secular, and during the next year the amount was more than doubled. When Mr. Bennett, who had spent some time in this country, returned to Rangoon in 1865, he was the bearer of important additions to the working material of the printing-office and bindery, which had cost over \$6000. During the two years, 1863-65, 8,751,900 pages had been printed. The books and tracts were upon a great variety of subjects, and varied in size from a 16mo to an 8vo,—a revival hymn-book representing the first, and a Burmese and English dictionary the second. The report of the Executive Committee for 1867 estimates the value of the investments made to carry on printing at Rangoon at \$18,736.56. From Oct. 1, 1867, to Sept. 30, 1868, the number of pages printed was 10,678,000. Besides the printing done to meet the wants of the missions, a large amount of job work, also, was done, thus enabling the Union to reduce the expenses of running the establishment. Mr. Bennett, who again made a visit to this country, returned to the scene of his labors in the fall of 1872. During his absence the work went on under the superintendence of Rev. I. D. Colburn. In the annual report of the Executive Committee for 1877 the announcement was made that Mr. Bennett had resigned his connection with the press the fall previous. It was stated that "he had been more or less intimately connected with the press for forty-seven years, and during the greater part of this time had taken charge of it. He developed excellent business qualities, and managed its affairs with great prudence and skill till it has become one of the most important factors of our mission work in Burmah." Upon the resignation of Mr. Bennett, Rev. W. H. Sloan was appointed superintendent. He remained in charge for some time, and on returning to this country on account of the health of his family, Mr. Bennett consented, temporarily, to occupy the position he had held for so many years. The report for the year ending Oct. 1, 1877, presents the names of a long list of books and pamphlets printed in the following languages and dialects: English, Burmese, S'gan Karen, Pwo Karen, and Bghai Karen. The number of pages in these books and pamphlets was 4693, and the total of pages printed was

5,843,974. Among the more important of these publications we notice, in Burmese, Judson's English-Burmese Dictionary, completed, royal octavo, the Four Gospels, the Acts, and several of the Epistles, each in royal quarto, together with the Pentateuch in quarto. In S'gan Karen, the English-Karen Dictionary, in medium quarto, several books of the New Testament, and the minutes of six Associations.

Rathbone, Maj.-Gen. John T., was born in Albany, N. Y., Oct. 18, 1821; was educated in the academy at Albany and the Collegiate Institute of Brockport, N. Y. His father died when he was fifteen years old, when he left school and accepted a clerkship in Rochester. At seventeen years of age he united with the Baptist church of Brockport. At eighteen he returned to Albany. In 1845 he built his foundry in Albany, which, with the additions since made, is one of the largest in the world.

In 1861, Mr. Rathbone was appointed brigadier-general of the Ninth Brigade of the National Guards of New York, and on the breaking out of the civil war he was appointed commandant of the Albany Depot for Volunteers. On being relieved from this command Gen. Rathbone was highly complimented, not only by the adjutant-general, but by the commander-in-chief, for his great success in raising recruits and performing all the duties of his office. He sent to the front thirty-five regiments from his depot. In 1867, Gen. Rathbone resigned his position as commandant of the Ninth Brigade. When John A. Dix was elected to the governorship of New York he appointed Gen. Rathbone adjutant-general of the State, with the rank of major-general. He served under Gov. Dix's administration with credit to himself and great advantage to the State. He has been asked to accept political nominations, which he invariably declined, ambitious only to serve his fellow-men as a private citizen. He is one of the founders of the Albany Orphan Asylum, of which he has been a trustee for thirty years, and for many years the president. For thirty years he has been superintendent of the Emmanuel Baptist Sunday-school, and he has been a working member of the church for forty years. He founded the Rathbone Library of the University of Rochester, of which he is a trustee, to whose funds he has contributed about \$40,000.

Gen. Rathbone is one of the noble Baptists who have conferred honor upon our denomination in the State of New York.

Rauschenbusch, Augustus, D.D., was born at Altena, province of Westphalia, Germany, Feb. 13, 1816. He was the son of A. E. Rauschenbusch, Lutheran pastor in that city, a learned and highly esteemed clergyman, from whom also he received his earliest instructions. In his fifteenth year he

entered the gymnasium (college) at Elberfeld, and, having graduated, he went, in his nineteenth year, to the University of Berlin for the purpose of studying for the ministry. Through the instructions of his teacher, the venerable Dr. Neander, and through the influence of pious friends, he was awakened to a sense of his guilt before God, and, after a severe



AUGUSTUS RAUSCHENBUSCH, D.D.

inward struggle, at the age of twenty, he became a decided and joyful believer. Having spent some time at home, he went to the University of Bonn, where he devoted his time both to natural science and theology. At the death of his father, in 1841, the son was chosen by the congregation as his successor. As that congregation numbered about 3000 souls, an important field was thus opened to the youthful minister. His earnest pleading aroused great opposition on the part of the worldly-minded, but, at the same time, it proved the means of awakening many hundreds of persons at Altena and at various places in the vicinity.

After four years of successful labor, Mr. Rauschenbusch felt himself more and more hampered by his ecclesiastical relations, and, after much prayer, he resolved to go to a land where he could preach the gospel untrammelled and unmolested. Having heard of the great religious destitution among the Germans in America, he emigrated to this country in 1846, and immediately went to Missouri to preach to the numerous Germans settled there. In 1847 he was invited by the American Tract Society to come to New York to conduct the publication of their German tracts. Here he became acquainted

with Dr. Somers, a Baptist pastor, and a member of the publishing committee of the Tract Society. Through him he was led to consider the question of baptism. After a long and prayerful investigation of it, he was baptized in May, 1850. He continued his connection with the Tract Society until August, 1853, superintending their seventy German colporteurs, editing their German monthly, the *Botschafter*, and preparing books and tracts. At the same time his influence was strongly and effectively exerted in furthering the Baptist cause among the Germans. In 1851, withdrawing for a time from the Tract Society, he labored as a preacher in Canada, and organized the first German Baptist churches there. Having visited his native land, he returned to this country in 1854 with a number of emigrants, and settled with them in Missouri. In 1855 he organized a German Baptist church in Gasconade Co., Mo., and preached to it until 1858, when, in obedience to a call from the New York Baptist Union for Ministerial Education, he took charge of the German department of the Theological Seminary at Rochester, N. Y. Since that time he has fulfilled, with much ability and success, the duties of his professorship. He is doing a great work. His influence on the young men going forth from Rochester as evangelists and pastors of the German Baptist churches is strongly felt, and his valuable services are gratefully acknowledged by all the churches.

Rawdon College, Yorkshire, England, the theological seminary originally called "the Northern Baptist Education Society," was founded in 1804. Until 1859 the college was located at Horton, near Bradford, and was known as Horton College. Its first president was the Rev. William Steadman, D.D., whose eminent services established the reputation of the seminary and won the confidence of the churches. Dr. Steadman was succeeded by Dr. Acworth, during the latter part of whose presidency the present handsome and commodious building was erected and paid for. The Rev. S. G. Green, D.D., was elected president on the retirement of Dr. Acworth. In 1876, Dr. Green accepted the position of literary editor of the Religious Tract Society, and was succeeded by the Rev. T. G. Rooke, B.A., the present head of the seminary. About 350 ministers and missionaries have been trained in this institution, many of whom have distinguished themselves by faithful and successful service in England, the United States, the British colonies, and in heathen lands. Rawdon College is affiliated to the University of London, and during recent years several students have graduated with distinction. Two scholarships, the "Acworth" and the "Steadman and Godwin," have been founded recently. (See illustration on next page.)



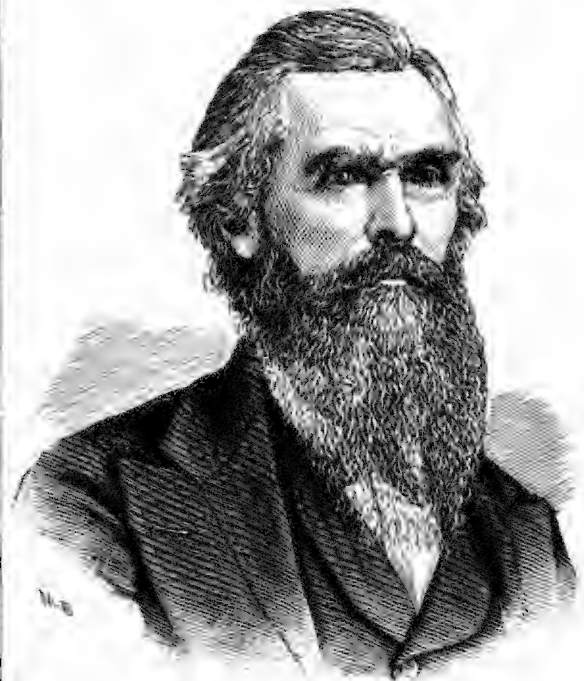
RAWDON COLLEGE, YORKSHIRE, ENGLAND.

Ray, Rev. Ambrose, a distinguished co-laborer with Martin Ball, W. H. Holcome, and others in North Mississippi, was born in South Carolina in 1798. He began to preach about 1833, and, after a successful ministry of seventeen years, he removed to Mississippi in 1850, where he took a high rank among his co-laborers, and was often called to positions of honor and trust among his brethren. He died in 1873, and his remains rest at Union church, Tippah Co., Miss.

Ray, D. B., D.D., was born in Hickman, Ky., March 30, 1830. He was converted, and baptized by Elder White, into the Little Albion Baptist church, Oct. 16, 1844. He was ordained in 1856. He labored in Kentucky and Tennessee till 1870, and then became associated with President Worrell in the editorship of the *Baptist Sentinel* at Lexington, Ky. In 1873 he became pastor at La Grange, Mo., and removed to St. Louis in 1880. He studied in Clinton Seminary, Ky., until ill health compelled him in two years to leave school. His ordination took place in 1856. After this he devoted much time to theological studies, history, and the sciences. Thousands have been converted under his ministry. Not only as an evangelist is he known, but more as a debater on religious questions. He has held forty oral discussions. Most of these have been with Campbellite and Methodist leaders. His discussions have been frequently followed by revivals, as well as by the discomfiture of his opponents.

In 1867 he published his "Text-Book on Camp-

bellism." Seven editions have been issued, and this blighting error has been exposed. In 1870 he issued his "Baptist Succession." It is a convenient



D. B. RAY, D.D.

hand-book of Baptist history, to meet objections against Baptists. Eight editions of it have been

issued. "The Church Discussion" is another book he has issued, containing a debate with the Campbellites. He now resides in St. Louis, and is editor and proprietor of the *American Baptist Flag*. He is a man of marked ability and of great courage.

Raymond, John Howard, LL.D., was born in the city of New York, March 7, 1814. His father, Eliachim Raymond, a merchant, was distinguished for his active interest in every religious enterprise, and was a leader among the Baptists of his day. In his earliest school-days J. H. Raymond was the pupil of Gould Brown, and the influence of this master may be traced in his early acquisition of a taste for analytical thinking and correct expression. He was prepared for college at the Hamilton Academy and at the High School of New York. In 1828 he entered Columbia College. Four years later he was graduated at Union College, and immediately began the study of law at New Haven. It was during this period of his life that he was led to an abiding faith in the teachings of the Bible and to an acceptance of Jesus as his Saviour. He united with the First Baptist church of Brooklyn, and shortly after his convictions led him to the study of theology, with the intention of preparing for the ministry. In 1834 he entered the Theological Seminary at Hamilton, N. Y. His talent for acquiring languages made it easy for him to gain distinction as a student of Hebrew, his progress being so marked that he was appointed a tutor of the language at the seminary before he had completed its course of study. In 1839 the chair of Rhetoric and English Literature was established in Madison University, and he was called to the new professorship. He had rare qualities for the work,—habits of thoroughness in study, brilliant oratorical powers, fine rhetorical taste, winning social ways, keen sympathies, ready wit, and the art of teaching. He soon came to believe that he had found his calling, and that he saw his work for life in the profession of the teacher. For ten years Prof. Raymond continued at Madison University, winning reputation as an orator and as a teacher.

He accepted the professorship of Belle-Lettres in the University of Rochester at the time of its organization, in 1850. He remained at Rochester until 1856, when he was selected to organize the Collegiate and Polytechnic Institute in Brooklyn. This work brought him prominently before the educational profession, for he had a difficult task assigned to him, and he accomplished it with brilliant success.

When Matthew Vassar sought the advice of prominent American teachers in selecting the man who should be intrusted with the work of organizing the first great college for women, he found it to be the general opinion that the temperament, the accomplishments, and the experience of Dr.

Raymond made him the man for the position. He was promptly appointed to the presidency and professorship of Mental and Moral Philosophy at Vassar College. His work there began in the summer of 1865. To his task he brought unwearied patience, close observation, and the cautiousness of a man who appreciates the sacredness of a great trust. No man connected with educational institutions in this country has shown more talent for organization than was exhibited by President Raymond. The Collegiate and Polytechnic Institute at its inception was looked upon as a dubious experiment. He there demonstrated that by new and improved organization elements of culture seemingly incongruous could be made coalescent, and that institution became the model after which many high schools and academies have been patterned. This royal talent was yet more brilliantly displayed by him in the organization of Vassar College. His work was accomplished, not by spasmodic efforts, but by patient industry. A careful process of reasoning brought him to a conviction, and for that conviction he could toil unceasingly. Popular appreciation was not a powerful incentive to him. Respect for his own well-considered opinions and faithfulness to trusts placed in his keeping were the constant motives of his earnest life. Such a life gave him an ever-growing influence and an unsought eminence. But success did not dim the glow of his spiritual graces. Humility, calmness, trustfulness, catholicity, and the consecration of his industry and his influence shone brighter and brighter in him till the end of his life.

He gave himself so exclusively to his official work that his graceful pen had little opportunity for exercise. Save a few pamphlets and sermons, all marked with dignity and finish of style, he left no published works. Never physically strong, Dr. Raymond broke down under his labors, and though his physician warned him that he must have rest, he could not release himself from the work he loved. After a year of much suffering, in which his quiet patience and geniality shone brighter than ever before, with no definable disease, but worn out, he died on the 14th of August, 1878. His last words fittingly closed his earnest life as he quietly said to his family, "How easy, how easy, to glide from the work here to the work in heaven!" His death summoned attention to his dignity and worth, calling forth a general tribute of respect to his memory. "His fame, like the fame of Arnold, of Rugby, will live and grow through generations of those to whom and to whose fathers and mothers he was strong guardian, wise guide, dear friend."

Raymond, Rev. Lewis, was born Aug. 3, 1807, at Walton, Delaware Co., N. Y. When he was about seven years of age the family removed to

Sydney, in the same county, now called Sydney Centre. His conversion occurred at twenty-three, when he was baptized by Rev. S. P. Griswold, one of the veteran ministers of New York. In July, 1831, he was licensed by the Sydney church, and for a while united preaching with his business as a builder. His first pastorate was at Laurens, in Otsego County. After two years of successful labor he removed to Cooperstown, where he remained eight and a half years. By this time his brethren had found in him uncommon qualifications for usefulness in revival labor, and in 1841 called him to that sphere of service. Three years were spent in such labor in New York and in Northern Pennsylvania. In June, 1844, he removed to the West, being called to the pastorate of the Baptist church in Milwaukee. The church was very small and feeble, but grew under his ministry, and erected its first house of worship. After four years in Milwaukee he was called to Chicago as pastor of the Tabernacle church, succeeding Rev. H. M. Rice, who had died of cholera. After three years he again engaged in revival labors. In 1854 he removed to Sandusky, O., organizing a church there, which, however, after one year, he gave up to Rev. J. D. Fulton, and he entered the service of the Ohio State Convention. In 1857 he accepted a call to a new organization in Aurora, Ill., the Union Baptist church; in 1859 he went to another new church at Peoria; at the end of a year he entered the army as a chaplain, continuing in that service to the end of the war. Since that time he has been engaged as an evangelist, and in labor with feeble churches. His life has been one of energetic service in a spirit of great enthusiasm and personal devotion. And the fruit, in souls added to the Lord, has been abundant.

Raynor, Samuel, was born on Long Island, Aug. 10, 1810. He was baptized by Dr. Spencer H. Cone in 1833, and became a member of the Oliver Street church, New York, of which he has been a deacon over a quarter of a century. He is a well-known business man in New York. He is distinguished for his liberal support of the great institutions of the Baptist denomination. He is a manager of the American and Foreign Bible Society and of the New York Sunday School Union. He was for years president of a benevolent institution in New York known as the "Eastern Dispensary," and has official connection with several insurance companies and the Metropolitan Savings-Bank of New York.

Read, Daniel, LL.D., was born in Orangeville, N. Y., April 11, 1825. He was educated at Madison University, and settled at first as pastor of the Big Flats Baptist church, in New York, where he was ordained to the work of the gospel ministry. He was next pastor of the Medina Baptist church,

N. Y., and was then induced to accept the pastorate of the Second Baptist church of St. Louis, Mo. In 1856 he was elected president of Shurtleff College, in Illinois. This old institution was patronized by the Baptists of St. Louis, which enabled Dr. Read to render the special service to it that his influence in that city and his learning promised. Under his charge the college was placed on a firm financial basis, and rose to a position it had not hitherto attained.

In 1873, Dr. Read resigned the presidency of the college and accepted a call of the First Baptist church of Williamsburg, N. Y. He is a faithful pastor and an able preacher. His study of the Bible in the languages in which it was written makes him one of the most instructive expounders of its sacred truth.

Read, Rev. George R., of Alameda, Cal., was born at Attleborough, Mass., March 5, 1841; baptized at North Attleborough in October, 1856; served in the army under Gen. Banks at New Orleans until 1863; studied at Pierce Academy, Mass.; graduated at Brown University in 1868, and at Newton Theological Seminary in 1871; settled as pastor for five years at Lisbon Falls, where he was ordained, Oct. 25, 1871. The church grew under his ministry; many were baptized. He removed to California in December, 1876, and supplied the Stockton church six months, during the pastor's absence in the Holy Land. In July, 1877, he settled at Alameda, organized a church, built a house of worship, and has been favored with growing prosperity. He is greatly beloved, is a self-denying pastor, and zealous worker. He has acted in honorable official positions in Associations and Conventions, and is numbered with the brethren of influence on the Pacific coast.

Read, Rev. Geo. W., was born at Frankfort, Ky., Jan. 16, 1843. Mr. Read spent nearly three years and a half in the Union service during the war, receiving a wound from which he still at times severely suffers. He was baptized Dec. 1, 1866. He entered Shurtleff College preparatory to the work of the ministry, and was ordained at Kinmundy, Ill., June 11, 1871. He was pastor of the Baptist church in Clayton, Ill., five years, and the Union Avenue church, Litchfield, Ill., one year. He removed to Peru, Neb., Jan. 1, 1878. Through his labors a commodious church edifice has been built. He preaches to the Brownville Baptist church in connection with that of Peru.

Read, Rev. Hiram Walter, was born in Jewett City, Conn., July 17, 1819; baptized March 11, 1838, at Oswego, N. Y.; educated at Oswego Academy and Madison University; began his ministry in 1844, at Whitewater, Wis. He was pastor, and chaplain to Wisconsin senate, and labored in many revivals. In 1849 he went to New Mexico,

and in 1852 preached to U. S. troops and to the Indians and Mexicans; organized churches, located missionaries, and established schools, explored adjacent Territories, and laid foundations for mission work. Returning East, he labored for the Home Mission and the American and Foreign Bible Societies, and settled for a time in Virginia, near Washington; built the Falls Baptist church, and helped others in revivals. During the war he served the U. S. government at Washington, in the field, and in hospitals; was taken prisoner, and exchanged for Dr. Broadus, of Fredericksburg, Va. Assisted to establish the Territorial government of Arizona, and held positions of great pecuniary trust, under direction of the U. S. treasurer. Visited California in 1864. In 1865 settled at Hannibal, Mo., and soon after was engaged in many revivals as an evangelist. His labors have been greatly blessed in Eastern cities and many of the larger towns of the country. He has baptized nearly 1000, and led thousands more to Christ, who were baptized by others. While in New Mexico he was captured by Indians, and threatened with death by fire, but was graciously saved. He is now pastor at Virginia City, Nev.

Read, Rev. Isaiah W., was born at Frankfort, Ky., May 25, 1848; baptized Dec. 2, 1866. He was ordained at Roanoke, Ill., June 10, 1873, and became pastor of the Baptist church of that place. He afterwards had charge of the Baptist churches in Kingsbury and Elkhart, Ind. He graduated from the Baptist Theological Seminary in Chicago, May 8, 1879, receiving the degree of B.D. He had previously accepted a position under the American Baptist Publication Society as their general missionary in Nebraska and Dakota. Efficient and valuable work has been already done by him in this new field.

Read, Rev. James C., was born at Frankfort, Ky., April 18, 1845. Mr. Read spent two years and eight months in the Union service during the war. He was baptized Dec. 2, 1866; educated at Shurtleff College, Upper Alton, Ill., and the Baptist Theological Seminary in Chicago. He labored with the Baptist churches in Fairbury, Washington, and Metamora, Ill., and in Westville, Ind. He removed to Nebraska in 1879, and became pastor of the Baptist churches at Tecumseh and Sterling, in which field his toils have been incessant and his labors greatly blessed. He is at the present time engaged in building a church edifice in Tecumseh.

Read, Rev. John C. H., was born at Frankfort, Ky., May 5, 1857; baptized in 1866; ordained at Roanoke, Ill., Dec. 30, 1875, from which he removed to Edwardsburg, Mich. In 1879 he accepted a call from the Baptist church in Blair, Neb., where he has met with much success.

Blessed are the parents who have given to the cause of Christ four efficient and faithful ministers, men who are deeply interested in all questions pertaining to the progress of the church and the denomination, not alone in their immediate fields, but also in the State and throughout the world.

Read, Rev. Wm. E., was born in Missouri. Feb. 4, 1845; removed with his parents to California in 1852; was converted, and joined the Methodists in 1855. In 1862 he was appointed to take charge of the Carson Valley Circuit, Nevada Territory. During the war he was three years in the U. S. army. At its close he continued in the Methodist ministry, and was located in California, at Cache Creek, Rio Vista, Capey, and Colusa. In 1873 he joined the Baptist church at Newville; was licensed, and ordained in 1875; labored as a missionary of the Sacramento River Association; traveled and preached in the mountain regions and mining camps; organized Sunday-schools, and preached to feeble churches. He has been for three years clerk of the Sacramento River Association, and in 1880 was enrolling clerk of the California Legislature. Conscientious, finely educated, easy in public address, and logical in preaching, he is held in high esteem, and is known as an earnest and successful advocate of the ordinances and faith of the Baptists.

Reding, Rev. Charles W., was born in Portsmouth, N. H., Sept. 21, 1811, and was a graduate of Brown University in the class of 1837, and of the Newton Theological Institution in the class of 1840. He was ordained as pastor of the church in West Townsend, Mass., May 12, 1841, where he remained for three years, and then removed to Yarmouth, Me., where he was pastor also for another three years. From Yarmouth he went to the Second church in Beverly, Mass., where he continued until 1856, and then removed to Manchester, where he was pastor five years; then two years at Beverly, with his former church; then at Webster, from 1863 to 1869; and then at Milford, for two years. Since 1874 Mr. Reding has resided at Beverly, and has supplied the church which he formerly served since 1874.

Reding, Rev. Joseph, a distinguished pioneer preacher in the South and West, was born in Fauquier Co., Va., about 1750. He was converted under the ministry of the eloquent William Marshall, and baptized in 1771. He commenced preaching immediately, and with such success that a large number of people were converted. In 1772 he removed to South Carolina. The next year he returned to his old home, where he was ordained at Happy Creek church. Soon after this he located in Hampshire County, where he founded several churches, there being no other preacher in the

county. In 1779 he started with his family to Kentucky. His boat was wrecked, and he did not reach the present site of Louisville until the following April. In a short time after he landed one of his children died. The Indians were so troublesome that he could preach but little, and in the fall he returned to Virginia. In 1784 he again removed to South Carolina, where he traveled and preached extensively, occasionally supplying the pulpit in Charleston, before Dr. Furman took charge of it. In the fall of 1789 he settled in Scott Co., Ky. He preached there with the same zeal and constancy that he had exercised elsewhere, and became the most popular preacher in the new settlements. He was called to the care of Great Crossing church, to which he preached with great success sixteen years. During the years 1800 and 1801 he baptized 361 persons into the fellowship of the Great Crossing church. In 1810 he took charge of Dry Run church, which he had formed in Scott County. Here he remained until his death, which occurred in December, 1815.

Reed, N. A., D.D., was born in Lynn, Mass., Jan. 20, 1815. He was early ambitious for an education, and availed himself, with that view, of such opportunities as offered during intervals of labor on the farm or in the store, for private study. In 1832, in a revival at Andover, he was converted. Though educated as a Congregationalist, the study of the Greek New Testament made him a Baptist. He was baptized in 1833 into the fellowship of the Andover Baptist church. Deciding to enter the ministry, he studied at Brown University, graduating in 1838, and was ordained at Wakefield, R. I., soon after. His successful pastorates have been at Wakefield, Suffield, Conn., Bedford and Franklin-dale, N. Y., Winchester, Mass., near Boston, Wakefield a second time, Bristol, R. I., Middletown, N. Y., Zanesville, O., Grand Rapids, Mich., Hamilton, O., Muscatine, Iowa, Centralia, Ill., and the present one at Amboy, in the same State. At these important points his work has always been fruitful in conversions and additions to the churches, while the influence of his public ministry has been ever promotive of harmony and the spirit of church enterprise.

Rees, Rev. Cyrus William, A.M., was born in Guernsey Co., O., Jan. 2, 1828; son of Rev. Wm. Rees, who did so much for missions and education in Indiana; has two brothers in the Baptist ministry, Rev. Eli Rees, of California, and Rev. Jonathan H. Rees, of Texas. In early life he studied for the medical profession. At eighteen he was converted, and baptized by his father at Delphi, Ind. Studied at Franklin and Kalamazoo Colleges, graduating at Kalamazoo in 1855. Offered himself as a foreign missionary, and was accepted by the board at Boston, but the \$60,000 debt prevented

the Union from sending him. In 1855 he settled as pastor of the Mount Clemens and Macomb churches, Mich., and was ordained November 15, precious revivals attending his work at both churches. In 1856 he settled at Fort Wayne, built a meeting-house, and baptized sixty. Losing his voice, he removed to Texas. In 1859 he removed to California, regained his voice, settled at Petaluma, and built a meeting-house costing \$1500; removed to Nevada in 1861; was the first Baptist preacher at Carson, Virginia City, Silver City, Dayton, and Fort Churchill, and school superintendent for Lyon County. Until 1869 he labored in Nevada and Eastern California, and organized more new churches than any other pastor or missionary on the Pacific coast. He has labored at Sacramento and Red Bluff in California, built new meeting-houses, organized the Eastern Association in 1873; moved to Oregon in 1876; was pastor at Eugene City, the seat of the State University; is now pastor at the Dalles; has baptized 300 converts. He is author of a "Chronological Historical Chart" of the leading events of the world; also author of a similar "History of the American Civil War," a "Baptist Chronological History from the Days of Christ," and now has a work nearly ready for the press, containing nearly four hundred Pedobaptist concessions to Baptist principles, arranged denominationally. He is a good preacher and lecturer on reformatory subjects, and a number of his discourses on special subjects have been published.

Rees, Rev. Eli, eldest son of Rev. Wm. Rees, was born in Ohio, Jan. 11, 1821. Two of his brothers are Baptist ministers, C. W. Rees, of Oregon, and Jonathan H. Rees, of Texas. Educated at Denison University, O.; ordained as pastor at Huntington, Ind., Jan. 16, 1848. After two years he became general agent of the Indiana State Association, and did much to arouse a mission spirit; organized and served the Brookville church, baptizing many converts, until 1854, when health required him to go to the warmer climate of Texas, where he taught and preached; was president of the Margaret Houston Female College; held protracted meetings, baptized many converts; and in 1859 crossed the plains to California, preaching on the journey. During twenty years he has given himself to mission work, laboring almost alone in the San Joaquin Valley, raising up several Baptist churches, and training them for future pastors. He is the inventor of a patent which promises fine pecuniary returns, which he has dedicated to home and foreign missions, and the endowment of a Baptist paper on the Pacific coast. His residence is Merced, Cal.

Rees, Rev. George Evans, was born near Haverford-West, South Wales, in the year 1845;

was baptized at Pembroke Dock in the eighteenth year of his age; studied at Bristol College, England, under the presidency of Rev. F. W. Gotch, LL.D.; settled in his first pastorate at Truro, Cornwall, England, and remained more than three years and a half. He came to the United States in June, 1872, and soon after accepted a call to the Taber-



REV. GEORGE EVANS REES.

nacle church, Philadelphia, in which field of labor he still continues in the esteem and co-operation of a large and influential membership. He is also connected with the boards of management in city and State mission work. Mr. Rees is a man of genial temperament and robust intellect, and a preacher whose words are spoken with great clearness and force. The blessing of God has rested upon his labors in an unusual measure.

Reese, Rev. Joseph, was born in Delaware in 1736. His father came to South Carolina during his childhood. He was for many years pastor of the Congaree church. He was, in a great measure, instrumental in the revival from which the noted church, High Hills of Santee, sprang. The people of the vicinity had been singularly careless about religion, until their interest was awakened by Mr. Reese, and greatly increased by Dr. Furman.

He was in feeble health for years before his death. "His last attendance at church was about twelve months before his decease, at which time, in great pain and weakness, he administered the Lord's Supper."

Reeves, Rev. James, was born in Wilkes Co., Ga., in 1783, and died in Carroll County,

April 6, 1858, in the seventy-fifth year of his age. He was most decidedly a praying man and a student of the Bible. From his entrance into the ministry he was devoted to its sacred duties, and gloried in being a pioneer preacher. He removed successively to Jasper, Butts, and Troup Counties, following the tide of immigration, and with John Wood and other zealous ministers planted the cross in what was then, comparatively speaking, a wilderness. Preaching in log cabins and under temporary arbors, they supplied the people with Bibles and tracts, and established Sunday-schools and temperance societies. Some of the most flourishing churches in Troup and the adjoining counties were established by Reeves and his coadjutors. In those days the anti-mission war raged, and John Reeves was one of the firmest defenders of missions. He was benevolent and exceedingly punctual, and no one enjoyed more the confidence of those who knew him. To the very last he was faithful and devoted, old age neither dampening his ardor nor restraining his zeal, and death found him "as a shock of corn fully ripe."

Reeves, Rev. Jeremiah, Sr., was born in Halifax Co., N. C.; brought up in the Episcopal Church; his painstaking in the acquisition of knowledge gained him the office of clerk, whose business it was to assist the rector in public service; but upon hearing the Baptists preach he entered into their views with all his heart. This was a source of deep mortification to his father, who remarked, "Jerry, I am the more astonished at you, seeing you have labored through so many difficulties to inform your mind, and have obtained more knowledge than the rest of the family, that you should now turn fool and follow after these babblers." Nevertheless, Jerry connected himself with a Baptist church on Mars' Fork of Haw River before the Revolutionary war. He removed to Georgia in 1784, and settled in Wilkes County, on the Dry Fork of Long Creek, and was among the early members of Sardis, then Hutton's Fork church. As a Christian, he was zealous, pious, and devoted; as a church member, he was constant, stable, and persevering; as a preacher, he was ardent in spirit and sound in the faith; and as a man, he was industrious, courteous, and honorable.

Mr. Reeves raised a fine family of children, most of whom grew to maturity and became useful Christians. Four of them, Malachi, Jeremiah, John, and James, became ministers of the gospel.

Reeves, Rev. Jeremiah, Jr., son of Rev. Jeremiah Reeves, Sr., was born in North Carolina in 1772, and removed with his father to Georgia in 1784, settling in Wilkes County. He was ordained a deacon in 1806, and set apart to the ministry in 1813. He labored long and faithfully in the north-

east part of the State, being one of the first pioneers in that section, aiding in the constitution of various churches. In sentiment he was strongly missionary, and encountered some persecution on account of his stern advocacy of missionary and temperance principles. He was a man of great piety, and eminent for his devotional spirit and for promoting missions in the Sarepta Association. He died on the 27th of January, 1837, in the sixty-fifth year of his age.

Reeves, Rev. John, third ministerial son of Jeremiah Reeves, was born in Georgia about the year 1790, and was a very useful man in his day.

Reeves, Rev. Malachi, son of Jeremiah Reeves, Sr., was born in Halifax Co., N. C., about the year 1770, and removed with his father to Georgia in 1784. At maturity he joined the church at Sardis, Wilkes Co., and was introduced into the ministry through the following train of circumstances: About the year 1808 he, in company with his brother Jeremiah and Pitt Milner, another member of the church, instituted a series of prayer-meetings to be held at their houses. About a dozen attended the first appointment, and it was agreed to continue the meetings so long as one dozen should attend. At each consecutive meeting a larger number was in attendance, until both house and yard were full. Soon it became apparent that the Spirit of the Lord was in the design, and for the accommodation of an anxious multitude the meeting-house was put into requisition. Naturally such an attentive multitude of inquirers rendered necessary the reading and expounding of the Scriptures and exhortation, in which exercises Malachi Reeves took the lead, and soon gained for himself the title of preacher. Pitt Milner was called the exhorter, whilst Jeremiah Reeves, Jr., was called the praying man, on account of the fervor of his petitions.

From this commencement a glorious revival ensued, and about 100 were added to the church. The Sardis church saw fit to license Malachi Reeves to preach, which was done in 1809, and the following year he was ordained to the full work of the ministry, and ever afterwards, to his death, in 1826, he proved a good and useful minister of Christ, greatly beloved by all. He was a man of good natural talents, clear judgment, and discriminating understanding.

Reeves, Rev. Zachariah, a distinguished pioneer preacher in South Mississippi, was born in South Carolina in 1799; came to Pike Co., Miss., in 1811; began to preach in 1832; was a man of great power, and exerted a wide influence in the southern part of the State; planted many churches; and was for twenty-four years moderator of the Mississippi Association; died in 1871.

Regent's Park College, one of the finest edu-

cational edifices in London, England, is the home, of the Baptist theological seminary formerly known as Stepney College, which was founded in 1810, under the presidency of the Rev. W. Newman, D.D. Since the removal to Regent's Park, in 1856, lay students have been admitted, and the institution has won a high position in public esteem. The Rev. Joseph Angus, D.D., LL.D., has been president upwards of thirty years. In commemoration of his personal worth and eminent services to the Baptist denomination and to education, the "Angus Lectureship" has been founded during the present year (1880). Regent's Park College is affiliated to the University of London, and a large number of students have graduated, several of whom have taken high honors and valuable prizes. During the last twenty years about \$50,000 have been contributed by friends of the college to found scholarships. More than 300 ministers have gone forth from the college to labor in different parts of the United Kingdom, the British colonies, the United States, and heathen lands.

Register, The Baptist Annual.—This work was first issued in 1790, in London, by Dr. John Rippon. Until this period the Baptists in Europe and America were destitute of any organ. The *Register* had articles from both sides of the Atlantic, and it was a creditable forerunner of the long list of periodicals and newspapers that now give a knowledge of our doctrines and movements to millions of readers.

Reid, Judge Jacob P., departed this life Aug. 19, 1880, in his sixty-sixth year. He was solicitor of the western circuit of South Carolina for sixteen years, and was accounted one of the ablest in the State. In 1868 he was elected to Congress from the third district, but was not permitted to take his seat. In 1874 he was elected judge of the first circuit, and served with great ability until he resigned the position in 1878.

He was a member of the Anderson Baptist church for many years. He was a man of much force of character, and of great liberality and public spirit. The influence of his useful life will long survive him.

Reid, Rev. Samuel Ethelred, of African descent, was born of Baptist parents at Browstown, Jamaica, West Indies, May 22, 1840. He graduated at Lady Mico Institution, Kingston, then engaged in mission work. He removed to California in 1865; preached for the Second Baptist church, Stockton, four years; was ordained at Stockton in October, 1867, and had marked success. Removing to Virginia City, Nev., his talent and integrity led to his employment in a responsible position in one of the gold-mining companies of that city. But he preaches frequently, is an official member of the church, a man of influence, and deeply interested

REGENT'S PARK COLLEGE, LONDON, ENGLAND.



in the welfare of the scattered colored Baptists on the Pacific coast.

Reid, Rev. T. A., was born in Hall Co., Ga., March 28, 1828. He studied and taught alternately until 1853, when he entered Mercer University. That great and good man, Rev. P. H. Mell, D.D., entered his room and said, "I and my wife have determined to take you as a member of our family and incur all your college expenses."

He had long felt it a duty to preach, and soon after going to Mercer he told Dr. Mell of his desire, and soon after he received a license.

In 1856 the Rehoboth Association in Georgia determined to send him as a missionary to Africa. He and his wife sailed from New York on the 7th of August, 1857, and landed in Africa in the following September. In 1858 he lost his wife. In loneliness, in perils of a native war, and amid great privations, he still labored for the Master in Awyaw, the capital of the Yoruba country. In 1864 the feebleness of his health made it necessary for him to return to his native country. Having spent some time in England he landed in New York. For several years he preached in South Carolina and in other States with acceptance, waiting till the board could send him to his chosen foreign field. The board, however, having at length determined not to send any more married missionaries to Africa, as he was now married a second time, he reluctantly gave up Africa, and he is now preaching with characteristic zeal and success at Millway, S. C.

Reid, Rev. William, was born in Ayrshire, Scotland, in 1812. His parents were Presbyterians, but at the age of seventeen he was baptized by Rev. James Blair, and joined the Baptist church of which he was pastor. His father soon afterwards also united with the Baptist Church. He was licensed by the church to preach. In his twentieth year he came to the United States, and engaged in secular business; but by the advice of friends he resolved to devote himself to the work of the ministry. For several years he studied in the Connecticut Literary Institution at Suffield. He was ordained in East Windsor in 1839, and was first settled as pastor at Wethersfield. After two years he accepted the pastorate of the church at Tariffville. During this settlement of five years large additions were made to the church. He then became pastor of the church at Bridgeport, where he remained nine years; then he took charge of the First Baptist church of New London, where he remained eight years. He was then pastor at Green Point, Brooklyn, four years. From thence he was called to the McDougal Street church in New York. After a pastorate of several years he accepted the call of the Herkimer Street church in Brooklyn, N. Y. In all these settlements he met with great success.

He is a fluent, calm, deliberate speaker, showing clearly, by his style and accent, that his early training was in Scotland. He has a clear head and warm heart. Often there is a grandeur in the sweep of his thought that thrills and charms his hearers. As a Baptist, he is conservative, and eminently sound in the faith taught by the fathers of the denomination.

Reinhardt, Rev. J. J., was born a slave, Aug. 15, 1828, in Lawrence Co., Miss.; had no early advantages of education. He made use of all the opportunities which came in his way, and he is now prepared to study any book in the English language. He has given some attention to New Testament Greek, receiving occasional assistance and advice from Rev. R. Andrews, Jr., and Rev. W. C. Crane, D.D., LL.D. He was born from above April 7, 1849, and was licensed and encouraged to preach to his race in the summer of 1849. He was ordained to the full work of the gospel ministry in the fall of 1866. He has baptized 300 persons in Walker County, 400 in Grimes County, 200 in Brazos County, 400 in Robertson County, 60 in Houston County, 100 in Leon County, and 100 in Washington County, Texas; total, 1560. He has been pastor of 21 churches, all organized by his agency, with such help as he could procure. He now resides at Navasota, and is pastor of two churches. He has held three offices,—1. Supervisor of public schools for Grimes, Walker, Madison, and San Jacinto Counties; 2. School director for Grimes County; 3. Alderman for the city of Navasota for five years. At present he holds no office except that of a minister of the gospel. He is a man of fine natural sense, clear and sound judgment, using good language in expressing his ideas, and commanding the respect and confidence of both the white and colored races. In the councils of his people he holds a high rank, and is exerting a healthful spiritual influence in the community where he resides.

Reinhart, President H. W., was born in Charlottesville, Va., July 4, 1833; graduated in a number of the schools of the University of Virginia; was baptized by Dr. Jeter; has taught twenty-four years in Virginia and North Carolina, in Albemarle Military Institute, Richmond College, Roanoke Female College, as co-principal with Rev. J. B. Lake, at Fredericksburg, Va.; came to Yanceyville, N. C., in 1859; served as captain of cavalry till health gave way, in 1864; taught in Danville Va., Raleigh, N. C., and now for several years has been president and proprietor of a prosperous female college at Thomasville, N. C. Mr. Reinhart has never been ordained, but sometimes preaches.

Religious Denominations in the United States.—The following statistics are from the "Baptist Year-Book:"

Denominations.	Churches.	Ministers.	Members.
Adventist.....	80	120	10,000
Anti-Mission Baptist.....	900	400	40,000
Baptists.....	20,060	10,596	2,296,327
Church of God, Winebrennarians.....	400	350	30,000
Congregationalists.....	3,674	3,516	382,920
Disciples, Campbellites.....	2,366	2,000	350,000
Episcopal, Protestant.....	2,996	3,435	345,841
Episcopal, Reformed.....	64	100	5,000
Free Will Baptists.....	1,471	1,294	74,851
Friends.....	800	.....	100,000
Lutherans.....	5,697	3,225	712,240
Mennonites.....	120	90	20,000
Methodist Episcopal.....	17,111	11,811	*1,723,147
Methodist Episcopal, South.....	.....	3,867	828,301
Methodist Episcopal, African.....	.....	1,418	214,808
Methodist Episcopal, Zion African.....	.....	1,500	190,900
Methodist Episcopal, Colored.....	.....	638	112,300
Methodist Evangelical Association.....	.....	833	112,197
Methodist, Free.....	.....	271	12,642
Methodist, Independent.....	.....	24	12,650
Methodist, Primitive.....	.....	196	3,210
Methodist Protestant.....	.....	1,314	113,405
Methodist Episcopal Union, American (colored).....	.....	101	2,550
Methodist, Wesleyan.....	.....	250	25,000
Moravian.....	75	.....	0,112
Presbyterian, Cumberland.....	2,000	1,289	100,000
Presbyterian, North.....	5,489	5,044	578,671
Presbyterian, Reformed.....	153	128	10,250
Presbyterian, South.....	1,928	1,000	120,028
Presbyterian, United.....	798	625	77,414
Reformed Churches in America (Dutch).....	510	545	80,208
Reformed Churches in United States (German).....	1,374	714	151,761
Roman Catholic (said to be).....	6,920	4,873	†6,000,000
Seventh-Day Baptists.....	84	80	8,548
Six-Principle Baptists.....	20	12	2,000
Tunkers.....	500	1,200	50,000
United Brethren.....	3,079	2,196	157,336

* Including 179,029 members on probation.

† Entire Roman Catholic population.

Relyea, Rev. S. S., was born in New York in 1822; spent two years at Waterville College, Me., and graduated at New York City University in 1846, and Hamilton Theological Seminary in 1849. After filling a number of prominent pastorates in New York he removed to Mississippi, and subsequently to Louisiana, where he was actively employed in teaching and preaching; nine years in charge of Silliman Institute, Clinton, La.; eight years at Woodland Institute, East Feliciana Parish, La. Subsequently he returned to Mississippi, and became connected with a school at McComb City, Miss., and associate editor of the *Southern Baptist*. He died in 1877. He left a manuscript work on church polity.

Remick, Rev. Timothy, was born in Kittery, Me., Sept. 30, 1775; was hopefully converted at the age of twenty-three, and having become a Baptist from his personal study of the Bible, joined the Baptist church in Parsonfield, Me. Feeling it to be his duty to preach the gospel, he commenced his work as an evangelist in the neighborhood in which he lived, his labors being followed by rich fruits. He was ordained in Cornish, Me., in June, 1804, as pastor of the church in that place, where he remained the rest of his life. His ministry was one of blessing to his church and to the community in which he lived for so many years. He died Dec. 27, 1850.

Renfroe, J. J. D., D.D., was born in Montgomery Co., Ala., Aug. 30, 1830. He was baptized by A. N. Worthy, Aug. 30, 1848; ordained at Cedar Bluff in 1852. The earlier years of his life



J. J. D. RENFROE, D.D.

were spent among a rude, uncultured people. Entering the ministry when young, with great difficulties in his pathway, he has by persistent and faithful effort made his way to the front rank of preachers in the South. During the first years of his ministry he was eminently successful as pastor and preacher, baptizing large numbers into the various churches in Cherokee and Calhoun Counties of which he was pastor. While diligently engaged in leading sinners to Christ, he was earnest and aggressive in his defense of "the faith once delivered to the saints." This led him into frequent controversies with ministers of other denominations. The results of these conflicts never made his brethren blush for his defeat, but his almost uniform success made them confident when their cause had been committed to the strong young pastor.

Unusual native ability, hard study, faithful, effective service, commanded the attention of the denomination, and on the 1st of January, 1858, he was called to the pastorate of the church in Talladega. The last three years of "the war between the States" he spent in Virginia, the efficient and beloved chaplain of a regiment in the Confederate army. At the close of the war he returned to Talladega, resuming his pastorate. The beautiful brick building in which the church in Talladega now worships is a lasting monument of his indomi-

table energy and untiring zeal. He is still the pastor of the church in Talladega, enjoying the unquestioning confidence and deepest Christian affection of the entire membership.

His practical, pointed, and able contributions to various religious periodicals during almost the entire term of his public life have given him a wide reputation, and made him a power in the denomination. The current questions of the day always command his attention, and he is ever ready to defend the tenets of his church.

In 1875 Howard College conferred upon him the degree of Doctor of Divinity.

To him more than to any other is due the credit of inaugurating the State mission work in Alabama. When almost all were opposed he stood firm, and contended earnestly for what he conceived to be best. Results have demonstrated his wisdom and rewarded him for all the efforts made in this direction.

Dr. Renfroe is a man of strong convictions, with courage to follow wherever they lead without hesitation and without wavering. An humble man of God, who has spent his life and sacrificed himself in the service of his Master.

The latter years of his life have been made bitter by severe bereavements and affliction. Amid repeated sore troubles and hard trials, rapidly recurring, he has made it manifest that he is a trusting child of God, a good servant of Christ, who can endure hardness as a good soldier of the Cross.

To-day no minister in Alabama occupies a larger or more tender place in the affections of his brethren, no man has more of the confidence and respect of the denomination to which he belongs.

Renfroe, Rev. N. D., was born in Macon Co., Ala., Oct. 7, 1833; united with the Baptist Church, and was baptized by Rev. J. R. Hand in 1848; educated in the Cedar Bluff Academy and in Union University, Tenn.; spent four years in the university under Rev. J. W. Eaton, LL.D., also took the theological course under Rev. J. M. Pendleton, D.D.; ordained as pastor of the church in Jacksonville, Ala., in 1859, where he manifested superior tact as a young pastor, and far more than ordinary ability as a preacher; entered the Confederate service at the opening of the war, and was killed, in command of his company, in the battle of Fredericksburg, Va., Dec. 13, 1862. From childhood he was distinguished for the purity of his personal character, and after becoming a Christian his life was nearly faultless. At the time of his death he was popular, and growing in popularity in the army as a soldier, as an officer, and as a minister, for he frequently preached to his comrades. When on the march, when in hard service, when in need, and when any were sick, he was constantly watchful for them and tender of their interests, though rigid in duty. After he fell the Rev.

Dr. Henderson edited a tract of sixteen pages on his life, entitled "The Model Confederate Soldier," which was published in thousands by the Virginia Tract Society, and circulated among the soldiers; it consisted mainly of articles which appeared in the papers about him. He was one of the purest and most spotless soldiers in the Confederate army. His remains were carried to Alabama and buried in Talladega, where his elder brother, the Rev. J. J. D. Renfroe, has long been pastor. Mr. Renfroe was twenty-nine years old, and unmarried.

Repentance is indispensable to the blotting out of our sins and to the possession of that holiness without which no man shall see the Lord. It was frequently on the lips of John the Baptist, and of the Saviour and his apostles, and it should be in the heart of every member of Adam's guilty race.

Repentance is not merely fear for God's anger, coming from a consciousness of our guilt. The five foolish virgins, when death came, were filled with apprehensions in view of meeting God, and they immediately sought pardon, and failed to find it because the Saviour knew nothing about them as penitent persons.

Repentance is not mere grief for the consequences of sin. Esau sold his birthright, and for an insignificant price he gave up the honor of being the father of the coming Messiah, of many kings, and of a great historic nation, stretching over thousands of years of human history. When he came to see the full measure of his folly, he was filled with bitter grief for the consequences of his sin. So are convicts in view of the scaffold, and so are hosts of men drawing near the eternal world who have never repented.

Repentance is not despair in view of some great wrong which the soul has committed. Judas was guilty of an act of atrocious baseness in betraying Jesus for thirty pieces of silver. He evidently had no idea that the Jews intended to proceed to such extreme measures with his late Master, though he knew full well that they wanted to perpetrate some outrage upon him. And when he learned that Jesus was condemned to be crucified he was filled with maddening despair and he destroyed himself. He seems to have had no regret for any other sin of his hypocritical and dishonest life. He solicited no pardon. He was simply overwhelmed with a consciousness of his great guilt in betraying the sinless Redeemer to a violent and cruel death. The Saviour says about this false apostle, "Woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born." The fierce anguish of his soul was not repentance for his great sin, nor for any other of his iniquities; it had no appeals for mercy in it, and the man was abandoned by his fellows and by himself as worthy to feel forever in his soul the

woe pronounced by Jesus upon him by whom the Son of man was betrayed. In many similar cases of despair, and sometimes of suicide, there has been no repentance, no supplication, and no forgiveness. It is a delusion to suppose that agonizing despair for sin is that repentance which secures salvation.

Repentance has nothing in common with Catholic penance. Fastings, flagellations, hairy garments to sting the skin, and other forms of penance are foreign to the nature of gospel repentance. When it is said, "Repent ye therefore, and be converted, that your sin may be blotted out," we are not to imagine that Peter enjoins any penance, any physical application to secure the removal of our iniquities.

Repentance is a change of mind or purpose. This is the meaning of *μετάνοια*, the Greek word translated repentance in the New Testament. There is implied in it sorrow for unbelief and sin, and a turning from them unto God. Until a man repents he commonly feels comfortable about himself and his ways; but when the Saviour, through the Spirit, gives him repentance he changes his mind about himself, and seeing nothing good in his heart or in his works, his whole soul cries out, "Lord, be merciful to me a sinner."

Repentance is a change of mind about God's relations to the soul. Before its existence in the heart the unbeliever feels as if Jehovah had little, if anything, to do with him or his acts. When the Spirit gives him penitential light he sees immediately that every sin against himself or others is a crime against God. And his soul, as he considers each transgression, is ready to cry out before the Lord, "Against thee, thee only have I sinned, and done this evil in thy sight." Before he repents the justice of God seems to him very pure, but distant, and in a large measure powerless. When he is first illuminated by the Spirit the justice of God appears to him to be the most active attribute of Jehovah, and he is certain that it must be satisfied before his conscience can enjoy rest. This change of mind is instantly attended by a change of heart, and like the prodigal loathing his husks, the penitent abhors his sins, and his whole soul turns from them. Repentance is always accompanied by a conviction that the soul is in a lost condition. "How many hired servants of my father," saith the prodigal, "have bread enough and to spare, and I perish with hunger?" The penitent always desires to go to the Saviour after receiving the heaven-given "change of mind." The decision of his soul is, "I will arise and go to my father." As the penitent man thinks of his wasted life, of the privileges he has abused, of the Redeemer against whom he has madly fought, of his numerous and aggravated iniquities, his heart is filled with grief, it is a broken and a contrite heart, and he feels resolved that

nothing shall keep him from Jesus. And nothing can; the unchanging Spirit who has commenced the work of saving his soul, by giving it repentance, will never cease his loving toils till the soul rejoices in the dazzling light of the day of Christ in heaven.

Repentance never saved a soul by its merits; it lays the needful foundation for the temple of faith in the heart. But all the penitential sorrows of Adam's family would not remove one faint stain of sin. If a man borrowed five thousand dollars, for which he gave security, and squandered it most foolishly, and afterwards, filled with true repentance, he solicited and expected the forgiveness of the debt because he was sorry for it, the spendthrift would only meet with contempt in his application; his sureties would have to pay the money. Faith alone in the Crucified cleanses from all sin, and repentance is God's instrumentality for leading the sinner to the Lamb of God, the Great Remover of sin.

Restoration.—It is the privilege and duty of every Baptist church to restore to its fellowship any of its own fallen members who lament and renounce their backslidings. When an excluded and reclaimed brother seeks restoration to church relations in a strange church, it has a right to receive him on the broad ground of the independency of Baptist churches, but this right should be exercised with prudence. Our churches owe each other fraternal courtesy in matters of discipline as well as in other things; and, as a consequence, many of our Associations have a resolution declaring that the churches composing them will respect each other's discipline, and all of them have an understanding of kindred import.

It is desirable, therefore, in every case, that the excluded person should be restored by the church which expelled him from its membership. But as he sometimes has decided and well-founded objections to connect himself with his former friends, the church of his new choice should gain their concurrence to his restoration, if possible; and failing, and thoroughly satisfied of the piety of the applicant and of the justice of his objections, they may call a council, and receive him on its recommendation,—if it is an important case this is the wiser course,—or they can admit him to their fellowship without any external advice.

It is extremely desirable that Baptist churches should act in harmony in everything; but it is of great importance that no disciple of Jesus should suffer wrongfully.

Resurrection, The, was one of the chief elements in apostolic preaching. Wherever Paul went in his missionary journeys he proclaimed Jesus and the resurrection,—the complete redemption of soul and body by the Saviour's cross. The doctrine of the resurrection was one of the great

agencies in making the early Christians fearless of bodily danger and death. As the flames, the sword, or the wild beasts threatened them, they felt confident that the body would spring from the dust of death with immortal vitality, and in the wondrous glory which the Saviour's body wore when he took his place in paradise, and they were ready to defy death in its most hideous forms, and bid it welcome in any situation. We can scarcely conceive the extraordinary joy which the resurrection gave Christ's first followers; the cross with its fierce agonies, its ghastly death, its darkened sun, its rent rocks, its cleansing blood, its intense love, and the hopes which it kindled in the believer's heart, was only a little dearer to primitive Christians than the resurrection. They loved to think of the bursting graves, of the saints in glorified bodies, of routed and conquered death, of persecutions, diseases, and the decay of years crushed; of the saintly victims of infuriated soldiers invested with spiritual and glorious bodies. To them the cross was the fountain of all blessedness, and the resurrection the richest stream of hope that flowed from the cross.

They refused to continue the word sepulchre (a place of concealment) as a designation for the resting-place of a dead believer; they used the word cemeteries (*κοιμητήρια*), that is, *dormitories*, to describe the scenes where the holy dead were sleeping, until the trumpet of the archangel should banish their slumbers and arouse their bodies from the sleep of years or ages.

In the ordinance of baptism there is a distinct announcement of the resurrection as well as of death and burial. Paul says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death (in the baptismal immersion), we shall be also in the likeness of his resurrection" (by rising up from the waters of baptism).—Rom. vi. 4, 5. Paul uses baptism as an argument in favor of the resurrection. "Else what shall they do who are baptized for the dead (who profess faith in the resurrection of the dead by the very form of baptism), if the dead rise not at all? why are they then baptized for the dead?"—1 Cor. xv. 29. That is, "Why does baptism proclaim the resurrection of the dead if there is no such thing?" Just as the Lord's Supper shows the wounds and blood of Jesus, so baptism teaches the resurrection of the dead.

The Philadelphia Confession of Faith says, "At the last day such of the saints as are found alive shall not sleep, but be changed, and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which

shall be united again to their souls forever. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body." (Article XXXIII. 2, 3.)

The resurrection body, as the Confession says, will have "different qualities"; in fact, the qualities are just the opposite of the body deposited in the grave: "it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural (animal) body, it is raised a *spiritual body*."—1 Cor. xv. 42-44. This resurrection body will be a wonderful structure, entirely unlike any other human body except the one now worn by the Saviour in the heavens. Paul's idea seems to be that as a grain of wheat planted in the earth has a germ of life in it, which makes a stalk and, in due time, grains of wheat exactly like itself, so from the human body, at the resurrection, shall spring up a spiritual body, with every feature of the "natural" body once deposited in the grave, but with wholly "different qualities." A distinguished Baptist clergyman, commenting on Paul's resurrection theory in the fifteenth chapter of the first epistle to the Corinthians, says, "As the wheat germ controls the form, not the material, of the plant, so, as to its form, though not its material, will the germ of each human body, fashioned alike in infancy, youth, maturity, and decay, produce for itself its own body,"—that is, a body exactly like the one smitten by death, and reduced to dust by the grave. This sublime victory over death and the grave fills the apostle with jubilant exultation, and inspires rapture in the heart of the intelligent and devout Christian. When Pharaoh proposed to Moses to let the children of Israel depart on condition that they should leave their flocks and herds in Egypt, Moses replied, "Our cattle also shall go with us; there shall not a hoof be left behind." So our redemption shall be completed by the recovery of the whole man, both soul and body, from the havoc of sin, the blows of the Destroyer, and the power of the grave; there shall not an atom of the man be left behind.

Some believe that there will be two resurrections at distinct periods of time, the "dead in Christ rising first" (1 Thess. iv. 16), "obtaining a better resurrection" (Heb. xi. 35), and enjoying the apocalyptic benediction, "Blessed and holy is he that hath part in the first resurrection" (Rev. xx. 6); but the object of this article forbids us to treat of the second resurrection in this place. It is proper to state that the doctrine is held by not a few Baptists, among whom there are men of unsurpassed piety and intelligence.

Review, The Christian, was commenced in 1836. The design was to make it a literary and

religious quarterly, which, under its varying fortunes, and lately under the name of the *Baptist Quarterly*, it always has been, with the exception of a brief period, when it was issued bi-monthly. Prof. J. D. Knowles was its first editor, and continued such to the time of his death, when Rev. Dr. Sears took charge of the editorial department, his connection with it dating from the second number of the third volume. This relation continued until the close of the sixth volume, when it passed into the hands of Rev. Dr. S. F. Smith, where it remained to the end of volume thirteen. The fourteenth volume was edited by Rev. E. G. Sears. Rev. Dr. S. S. Cutting, with several assistant editors, carried it to volume eighteenth, and Rev. Drs. Turnbull and Murdoch to volume twenty-first. Rev. J. J. Woolsey was the editor of the twenty-first volume, and Rev. Drs. Wilson and Taylor editors of the next three volumes. Dr. E. G. Robinson was its next editor, and had the charge of the next four volumes, bringing it down to 1863, when it was merged into the *Bibliotheca Sacra*, with Dr. Sears as one of the editors. The union of the two periodicals continued for one year, when it ceased, and the *Baptist Quarterly* occupied the position which the *Christian Review* had held, as the sole organ of its kind in the Baptist denomination in this country.

"The *Review*," says Rev. Dr. Crowell, to whom we are indebted for the above facts, "has maintained a highly respectable position among the literary and theological quarterlies of the day. It has been an able exponent of Baptist principles, though catholic in its tone." It has added some 23,600 pages to the permanent literature of American Baptists.

It seems unnecessary to mention the names of its contributors, as they include those who will be recognized as leading Baptist scholars and divines, and some who are not Baptists, in different sections of the country.

Revolution, The, and the Baptists.—When the Legislature of Massachusetts, in 1778, forbade the return of 311 public enemies to their government, the historian Backus, who was acquainted with the facts, declares that not one of them was a Baptist. (Church History, p. 196. Philadelphia.) In Sabine's "History of American Loyalists" (Tories), with its 3200 brief biographies, we find 46 clergymen of one denomination, 6 of another, 3 of another, and but 1 Baptist minister. This was Morgan Edwards, a man of great genius and worth, who was born in the Old World, and who failed to honor the patriotism of the Baptists of his native country by adopting it. We can discover no layman in Sabine's list who was a Baptist. Christopher Sower, of Germantown, Pa., is represented by Sabine as a German Baptist minister and a

Tory. Sower was a printer and bookseller, and unbound Bibles belonging to him, because of his loyalty to King George, furnished cartridge-paper for the Continental troops at the battle of Germantown. Sower was not a Baptist, but a member of a respectable German community that has no relations with the Baptists.

In the work of the Tory exile, Judge Curwen, of Salem, Mass., there are the names of 926 persons who fled from Boston with Gen. Howe when he sailed for Halifax; there are also the names of many others who left their country by the persuasion of State laws, committees of safety, or their own just fears. Among these are persons of all occupations, and of all positions in colonial society, 46 clergymen keeping them in company. In this singular work (Curwen's "Journal and Letters." Boston, 1864. Written in England, while its author was living on British alms), in which are the names of many American Tories, the gossiping ex-judge treats of literature, war, politics, theatres, and *theology*, but no hint is given that one of the Tories mentioned in it was a Baptist. Nor can we learn from other sources that any of them inflicted such a disgrace upon us.

President John Adams, in some respects an enemy of the Baptists, gives our people credit for bringing Delaware from the gulf of Toryism to the platform of patriotism. And he charges the disloyalty of her people on "the missionaries of the English Episcopal Society for the Propagation of the Faith." (Life and Works, by Charles Francis Adams, vol. x. p. 812.)

George Washington, in his reply to the "Committee of the Virginia Baptist Churches," which expressed to him grave doubts about the security of religious liberty under the Constitution of the United States, just adopted, said, "I recollect with satisfaction that the religious society of which you are members has been throughout America, *uniformly and almost unanimously*, the firm friends of civil liberty, and the persevering promoters of our glorious Revolution." (Writings of George Washington, Sparks, vol. xii. 154-55. Boston.) With such a testimony from the noblest patriot of the whole human race, we may well bless God for our religious ancestry, who were among the most active builders of our country's great temple of liberty. (See articles on VIRGINIA BAPTISTS AND THE REVOLUTION, and RHODE ISLAND BAPTISTS AND THE REVOLUTION.)

Revolution, The, and the English Baptists.—When Robert Hall, the future great preacher, was a little boy, he heard the Rev. John Ryland, Baptist minister of Northampton, say to his father, "If I were Washington I would summon all the American officers, they should form a circle around me, and I would address them, and we would offer

a libation in our own blood, and I would order one of them to bring a lancet and a punch-bowl, and we would bare our arms and be bled, and when the bowl was full, when we all had been bled, I would call on every man to consecrate himself to the work by dipping his sword into the bowl, and entering into a solemn covenant engagement by oath, one to another, we would swear by him that sits upon the throne and liveth for ever and ever that we would never sheath our swords while there was an English soldier in arms remaining in America." (Robert Hall's Works, vol. iv. 48, 49. Harper, N. Y.)

Dr. John Rippon, of London, in a letter to President Manning, of Rhode Island College (Brown University), written in 1784, says, "I believe all our Baptist ministers in town (London) except two, and most of our brethren in the country, were on the side of the Americans in the late dispute. We wept when the thirsty plains drank the blood of your departed heroes, and the shout of a king was amongst us when your well-fought battles were crowned with victory; and to this hour we believe that the independence of America will for a while secure the liberty of this country. But if that continent had been reduced, Britain would not have been long free." (Backus's History of the Baptists, vol. ii. p. 198. Newton.) Dr. Rippon and John Ryland were two of the leading Baptist ministers in England; and there is no doubt that the spirit of our brethren in England was in harmony with these noble utterances, with a few insignificant exceptions.

Revolution, The, and Rhode Island Baptists.—Before the Revolution Rhode Island was the freest colony in North America, or in the history of our race. Her founders had made her a real republic while under the nominal rule of a king, a government with which there could be no legal interference by any power either in the Old World or in the New. Before the Revolution Rhode Island had no viceroy, and the king had no veto on her laws. In 1704, Mompesson, chief justice of New York, wrote Lord Nottingham that "when he was in Rhode Island the people acted in all things as if they were outside the dominion of the crown." (Sabine's American Loyalists, p. 15. Boston, 1847.) Bancroft justly speaks of Rhode Island at the Revolution "as enjoying a form of government, under its charter, so thoroughly republican, that no change was required beyond a renunciation of the king's name in the style of its public acts." (History of the United States, ix. 261.) As Arnold says, Rhode Island, when the United States Constitution was adopted, "for more than a century and a half had enjoyed a freedom unknown to any of her compeers." (History of Rhode Island, ii. 563.) In the Revolution the

little colony had everything to lose by its failure, and nothing in liberty to gain by a successful revolution.

And yet the colony of Roger Williams was the most enthusiastic friend of the Revolution on this side of the Atlantic. On May 4, 1776, Rhode Island withdrew from the sceptre of Great Britain; this was two months before the adoption of the Declaration of Independence. Scarcely had the retreating troops of Gen. Gage reached Boston when recruits from the nearest Rhode Island towns marched to the Massachusetts patriots who fought at Lexington and Concord; and the Legislature soon after voted fifteen hundred men, to be sent to the scene of danger. When the Declaration of Independence was read in Providence, Newport, and East Greenwich, it called forth outbursts of delight and shouts for "liberty o'er and o'er the globe." A British historian says, "The Rhode Islanders were such ardent patriots that after the capture of Rhode Island by Sir Peter Parker, it required a great body of men to be kept there, in perfect idleness for three years, to retain them in subjection." (Hume, Smollett, and Farr, iii. 99. London.) Gov. Green, in a dispatch to Washington in 1781, reports that "*sometimes every fencible man in the State*, sometimes a third, and at other times a fourth part was called out upon duty." (Collections of the Rhode Island Historical Society, vi. 290.)

With scarcely fifty thousand people of all ages and of both sexes the little State supported three regiments in the Continental army throughout the entire war, an immense number for her when we remember the demands for local defense. Rhode Island began the war early by declaring her independence thirty-two days before the brave Virginians renounced allegiance to George III., and she continued inflicting her heaviest blows until the United States were free from the yoke of Great Britain.

We have special pleasure in Rhode Island patriotism, because, while noble men of other denominations honored that State in the Revolutionary war, the ruling portion of the people were Baptists. Morgan Edwards, who died in 1795, whose statement cannot be questioned, says, "The Baptists have always been more than any other sect of Christians in Rhode Island; two-fifths of the inhabitants at least are reputed Baptists. The governors, deputy governors, judges, assemblymen, and officers, civil and military, are chiefly of that persuasion." (Collections by the Rhode Island Historical Society, vi. 304.) The spirit of liberty ruled the Baptist founders of Rhode Island, and in the Revolution held supreme sway over her Baptist people, who controlled the destinies of the State, and never did a people make greater sacri-

fices or more heroic efforts for liberty. (See articles on VIRGINIA BAPTISTS AND THE REVOLUTION, and BAPTISTS IN THE REVOLUTION.)

Revolution, The, and the Virginia Baptists.

—The Baptist General Association of Virginia notified the Convention of the People of Virginia, "That they had considered what part it would be proper to take in the unhappy contest, and had determined that they ought to make a military resistance to Great Britain in her unjust invasion, tyrannical oppression, and repeated hostilities." (Headley's *Chaplains and Clergy of the Revolution*, p. 250. New York, 1864.) And they proclaimed to the world that "to a man they were in favor of the Revolution." (Semple, p. 62.) Preachers and people, Semple declares, were *engrossed* with thoughts and schemes for effecting the Revolution. Howison, in his "History of Virginia," ii. 170, says, "No class of the people of America were more devoted advocates of the principles of the Revolution, none were more willing to give their money and goods to their country, none more prompt to march to the field of battle, and none more heroic in actual conflict than the Baptists of Virginia."

Had it not been for the Baptists of Virginia it is probable that the "mother of Presidents" would have sided with Great Britain in the Revolutionary war. The leading men of the Old Dominion were the descendants of English aristocratic families, whose guiding principle for centuries was loyalty to the king. They were rigid Episcopalians, and so were the sovereign of England and the majority of his influential subjects in his home kingdom. The rectors of Virginia were native Englishmen, and bitter Tories, many of whom were specially acceptable to gay young Virginians, because they frequented the race-course, betted at cards, and rattled dice like experts. One of them was president of a jockey club, and another fought a duel. These men present a perfect contrast to their successors in the Episcopal Church of the Old Dominion in our day. Virginia proclaimed Charles II. before he was king in England. (Howe's *Virginia Historical Collections*, p. 133. Charleston, 1846.) When Patrick Henry introduced his five celebrated resolutions into the Virginia Assembly, in 1765, in connection with the Stamp Act, the men of influence in that body were opposed to his movement, and intended to submit to that iniquitous measure. (Campbell's *History of Virginia*, p. 541. Philadelphia.) Henry's fifth resolution, which recognized the great doctrine that their Legislature alone could tax its inhabitants, was carried by but a *single vote*; and yet this principle was the mainspring of the American Revolution. "Speaker Robinson," says Campbell, "Peyton Randolph, Richard Bland, Edmund Pendleton, George Wythe, and all

the leaders of the House and proprietors of large estates, made a strenuous resistance." (History of Virginia, pp. 541-42.) Jefferson says, "The Resolutions of Henry were opposed by Robinson and all the cyphers of the aristocracy." It was in advocacy of these resolutions that Henry used the words, "Tarquin and Cæsar had each his Brutus, Charles I. his Cromwell, and George III.—" "Treason!" shouted the Speaker; "Treason, treason!" was echoed around the house; while Henry, fixing his eyes on the Speaker, continued, without faltering, "may profit by their example." (Bancroft, v. 277.) The next day the men who voted for the fifth resolution, alarmed by their own manly patriotism, actually had it expunged from the journals of the House. (Howison's *History of Virginia*, ii. 52. Richmond, 1848.) Eleven years later Virginia withdrew from the British crown on the ground which she took, by a majority of one, in 1765, and from which she shamefully withdrew the next day. What made the great change in Virginia?

"In 1774," says Howison, "the Baptists increased on every side. If one preacher was imprisoned, ten arose to take his place; if one congregation was dispersed, a larger assembled on the next opportunity. The influence of the denomination was strong among the common people." (History of Virginia, ii. 170.) At the Revolution, Jefferson tells us that in Virginia two-thirds of the people were dissenters. (Jefferson on the State of Virginia, p. 169. Richmond.) These were chiefly Baptists. A small portion of them were Presbyterians, of Scotch-Irish ancestry, brave men of eminent worth. But the Baptists were sweeping Virginia with a heavenly whirlwind, and their love of liberty and denominational success brought Virginia into the ranks of the Revolution. Under God our honored brethren were instrumental in placing the grand Old Dominion on the ground which her aristocratic rulers would never have selected for themselves. Without them Patrick Henry and Thomas Jefferson would have expended their eloquence and statesmanship in vain. And as Massachusetts and Virginia were the two principal sources of Revolutionary regiments, it is extremely probable that the liberty and triumphs of the Revolution, as far as we are indebted to Virginia for them, sprang chiefly, under God, from the extraordinary increase of the freedom-loving Baptists in the Old Dominion just before the great struggle. (See articles on BAPTISTS IN THE REVOLUTION, and RHODE ISLAND BAPTISTS AND THE REVOLUTION.)

Reynolds, J. L., D.D., a native of Charleston, S. C., was born on the 17th of March, 1812. He graduated with the first honor at Charleston College, and from it went to Newton Theological Seminary, where he took the full course. His first

pastorate was in Columbia, S. C. Thence he was called to the presidency of Georgetown College, Ky. After a successful service in that position, he became pastor of the Second Baptist church in Richmond, Va. He was called from Richmond to the professorship of Latin in the South Carolina College in the palmiest days of that renowned institution. "For nearly twenty-five years the handsome, intellectual face and courtly manners of Dr. Reynolds were familiar in those classic halls, and hundreds of young men who read these lines will have tender memories revived of the genial and elegant Latin professor of their college days." He was at length, at his own request, transferred to the chair of Moral Philosophy. After the war political changes dismissed him and the entire faculty of the college. In 1874 he became Professor of Latin in Furman University, from which position he was called to "come up higher" on the 19th of December, 1877.

He was one of the most genial and delightful of companions. As a classical scholar, the Baptist ministry of South Carolina has not had his superior, if, indeed, his equal. As a preacher he was always instructive, and at times overwhelmingly eloquent and pathetic. The great gulf which he left has not yet been filled. His wife, a fit helpmeet in talent and accomplishments, survived him but a short time, so that it might almost be said "in death they were not divided."

Reynolds, Rev. P. B., was born in Patrick Co., Va., Jan. 9, 1841. At the age of seventeen he began to teach a few months in each year; entered the Confederate army in 1861, and was a private soldier until the close of the war; was captured in the Valley of Virginia in 1864, and spent the following winter as a prisoner at Point Lookout; was converted in the woods on the Rapidan River, in Virginia, while in the army, in November, 1863, and was baptized in May, 1865. He was licensed to preach in June, 1865; ordained in May, 1868. After preaching a short time in his native county he entered Richmond College in 1866, and remained until 1872. In 1872 he took charge of Coalsmouth High School, now Shelton College, of which he is now (1880) the president. Shelton is the principal Baptist college of the State, and Prof. Reynolds is striving to build it up. He has sacrificed much time and money, and has every prospect of success. He is a fine scholar, a most excellent preacher and pastor, an untiring worker, and capable of filling almost any position of usefulness. He is president of the West Virginia Baptist Educational Society.

Reynolds, Maj. Walker, was born in Columbia Co., Ga., Aug. 28, 1799; settled in Talladega Co., Ala., in 1833, where he accumulated a large fortune; was worth several hundred thousand dollars at the breaking out of the late war, and after the war was still quite wealthy. Maj. Reynolds

was eminently a public-spirited man; contributed liberally to denominational enterprises, and invested largely in secular corporations. The Selma, Rome and Dalton Railroad owes more to him for its existence than to any other person. He was a wise man, an extensive planter, and a good church member. One of the last acts of his life was to give \$1000 to the building of a new house of worship for his church at Alpine. He was twice married, and reared a most interesting family. He died at his home in January, 1871.

Rhees, Rev. Morgan John, Sr., was born in Wales, Sept. 8, 1760. He was converted in early life, and educated at Bristol College for the ministry. He was a pastor in Wales for some time, but concluded to lead a little colony of his countrymen to America in 1794. Dr. Rogers, pastor of the First Baptist church of Philadelphia, gave him a cordial welcome on his arrival, and soon his eloquence gathered throngs wherever it was known that he would preach. He traveled extensively through the Southern and Western States proclaiming the blessed gospel, and gathering converts into the kingdom. In connection with Dr. Benjamin Rush he bought a large tract of land in Pennsylvania, which he called Cambria, after his native Wales. In 1798 he took his own family and a company of his countrymen to the new settlement. He located at Beulah, and became pastor of the church formed there. He subsequently removed to Somerset, in the county of that name, where he died Sept. 17, 1804. He was married to a daughter of Col. Benjamin Loxley, a distinguished officer of the Revolution; and he was the father-in-law of Dr. Nicholas Murray (Kirwan), of Elizabeth, N. J., and Dr. Benjamin Rush was his special friend.

Rhees, Morgan John, Jr., D.D., was born at Somerset, Pa., Oct. 25, 1802. On reaching twenty-one he studied law under the celebrated David Paul Brown, of Philadelphia, and after being called to the bar he soon secured a respectable standing in his profession. In 1827 the Saviour found him, and "chosen of him ere time began, he chose him in return," and was baptized into the fellowship of the First Baptist church of Philadelphia. He was ordained in September, 1829. His first fields of labor were Bordentown and Trenton. While in New Jersey he assisted in the formation of the State Convention for missions, and was its secretary from its organization until he left the State. In 1840 he accepted the invitation of its board to become corresponding secretary of the Baptist Publication Society. In February, 1843, he took charge of the Second Baptist church of Wilmington, Del.; of this church he retained the oversight for seven years, during which he baptized nearly 300 persons. In 1850 he became pastor of

the First church of Williamsburg, N. Y., where he died Jan. 15, 1853. He received the degree of Doctor of Divinity from the University of Rochester in 1852.

Dr. Rhees was greatly blessed in every pastorate, and he rendered valuable services to the Publication Society. His calls to churches seeking the best gifts were numerous. He had a fine intellect, the polish of a gentleman, the courage of a brave man, the piety of a saint, and the tenderness of a woman. He was loved by many hundreds while he lived, and his memory is still revered by the churches for which he labored, and by many admiring friends.

Rhode Island Baptists.—To most Baptists the evidence is conclusive that the First Baptist church of Providence, formed in 1639, is the oldest Baptist church in Rhode Island, and the first church of our denomination in America. Roger Williams was baptized by Ezekiel Holliman in March, 1638–9, and about that time the First church of Providence was founded. Soon after the origin of this church, as Baptists generally believe, the First church of Newport was organized. John Clarke, M.D., came from England in 1637, and not long after, taking up his residence in Newport, he became the public instructor of a congregation out of which, in 1644, according to tradition, a church was formed “on the scheme and principles of the Baptists.” (For the arguments favoring 1638 as the time when this church was founded, see article on *THE FIRST CHURCH OF NEWPORT, R. I.*) Rev. Dr. Henry Jackson says of this church, “It occupied a high rank in the community, and drew members from towns remote.”

The second church in Newport was established in 1656. These three communities comprised all the regular Baptist churches in Rhode Island for many years. The next in age are the churches in Richmond, Warwick, and East Greenwich, constituted in 1743, Exeter in 1750, Warren in 1764, and Shoreham in 1780. Rhode Island is everywhere permeated by Baptist principles, and churches of the denomination are found in all parts of the State. The rights of conscience are everywhere respected, and protected by public opinion and legislative enactments.

There are three Associations of Baptist churches in Rhode Island, the oldest being the Warren, formed in 1767; the next in the order of time is the Providence, formed in 1843; and the third the Narragansett, formed in 1859. The last report of the Warren Association, in 1880, gives 21 churches, 24 ordained ministers, and 4036 members. In the Providence Association there are 15 churches, 21 ordained ministers, and a membership of 2953. The Narragansett Association has 24 churches, 20 ordained ministers, and a membership of 3850.

There are 60 churches, with 10,839 members, in Rhode Island. The Rhode Island Baptist State Convention was made a corporate body by an act of the General Assembly, passed in October, 1826, and is authorized to hold in trust an amount not exceeding \$300,000. The Convention gave to feeble churches in the State nearly \$2500 during the year. The Rhode Island Baptists contributed funds for the education of ministers from 1792; the plan for starting a society for this purpose originated with President Manning, and two months after his decease it was submitted to the Warren Association by Rev. Dr. Stillman, of Boston. Up to 1816 the concerns of ministerial education formed a part of the regular business of the Association. In that year a separate education society was formed, at which time there was placed in the treasury, in the form of bank stock, the sum of \$1800, from which amount various sums have been withdrawn, until there now remains \$1350. Some of the most distinguished Baptist ministers in the country have been among the nearly 150 beneficiaries who have been aided by this society.

The Baptists of Rhode Island legally proclaimed absolute religious liberty for men of all creeds when no government in the world but the one which they controlled pretended to confer such a boon, or regarded it as either wise or just to give it. Roger Williams, in his “*Bloudy Tenent*,” defended this doctrine of his Baptist fathers in the faith with a power which no mind governed by intelligence could permanently resist, and finally that doctrine swept from the statute books of American persecuting States every intolerant enactment. The freedom of conscience demanded by Roger Williams has effected a greater change in the relations between Church and State on this continent than the Declaration of Independence, the armies of the Revolution, and the Constitution of the United States have made in the secular liberties of this great republic. A moral cable, stretching from the Teacher of Nazareth, in Palestine, across the ages, the countries, and the oceans, kept in order by our Baptist fathers of all preceding Christian time, to whom it communicated its blessed news, *landed at Providence, R. I., in 1636*. Roger Williams received and put in circulation its divine dispatches, and by the authority of the King Eternal, immortal and invisible, demanded liberty for all men to pay their devotions to Deity, without State laws commanding or prohibiting religious worship. All Rhode Island received and obeyed the divine message coming through this glorious cable. Baptists everywhere respected it, and now our whole country has yielded obedience to the heavenly teaching. And, as Rhode Island was the American landing-place of this blessed cable, and her Baptist people the interpreters and propagators of its pre-

cious communications, we would honor them as the best friends of American liberty and of the universal rights of men. (For further information about Rhode Island, see articles on **FIRST BAPTIST CHURCH OF PROVIDENCE**, **FIRST CHURCH OF NEW-PORT**, **THE WARREN BAPTIST CHURCH**, **RHODE ISLAND AND THE AMERICAN REVOLUTION**, **JAMES MANNING, D.D.**, **BROWN UNIVERSITY**, and **THE BROWN FAMILY, OF PROVIDENCE**.)

Rhodes, Rev. Christopher, was born May 20, 1821. His parents were James E. and Mary A. Rhodes. At the date of his birth they were members of the First church, Providence, R. I. His ancestors had been in the State from its earliest settlement. He was baptized in February, 1839, and united with the Third church. After pursuing a collegiate course until 1843, he was licensed to preach, and at once commenced a series of revival services, assisting churches in Rhode Island and Massachusetts. His first charge was the church in Allendale, near Providence. He assisted in organizing this church, and was ordained its first pastor in May, 1850. The subsequent pastorates of Mr. Rhodes have been Phoenix church, Warwick, R. I., 1855-61; Stewart Street church, Providence, 1861-64; First church, South Kingston, 1864-66; Stanton Street, N. Y., 1866-74; Central church, Williamsburg, 1874 to present date. During these years he has devoted himself almost exclusively to pastoral work, and he has received many evidences of the divine blessing. Through his preaching converts have been added to the churches, and he has had great success in building up weak interests and relieving them from financial embarrassment. Mr. Rhodes is a strong man mentally and physically, and one whose counsel is held in high esteem by ministers and churches.

Rhodes, Gen. Elisha Hunt, son of Capt. Elisha H. and Eliza (Chase) Rhodes, was born in Pawtuxet, R. I., March 21, 1842; had an academical education; entered the Union army as a corporal in June, 1861; was with his regiment in most of the great battles in Virginia; rose to be the colonel of the 2d R. I. Inf. Regiment; brevetted brigadier-general for gallant conduct; since the war has filled some of the highest offices in the Grand Army of the Republic; is collector of United States revenue for the district of Rhode Island; brigadier-general of the militia force of Rhode Island; a member of the Central Baptist church in Providence, R. I.; a man of talent and sterling worth.

Rice, Rev. Francis, was born in Logansport, Ind., Nov. 27, 1853. His family came to Kansas in the year 1858, settling at Oskaloosa, Jefferson Co. In 1865 they removed to Topeka, where he received his education. He passed through the regular classic course at Washburn College. He also took a business course in a commercial college

in the same city, employing for this purpose his summer vacations. He was baptized, and united with the First Baptist church of Topeka in January, 1870. He had experienced conversion several years before, when about the age of eleven. He became interested in the Sunday-school, and did what he could in the Master's cause, but had no serious thought of entering the ministry until January, 1877, when he received an invitation to visit the church at Valley Falls, and he was ordained their pastor May 16, 1877. His ministry has been attended by good results. He has been for several years clerk of the Missouri River Association.

Rice, Rev. John, was born in Virginia in 1759. He removed to Kentucky; was baptized and brought into the ministry at Gilbert's Creek church, in Garrard Co., Ky. He was a constituent of Shawnee Run, for a long time the largest church south of the Kentucky River. Of this church, in Mercer County, he was pastor from its organization, in 1788, till his death, March 19, 1843. He was eminent among the pioneers of Kentucky, and greatly beloved for his piety, faith, and usefulness.



GEN. ELISHA HUNT RHODES.

Rice, Rev. Luther, was born in Northborough, Worcester Co., Mass., March 25, 1783. His parents were members of the Congregational Church, his mother being a woman of remarkable intellectual vigor. He attended the public schools of the neighborhood, and was apt in acquiring knowledge. While still a mere youth, the wonderful self-reliance, for which he was always distinguished, displayed itself; for, at the age of sixteen, he entered

into a contract to visit the State of Georgia to assist in obtaining timber for ship-building, without consulting his parents, and was absent six months. Soon after this he became greatly concerned about his soul, and suffered the acutest mental agony for many months. At the age of nineteen, in March of 1802, he united with the church at Northborough. He was from the beginning a most consistent and active Christian worker. He infused a new and higher type of piety into his own family and the church, and made it a special duty to converse frequently with the impenitent. He was from the start of his Christian career deeply interested in missions and missionary publications. During all this time he was laboring upon his father's farm. His mind was now directed to the Christian ministry, and he resolved to secure a collegiate and theological education. He spent three years at Leicester Academy, and paid his expenses by teaching school during the vacations and giving lessons in singing at night. He made such rapid progress at the academy that he was able to complete his collegiate course in three years, having entered Williams College, Mass., in October of 1807. While in college he became deeply interested in missions, and he infused the same enthusiasm into the minds of his friends, Mills and Richards. In a letter, written March 18, 1811, he says, "I have deliberately made up my mind to preach the gospel to the heathen." A society of inquiry on the subject of missions was formed through his instrumentality, and about the same time a branch society at Andover Seminary, where Judson and his friends caught the new awakening. They must preach the gospel to the pagan nations. Judson, Nott, Mills, Newell, Richards, and Rice prepared a memorial to the General Association of all the evangelical ministers of Massachusetts, convened at Bradford in 1810, urging the pressing claims of the heathen, and asking an appointment in the East. The names of Richards and Rice were omitted from the memorial at its presentation, the number being so large. The result of these efforts was the formation of the American Board of Commissioners for Foreign Missions; and, later, the Baptist General Convention of 1814, the American Bible Society, the American Tract Society, the Baptist General Tract Society, the Columbian College, the Newton Theological Seminary, and other kindred organizations. Judson, Nott, Mills, and Newell were appointed by the board as missionaries, Rice and Richards being omitted. But Rice had set his heart upon going, and he was permitted to do so upon the condition that he would himself raise the money necessary for his outfit and his passage, which he did within a few days. Having been previously licensed, he, with his companions, was ordained at the Tabernacle church, Salem,

Mass., Feb. 6, 1812, and sailed from Philadelphia, February 18, in the packet "Harmony," destined for India. Dr. Judson and wife, who had sailed from Salem, having changed their minds on the subject of baptism, were baptized by Dr. Carey soon after their arrival at Calcutta; and Mr. Rice, having also been led, after a thorough investigation, to change his views on the same subject, was also baptized, on Nov. 1, 1812, by Mr. Ward, a few weeks after Mr. and Mrs. Judson. Owing to the continued and bitter opposition of the English authorities in India, Mr. Rice concluded to sail for the Isle of France, and thence to the United States, to adjust his relations with the Congregational board, to enlist the Baptist churches in the cause of missions, and to recruit his health. He arrived at New York, Sept. 7, 1813; went immediately to Boston, and communicated with the board, who, however, received him with much coldness, and, rather rudely, dissolved his relations with themselves. Mr. Rice now completely identified himself with the Baptists. At a consultation, in Boston, it was determined to appoint him an agent to visit all parts of the country, and enlist churches and individuals in the cause. He journeyed throughout the entire length of the country, and met with the most encouraging success. Delegates were appointed from all parts of the land to meet for conference, and on the 18th of May, 1814, a large number assembled at Philadelphia, Dr. Richard Furman presiding. After several days' deliberation the General Convention of the Baptist Denomination in the United States for Foreign Missions was formed, that organization which has accomplished so much in heathen lands for the glory of God and the good of men. On his Southern tour Mr. Rice collected about \$1300, made arrangements for future contributions, and organized about twenty missionary societies, and throughout the country about seventy societies. At the meeting of the Triennial Convention in Philadelphia, in 1817, he reported that he had traveled, during a very short time, 7800 miles, collected nearly \$3700, and aroused a warm interest in missions everywhere. These journeys were "through wildernesses and over rivers, across mountains and valleys, in heat and cold, by day and by night, in weariness and painfulness, and fastings and loneliness."

To Mr. Rice, more than to any other man, is due the awakened regard in ministerial education. He was deeply interested in the school opened in Philadelphia, under Staughton and Chase, for the instruction of young men for the ministry. Eighteen were in course of preparation there. He urged the founding of a college at Washington, D. C., and through his efforts forty-six and a half acres were purchased adjacent to the city of Washington, and a building capable of accommodating

eighty students was begun. The Convention took the new institution under its supervision, and in the report made to the Convention in 1821, there was set forth a most gratifying statement of the progress of the college. Mr. Rice was appointed its agent and treasurer. About this time he originated the *Columbian Star*, published at Washington. Still serving as missionary agent, his additional labors as agent for the college were overwhelming. Difficulties arose; the expenses of the college were not met; and Mr. Rice was prostrated by sickness arising out of his terrible anxieties. The college seemed threatened with ruin in its very inception. A warm discussion arose in the Convention which met in 1826, and it was determined then to separate the educational movement from the missionary operations. Other financial agents were appointed by the college, but Mr. Rice still collected money for its funds, and labored earnestly with an unshaken faith in its final success; and before he died he had the pleasure of seeing his wishes partially fulfilled. Mr. Rice sacrificed his life for the welfare of the institution which he originated, and which he loved so well. During a collecting tour through the South he was taken seriously ill, and soon after died at the house of his friend, Dr. Mays, Sept. 25, 1836. He was buried at Point Pleasant church, Edgefield District, S. C. The following is the memorial inscription on the marble slab erected by the Baptist Convention of the State of South Carolina, written by men who knew him well and loved him dearly for his self-denying labors in the cause of Christian missions and ministerial education:

Born March 25th, A.D. 1783. }	Beneath this marble Are deposited the remains of Elder LUTHER RICE,	Died Sept'r 25th, A.D. 1836. }
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A minister of Christ, of the Baptist Denomination.
He was a native of Northboro', Massachusetts,
And departed this life in Edgefield District, S. C.
In the death of this distinguished servant of the Lord, "is a great man fallen in Israel."

Than he,

Perhaps no American has done more for the great Missionary Enterprise.

It is thought the first American Foreign Mission, on which he went to India, associated with Judson and others, originated with him.

And if the Burmans have cause of gratitude towards Judson, for a faithful version of God's Word, so they will thro' generations to come "arise up and call Rice blessed;" for it was his eloquent appeals for the Heathen, on his return to America, which raised our Baptist churches to adopt the Burman Mission and sustain Judson in his arduous toils.

No Baptist has done more for the cause of education. He founded the "Columbian College, in the District of Columbia," which he benevolently intended, by its central position, to diffuse knowledge, both literary and religious, through these United States. And if for want of deserved patronage that unfortunate Institution, which was the special subject of his prayers and toils for the last fifteen years of his life, fail to fulfil the high purpose of its founder, yet the spirit of education awakened by his labors shall accomplish his noble aim.

Luther Rice,
With a portly person and commanding presence,
Combined a strong and brilliant intellect.
As a theologian he was orthodox;
A scholar, his education was liberal.
He was an eloquent and powerful preacher;
A self-denying and indefatigable philanthropist.
His frailties with his dust are entombed;
And upon the walls of Zion his virtues engraven.

By order of the Baptist Convention for the State of South Carolina,
This monument is erected
To His Memory.

His love for the Columbian College is seen in his dying request,—“Send my sulky, and horse, and baggage to Brother Brooks, with directions to send them to Brother Sherwood, and say that *all belong to the college.*”

As a preacher, Mr. Rice was rarely excelled. He was dignified in appearance, and unusually attractive in his style. His sermons were characteristically doctrinal, and weighty in fundamental truths. He was eminently gifted also in prayer. He wrote a work on Baptism, which, however, was not published. He was elected in 1815 to the presidency of Transylvania University, at Lexington, Ky., and also to that of Georgetown College, Ky., both of which he declined, as the two great objects of his life—missions and ministerial education—absorbed all the energies of his soul and body.

Rice, Rev. Thomas Moor, a distinguished preacher and educator, was born in Jessamine Co., Ky., Dec. 7, 1792. He was a soldier in the war of 1812–15, and soon after its close united with the Methodist Church, and became a circuit preacher. After a few years he was compelled to desist from regular preaching on account of physical disability. Mr. Rice was a linguist and mathematician, and adopted the profession of a teacher, and became very successful. In 1838 he was elected to the chair of Mathematics in Georgetown College, but declined the position, and remained the teacher of a private school. He continued to exercise his gifts as a local preacher among the Methodists, and engaged in several public debates on religious doctrines, one of which was with President Fanning, a distinguished Campbellite preacher of Tennessee. About 1839 he decided to preach an argumentative sermon on the “mode of baptism.” In his preparation he became convinced that immersion alone was Scriptural baptism, and soon afterwards united with the Baptist church at Pleasant Grove, Ky., and was ordained to the ministry. He served two Baptist churches until his death, which occurred Oct. 3, 1842.

Richards, Rev. Humphrey, was born in Rowley, Mass., Sept. 17, 1818. Having completed his preparatory studies, he entered Brown University in 1833. While in college he became a Christian. Ill health obliged him to abridge his course of study. It was a sad disappointment to him to be

compelled to renounce his long cherished hopes and give up the plans of years; for he was a good scholar, and was distinguished in his class. Having spent a year at the Suffield Literary Institution, Conn., he entered upon a course of theological study at Hamilton, N. Y., which he completed in 1842. He was ordained pastor of the First Baptist church, Springfield, Mass., May 10, 1843, where he remained three years. He became pastor of the First Baptist church in Dorchester, Mass., in the summer of 1846. This relation he sustained to the people, who were warmly attached to him, for eight years. Long continued application to his ministerial and pastoral work told at last on a constitution never strong, and he declined rapidly, and passed away Sept. 4, 1854. His ministry was fruitful for good, especially in building up his church in knowledge and in the graces of the Christian character.

Richards, Rev. James, was born Jan. 28, 1804, at Llanddarog, Carmarthenshire, Wales. He began preaching about the year 1819. He received his theological training at Horton, now Rawdon, College, under the presidency of Dr. Steadman. He had not been long in the ministry before his reputation as a preacher of the first rank was established. His style was exceedingly ornate. With a weak voice and quiet manner, he was nevertheless thrillingly eloquent. A volume of his sermons has recently been published, which amply sustains the reputation which he enjoyed. His principal pastorates during a long and useful life were Fishguard, Pembrokeshire, and Pontypridd, Monmouthshire. He departed this life Sept. 22, 1867.

Richards, Rev. William, LL.D., was born in South Wales in 1749, and educated at Bristol College. He became pastor of the Baptist church in Lynn, England, in 1776, where he spent the rest of his life, though only about half the time as pastor of the church. He died in 1818.

Dr. Richards was deeply learned in English and Welsh history, and in other departments of literature. His talents and culture were of eminent importance to his brethren in the British Islands in defending their principles against Pedobaptist assailants. He sympathized with our Revolutionary fathers so strongly that he expressed a preference for the union of Wales (his country) with the United States rather than with the British empire. He was the author of several works of great value.

Brown University conferred upon him the degree of LL.D. In accordance with a purpose which he formed more than a quarter of a century before his death, he left his library of 1300 volumes to Brown University. This treasure enriches our oldest college to this day.

Richards, William C., A.M., Ph.D., was born

Nov. 24, 1818, in London, England. His father came to this country in 1831, and settled in Hudson, N. Y., as pastor of the Baptist church. There the son joined the church in 1833, and in 1834 entered Hamilton Institution with a view to the ministry, from which he was graduated in 1840. In 1869 Madison University conferred upon him its first degree of Doctor of Philosophy, upon the occasion of his delivering the semi-centennial poem. After his graduation he went South, and was for ten years engaged in literary and scientific and educational work in Georgia.

In 1849 he transferred his literary efforts to Charleston, S. C., and became associated there with the *Southern Quarterly Review*. In 1852 he returned to the North, with the understanding that he should at length enter the ministry. After two or three years of varied work he began to preach, and early in 1855 he went to Providence, R. I., as associate pastor of the First Baptist church. He was ordained in New York in July of that year. Resigning his position in October, he was pressed to accept the charge of a new interest to be immediately formed in the city, and for seven years was pastor of the Brown Street Baptist church. In 1862 his health failed. He then began his public lectures on physical science, which have since engrossed the most of his time. From 1865 to the end of 1868, however, he was pastor of the Baptist church in Pittsfield, Mass., and while residing in Berkshire was elected Professor of Chemistry in the Berkshire Medical College, and filled the chair for two years.

In 1876 he removed to Chicago, and was pastor there for a year, but he was constrained reluctantly to resume his scientific work. His literary labors have been varied and voluminous. In 1856 he prepared the memoir of Gov. Briggs, of Massachusetts. He had previously published "Harry's Vacation," a very successful book on every-day science for the young. His contributions to the leading magazines of prose and verse are numerous. He has printed several anniversary and college poems. His editorial labors have covered, at intervals, a period of forty years, and for four years past he has been connected with the *Chicago Standard*. In addition to his popular lectures—chiefly under the auspices of the Young Men's Christian Association from the Atlantic to the Mississippi—he has preached twice nearly every Sabbath, and frequently at night, to large assemblies on religion and science.

Richards, Zalmon, A.M., was born at Cummington, Mass., Aug. 11, 1811, and graduated at Williams College, in the same State, in 1836. Being interested in the cause of education, he has devoted much of his life to teaching. He was at one time principal of the Cummington Academy, Mass., of the Stillwater Academy, N. Y., and sub-

sequently of the preparatory school of the Columbian College. At present he is principal of the Eclectic Seminary, in Washington City, D. C. Mr. Richards was the first president of the National Educational Association, and also of the Young Men's Christian Association of Washington. He has contributed various articles to the *American Journal of Education*, and also to other periodicals. He has also filled various municipal offices, having been president of the common council and of the board of aldermen, auditor under the District government, and the first superintendent of public schools in Washington. He received the degree of A.M. in course from Williams College.

Richardson, Rev. Horace, a native of New Hampshire, was born about 1820; gave himself to Christ, and was baptized in his youth. He graduated with honor at Dartmouth College in 1841, and from Newton in 1844, and was ordained at Keene, N. H., in 1845, where he was pastor one year. In 1846 he settled at West Acton, Mass., and remained pastor there seven years. In 1853 he arrived in California, and spent twelve years in teaching and preaching at various places. In 1865 he was appointed general distributing agent of the American Bible Society, and spent ten years in that service. He distributed personally over sixty tons of Bibles, preaching everywhere in the destitute regions, doing the work of an evangelist, and leading many to Christ. He died at Brooklyn, March 15, 1876.

Richardson, Rev. J. B., was born in Montgomery Co., N. C., June 16, 1839; was baptized by Dr. Wingate, at Wake Forest College, in 1857; graduated at Wake Forest College in 1862; was ordained at Litchville in 1862, his father, Rev. Noah Richardson, Rev. John Minsor, and Rev. B. G. Covington constituting the Presbytery; was nearly four years corresponding secretary of the State Convention, and has been pastor of Greensborough, High Point, and Catawba churches. Mr. Richardson is widely known and greatly beloved by his brethren.

Richardson, Prof. John F., was born in Oneida Co., N. Y., in February, 1808; was a graduate of Madison University and its Professor of Latin for fifteen years. In 1850 he accepted the same chair in the University of Rochester, where he remained until his death, Feb. 11, 1868. He was the author of a work entitled "The True Roman Orthodoxy," for which the Right Honorable W. E. Gladstone, now Prime Minister of Great Britain, and one of the finest scholars in England, thanked him in an autograph letter. Prof. Richardson was eminently a learned man, of great refinement, and of superior qualifications for imparting instruction.

Richardson, Rev. Noah, was born in Moore Co., N. C., June 30, 1804; was converted under

the preaching of the celebrated Robert T. Daniel; baptized by Elder Farthing, and ordained in 1827 by Elders Swaim and Hymer. His father died when he was a child. His reading was extensive, and his talents superior. His control over an audience was sometimes wonderful, and many are the traditions of his extraordinary powers as a pulpit orator. He preached for forty-five years, and his great popularity is evidenced by the fact that for twenty-seven successive years he was elected to preach on Sunday at the sessions of his Association.

Dr. James McDaniel, of Fayetteville, and Mr. Richardson were devoted friends, and in delivering his funeral sermon, Dr. McDaniel said, "That in his prime Noah Richardson was the best preacher in North Carolina."

He was especially effective in revival meetings, and is said to have baptized thousands during the long course of his ministry. He died May 9, 1867. He left a son, Rev. J. B. Richardson, who was for several years corresponding secretary of the Baptist State Convention.

Richardson, Rev. Phineas, was born in Methuen, Mass., Feb. 2, 1787. When he was seventeen years of age he was baptized by Rev. Joshua Bradley, and united with the church in Londonderry, N. H. He longed to be able to preach the gospel, but many years passed before his wish was gratified. He studied for a time with Rev. Jeremiah Chaplin at Danvers, and was ordained at Methuen in November, 1817. His first pastorate was in Gilmanton, N. H., where he commenced his labors in March, 1818, and continued as the minister of the church for eighteen years. After acting as a missionary for the Convention for two years, he was instrumental in gathering a church in Hollis, of which he was the pastor for eleven years. He was then pastor of the church in New Hampton, N. H., for four years. The last two years of his life were passed in Lawrence, Mass., where he died in January, 1860. During his long ministry he was honored of God, as the instrument of doing a good work for the Master whom he delighted to serve.

Richmond College.—Virginia Baptists, very soon after the war of independence, began to consider the question of founding a seminary of learning. In 1778 a committee was appointed to further the scheme, and upon their recommendation, in 1793, the General Committee of the Denomination, which had charge of the matter, appointed trustees to carry into effect what had been proposed. For some cause, however, no practical solution of the question was found, and while from time to time the subject was agitated, still it was not until 1830 that an earnest and successful effort was made to establish a school of high grade, which should be

under the control of Baptists, and which should be used directly to advance the interests of their special work in the State. The General Association met in Richmond in June, 1830, and it was while this body was in session that the friends of education met, and, after free discussion, organized the Virginia Baptist Education Society. The prime consideration which prompted the movement was the necessity felt on all sides by the churches for the improvement of their rising ministry.

During the first and second years of the operations of the society thirteen young men were received for instruction. These were placed in private schools. At the close of the second year it was found that the number of students would be considerably increased, and that the location of the school with permanent teachers was therefore necessary. Accordingly, a farm was purchased, and the institution assumed the name of the

VIRGINIA BAPTIST SEMINARY.

The location of the seminary was about five miles from Richmond. It was opened on the 4th of July, 1832, under Rev. Robert Ryland. The scheme of student training combined manual with intellectual labor. An opportunity occurring soon after for securing a more eligible site for the seminary, in the most beautiful section of the western suburbs of Richmond, it was removed to the present location of the college. From this time, under the judicious and efficient management of its principal, upon whom, from the inception of the enterprise, had devolved an unusual share of anxious solicitude and self-denying labor, the number of students, which before had been comparatively small, rapidly increased. Of these, many have become widely influential and useful ministers of the gospel, some at home, others in foreign lands, while others still as teachers, members of the legal and medical professions, and men of business, have won an honorable reputation in their several vocations.

RICHMOND COLLEGE.

Desiring still further to enlarge the influence and usefulness of the institution, its founders applied to the General Assembly of the State for a college charter, which, in 1840, they secured. Rev. Robert Ryland continued in the presidency under the new corporate organization. Efforts were made to secure a permanent endowment with considerable success, and the college seemed to be placed upon a broad and firm foundation, with encouraging prospects of an extended and enduring prosperity.

During the recent war the exercises of the institution were suspended, and the greater part of its endowment fund lost.

In 1866 the college was again opened. The

alumni and other friends, sustained by the warm love and determined zeal of the denomination which had founded the institution in the past, rallied to the support of the trustees, and vigorous efforts were made to raise the loved school from its prostrate condition and restore it to more than its former efficiency and usefulness. A good degree of success has rewarded these efforts. The gifts of a people suffering severely from a disastrous war have been freely and generously offered, and the college, with its present fair but still insufficient



RICHMOND COLLEGE.

equipment, is a monument to the faith, love, and generosity of that noble brotherhood, the Virginia Baptists.

In reorganizing the college in 1866 the trustees determined to remodel their former plans, and adopted the organic change which at present marks its successful scholastic career. The plan is that of *independent schools*, of which at present there are eight in the academic department and a school of law. The faculty of instruction and government consists of co-equal professors, one of whom is annually chosen to be their chairman and chief executive officer. To them as a body is committed all that pertains to the discipline and interior management of the institution, while each professor is responsible for the efficient conduct of his own school. Eclecticism in studies, under certain restrictions, prevails with satisfactory results. There are five academic degrees conferred by the trustees on the recommendation of the faculty, viz., Bachelor of Literature, Bachelor of Science, Bachelor of Arts, Master of Arts, and Bachelor of Law. There are also school diplomas for those who graduate in the school, and *certificates of proficiency, promotion, and distinction* when a certain measure of success is attained in the regular examinations.

It has been the aim of the trustees to secure superior scholarship in the faculty, and the vigorous, accomplished, and faithful men who compose the board of instruction have so administered their trust as to prepare their students for and require at their hands a high standard of excellence for graduation.

Prominent among the many special features of

the organization and work of this college is the school of English, with its separate professor, in which our mother-tongue is carefully and elaborately studied.

The college lost her library, museum, and apparatus among the other calamities of war, but good foundations are already laid for increased excellence in each of these important departments. The literary societies are vigorous, and encourage a worthy emulation in the arts of writing and speaking among the students.

ENDOWMENT.

The property of the corporation consists of a most excellent plat of ground just within the corporate limits of the city, sufficiently ample for all needed improvements. On this campus there are buildings well adapted to the purposes of the college and capable of yet wider extension. Besides this realty, which is justly considered very valuable and eminently adapted to its purpose, there is an invested fund of some \$75,000, whose income is applied to the purposes of education. The corporation is not encumbered by debt, the property is clear and the investments well placed. So that it may be justly seen that this institution, so long the pride and hope of Virginia Baptists, is doing the work of a college, and gives promise of wide future usefulness.

It is important to notice that amid all the changes of fortune and the gratifying development which has marked its course, there has been no departure from the plans and purposes of its founders. Ministers of the gospel are still and must ever be "privileged students." On the recommendation of the Education Board of the Baptist General Association of Virginia, all young men having the ministry in view are received free of all college fees. The ties which bind the school and the churches of Virginia are tender and yet powerful. Purely literary in its work, yet eminently Christian in all its influences, the college meets the expectations and claims of an enlightened constituency, and receives at their hands a united and cordial support.

Richmond Female Institute.—This excellent school for young ladies was chartered by the Legislature of Virginia, March 2, 1853. It was a joint-stock enterprise, and cost, including lot, building, and apparatus, about \$70,000. Its beginning was remarkably successful. During its first session of 1854-55 it had 191 students, and during its second session 268. Until the war its average number of students annually was about 200, and since that time about 100. The Rev. B. Manly, Jr., was its organizer and first president, holding that position during 1854-59. Prof. Chas. H. Winston succeeded Dr. Manly, and held the po-

sition of president from 1859 to 1873, during two years of which period, however,—1863-65,—the school was closed in consequence of the war. Prof. John Hart held the presidency from 1873 to 1878, since which time Miss Sallie B. Hamner has filled the position of principal most successfully. The institution has been greatly impeded in its movements by pecuniary difficulties, but still, as an educational enterprise of the denomination, it has been of incalculable value to the Baptists of Richmond and of the State. Its boarding patronage has fallen below the expectation of its founders, because of the competition of cheaper schools in country districts, but it has always commanded an excellent day patronage, and the superiority of its course of instruction has made it an object of interest and just pride to the denomination. It has usually had a large number of accomplished instructors, sometimes as many as twenty, and has aimed to cover the whole period of a girl's education from the most elementary studies of the preparatory school to the most advanced branches of the collegiate department. Much attention has always been given to music and art. The institute, like the University of Virginia, is made up of "schools," of which there are eight; and one can become a "full graduate" only upon the completion of all the studies of all the schools, after a satisfactory examination. So rigid is the course, and so thorough the examination, that but comparatively few students attain this honor, perhaps, on an average, only about two each year. As a consequence, the diploma of the Richmond Female Institute is held in the highest esteem by those who have been so faithful as to secure it.

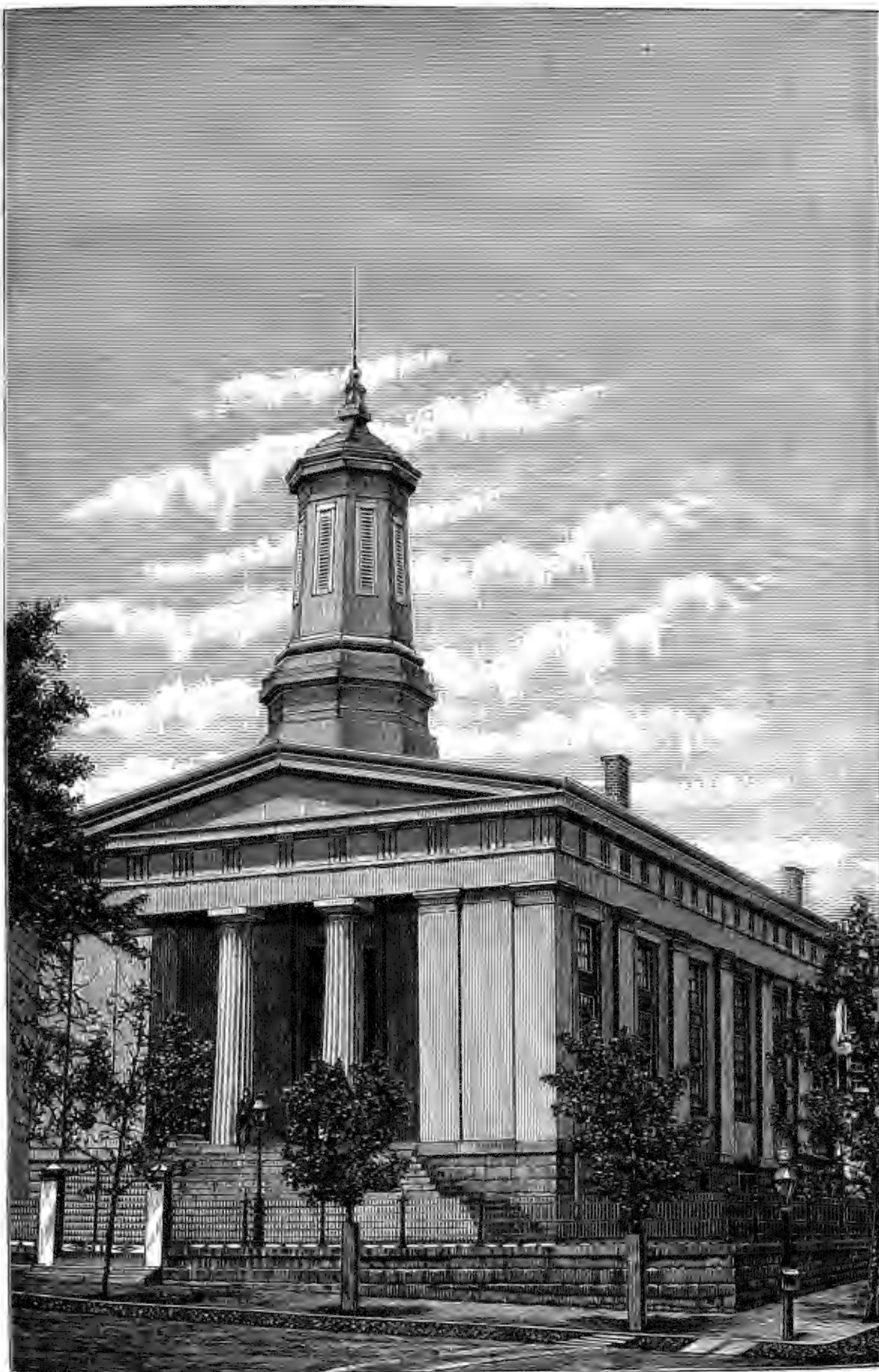
Richmond, Va., First Baptist Church of, was constituted in 1780, when Richmond was a village, with a population of about 1800, half of whom were Africans.

Its present spacious edifice, on the northwest corner of Broad and Twelfth Streets, was dedicated Oct. 17, 1841. It was designed by Thomas U. Walter, Esq., of Philadelphia. In 1858 the seating capacity of this large meeting-house had to be increased by adding to the rear about fourteen feet. The original cost of the building, and its subsequent enlargement, amount to \$49,000.

According to Dr. Burrows (First Centenary of the First Baptist Church of Richmond, p. 29), "This church of fourteen members in 1780 has swelled into nineteen churches in Richmond and Manchester in 1880, with 16,847 members."

J. B. Hawthorne, D.D., is the present pastor of this venerable mother-church.

Richmond Institute, The, for the training of colored preachers and teachers, is located in the city of Richmond, Va. The Rev. Dr. Binney, under the patronage of the American Baptist Home



FIRST BAPTIST CHURCH, RICHMOND, VA.

Mission Society, opened in November, 1865, a school in that city for the preparation of colored men for the ministry. He began with a class of about twenty-five, whom he could instruct only at night. He remained in charge, however, but a short time, and soon after returned to Burmah. The Congress of the United States chartered, May 10, 1866, the National Theological Institute of Richmond, the object of which was "the judicious training of men of God for the Christian ministry," and this charter, by an act passed May 2, 1867, was amended, and the name changed to that of The National Theological Institute and University. Of this institution the Rev. J. D. Fulton, D.D., was made president, and the Rev. J. W. Parker, D.D., corresponding secretary. The Rev. N. Colver, D.D., of the Chicago Theological Seminary, was subsequently invited to the presidency of the institute, which he accepted, and entered upon his duties May 13, 1867. He leased for three years, at a rent of \$3000 per annum, the establishment known as Lumpkin's Jail. The school opened in its new location with about thirty pupils, two-thirds of whom were preparing for the ministry. The Rev. Robert Ryland was associated with Dr. Colver in the management of the school from September, 1867, to June, 1868, when he resigned. Dr. Colver, also, resigned in June, 1868, in consequence of failing health. Mr. Corey, then in charge of a similar school at Augusta, Ga., was invited to take charge of the Richmond Institute, which invitation he accepted, entering upon his duties in October, with Miss H. W. Goodman as chief assistant. In November and December of 1868 a ministers' institute was held, the principal lecturers being the Rev. Dr. Parker and Mr. Corey; it was attended by eighty-one ministers and church officers, in addition to the regular students. During this winter about sixty pupils attended the daily sessions of the schools, and at night the principal gave instruction to another class, consisting of sixty-eight men. In May, 1869, the institute passed into the hands of the American Baptist Home Mission Society, and since that time has been under the care of that society. On the expiration of the lease of Lumpkin's Jail, in 1870, it became necessary to secure a more permanent location. The United States Hotel, on the corner of Nineteenth and Main Streets, was purchased Jan. 26, 1870, and in the fall of the same year it was occupied by the school. This building was erected in 1818, and was at one time the most fashionable hotel in Richmond. It is four stories high, and contains about fifty rooms. It is said to have cost originally \$110,000, and it was purchased for \$10,000. The building needed extensive repairs, and the students collected for this purpose more than \$1000 from the citizens of Richmond, white and colored; they

also gave of their own means, and in addition rendered valuable service by their daily labor on the building. One hundred and two of the students subscribed, each, \$100 to the endowment of the school,—\$10,200, paid in monthly instalments. The entire amount expended in repairing the building and in fitting up the school-rooms, up to April 1, was upwards of \$11,000. The value of the building and furniture is estimated at \$50,000. Since the close of the war about \$80,000 have been expended in building up the school and in carrying on its work. Six hundred students have enjoyed its educational advantages for a longer or shorter time. The library contains about 2200 volumes. The number of students in the institute during 1878 was 103, 70 of whom were preparing for the ministry.

The school for a time was known as the Colver Institute, but for satisfactory reasons the more general name, the Richmond Institute, was inserted in the deed which conveyed the property to the trustees, and under that name it was incorporated by an act passed by the General Assembly of Virginia Feb. 10, 1876. Dr. Colver's connection with the institute continued less than a year. Since 1868 the Rev. C. H. Corey, D.D., has filled the position of president. The following persons have, at different times, been its instructors: the Rev. Robert Ryland, D.D., Miss H. W. Goodman, Rev. S. J. Neiley, Mr. Sterling Gardner, Rev. J. E. Jones, Mr. D. N. Vassar. The following students have also served, temporarily, as teachers: I. T. Armistead, Wm. Cousins, B. J. Medley, A. H. Cumber, H. B. Bunts, H. H. Johnson, and Chas. J. Daniel.

Richmond, Rev. John L., M.D., was born in Hampshire Co., Mass., April 5, 1785. He was converted at the age of thirteen, but did not make a profession of faith, because there was no Baptist church in the vicinity. He joined the Onondaga church in 1802. He studied at home, and gained a considerable mastery of Latin, Greek, and mathematics. It was his habit to read the New Testament in the Greek. He was ordained in 1817 at Camillus, N. Y. He became pastor of East Fork church, O., in 1818, and of Clough Creek church in 1819. Having already engaged in the practice of medicine, he entered the Ohio Medical College, and graduated in 1822. He became a physician that he might support his family, while he preached to the feeble churches. In 1832 he removed to Cincinnati, practised medicine, lectured in the Ohio Medical College, and preached as opportunity offered. In 1824 or 1825 he performed the "Cæsarian section," saving the life of the mother. This is said to be the first time that the operation was ever performed in this country. (*Indiana Journal of Medicine*, July, 1872, also

Western Journal of Medicine and Physical Science, 1830, vol. iii. p. 485.) In 1833 he removed to Pendleton, Ind. While living here he preached for the churches of Fall Creek and Anderson, and continued the practice of medicine. In June, 1835, he was called to the pastorate of the Indianapolis Baptist church, which, to use his own language, "contained at that time about twenty-six available members." He continued pastor of the church until it was united and strong, then he resigned, and was followed by Rev. G. C. Chandler. In 1846 he had a paralytic stroke, that forbade his further practice of medicine for the time, and in 1847 he removed to Covington, Ind., and became a member of the family of Albert Henderson, his son-in-law.

He was a commissioned surgeon in the war of 1812, and was in service on the lakes. He was a member of the first meeting that was called to organize an Indiana Baptist Education Society, and was for several years a member of the board of the Indiana Baptist Manual Labor Institute (afterwards Franklin College). He was a member of the committee appointed to obtain a college charter. He loved to study, he loved to preach, and he proclaimed Christ several times after he became too feeble to stand. One of his remarks, remembered by his brethren, is that "twenty persons could support a pastor if they were willing and united, and a hundred could starve him as easily." He died in Covington, Oct. 12, 1855.

Richmond, Va., Religious Herald of.—In the year 1826 the Rev. Henry Keeling commenced in Richmond the publication of a small monthly magazine, with but few subscribers. At that time there were only four Baptist weekly journals in the United States. The magazine was soon merged in the *Religious Herald*, which made its first appearance Jan. 11, 1828. The plan of this paper originated with Deacon Wm. Crane, who invited Mr. Wm. Sands, an English printer residing in Baltimore, to assist in establishing it. Of this paper Keeling was the editor, Sands the printer, and Crane the financial supporter. It was small, neat, and well conducted. After a short time the Rev. Eli Ball became the editor, who held the position, however, only a year or two. The editorial labor then devolved upon Mr. Sands, who, in consequence of his experience and judgment, as well as his thorough acquaintance with the denomination and its wants, made the paper quite popular. Its subscribers gradually increased in number until, in 1857, owing to the feeble health of Mr. Sands, the Rev. David Shaver became associate editor. Dr. Shaver wielded a polished and vigorous pen, and in written argument had but few equals. The *Herald* continued to grow in favor, influence, and pecuniary prosperity until the war. During the disasters of that period nearly every religious jour-

nal in the South was suspended. The *Herald* was reduced in size to half a sheet, and issued monthly or semi-monthly; and, on April 3, 1865, when Richmond fell, the office of the *Herald*, with all its types, papers, and fixtures, was burned, its mailing list only escaping the flames. Rev. J. B. Jeter, D.D., and Rev. A. E. Dickinson, D.D., purchased the subscription list, issued a specimen number of the new series Oct. 19, 1865, and began its regular publication on the 16th of the following month. The paper was greatly improved in every respect under their management, and was characterized by an unusually moderate, conservative, and dignified tone. Its columns for many years have advocated peace within our borders, and much of the fraternal feeling which has grown up between the Northern and the Southern Baptists since the close of the war is due to its kindly and judicious course. As a representative of Baptist doctrine it stands among the very foremost. It treads unflinchingly the old paths, and gives no uncertain sound in the advocacy of gospel truth. Every good cause receives its cordial and constant support. The Rev. Drs. Fuller and Furman were, for some years, associate editors of the *Herald*, and their elegant and vigorous articles have been read with delight by multitudes. Its present associate editors are the Rev. Dr. Broadus, of Louisville; Dr. Brantly, of Baltimore; Dr. Upham, of Boston; and Prof. Puryear, of Richmond,—all of whom bring to the pages of the paper an experience in authorship, and a brilliancy and vigor of style, that make the *Herald* one of the most attractive and instructive of our denominational journals.

Since the death of Dr. Jeter, Prof. H. H. Harris, D.D., has become junior editor, and his scholarly pen increases the attractions of the *Herald*.

Ricker, Joseph, D.D., was born in Parsonsfield, Me., June 27, 1814. At the age of fifteen he was hopefully converted, and was baptized by Rev. Willard Glover, and became a member of the Parsonsfield church. He graduated at Waterville College, now Colby University, in the class of 1839. In May of this year he took the editorial charge of *Zion's Advocate*, in Portland, Me. Having connected himself with the First Baptist church in Portland, he was licensed by that church, in the spring of 1840, to preach the gospel. He was ordained as an evangelist May 12, 1842, and accepted a call to the pastorate of the Baptist church in New Gloucester, Me., entering upon his duties Jan. 1, 1843. He remained in New Gloucester between four and five years, and then became pastor of the church in Belfast, Me., where he continued until the fall of 1852, when he removed to Woburn, Mass., to take the pastoral charge of the church in that place. His relation with this church continued for more than five years. Having resigned, he ac-

cepted an invitation to become chaplain of the Massachusetts State Prison, which position he held for two years and a half, and then returned to the pastorate, having accepted a call from the church in Milford, Mass., where he remained five years, at the end of which time he became pastor of the church in Augusta, Me., acting for two years—1870 and 1871—as chaplain of the Maine Insane Hospital.

For several years Dr. Ricker was the corresponding secretary of the Maine Baptist Convention. The duties of the office requiring the services of some one all the time, he resigned his pastorate of the church in Augusta, and gave his entire energies to the work assigned to him by the State Convention. In this position, which he continues to hold, he has labored since Jan. 1, 1872. Through his life Dr. Ricker has done a large amount of clerical work, having been the clerk of two Maine Associations for fourteen years and of the Maine Sabbath-School Union for five years. He was the secretary of the Massachusetts Baptist Convention from 1858 to 1865, and of the Maine Baptist Convention from 1869 to the present time. He has also been instrumental in the erection of several houses of worship, and in raising the necessary funds to enable more than one church to pay off its debts. To such objects as these he has himself been a liberal donor. Colby University, of which Dr. Ricker was made a trustee in 1849, conferred upon him the degree of Doctor of Divinity in 1868.

Riddell, Mortimer S., D.D., was born at East Hamilton, N. Y., May 8, 1827. His pious mother consecrated him to the Christian ministry while he was an infant. He was converted and baptized at the age of fifteen. He studied three years at the Hamilton Academy. In 1844 became clerk in a store in Hamilton, and subsequently its proprietor. After that he carried on the same business in Watertown, N. Y., for nine years. "Impressed by the long-cherished wish of his mother, and by the appeals of a faithful pastor," he entered the theological seminary at Hamilton in 1858. On his graduation he was ordained pastor of the church at New Brunswick, N. J., and immediately entered the first rank of preachers in that college town. Of small stature and delicate constitution, he had an active brain and a large heart. His attractive style of sermonizing, clear and accurate judgment, strong sympathy with the people, and full recognition of duty as a Christian pastor and a patriotic citizen, marked him for a leader. In social power, spiritual earnestness, and intellectual activity he excelled most men, and his eight years' pastorate was full of deserved success. In the spring of 1867 there was a precious revival, into which Dr. Riddell threw his whole soul. His delicate health gave way. There were long months

of absence for health. The church showed great kindness and affection, and only accepted his resignation after he pressed it repeatedly. He did not long survive. Feb. 1, 1870, he peacefully fell asleep at Ottawa, Kansas. His body was sent, according to his wish, "to lie among his dear people in New Brunswick."

Madison University conferred upon him the degree of D.D. in 1867. Several of his sermons and addresses were published by request.

Rigby, Rev. N. L., was born in Skelmersdale, Lancashire, England, April 21, 1839. At the age of twelve he formed the purpose of coming to America, and on the 4th of April, 1856, at the age of sixteen, he started alone for this country. Two years later he found Christ, and on the 4th of April, 1858, he was baptized in Bloomington, Ill. In two years more he had his "commission to preach the gospel," and in September, 1860, entered Shurtleff College, from which he graduated in 1866, and from the seminary in 1869. He graduated from both institutions with honor. On June 25, 1869, he was ordained at Fairbury, Ill. In October, 1870, he located as pastor of the Baptist church at Chetopa, Kansas. In two years at this point he baptized seventy-five persons, fifty of whom were Delaware Indians, living in the Territory. On the 22d of June, 1873, he became pastor of the church at Winfield, Kansas, his present home. In 1876 his health failed, and since then he has had no regular charge.

Riggs, Rev. Bethuel, a pioneer minister in Missouri, was born in 1760, in New Jersey. Not much is known of his early life; nearly half of which was spent out of Missouri. When about eighteen he enlisted in the army to fight for American independence. He married, early in life, Miss Nancy Lee, sister of a celebrated pioneer Baptist minister, James Lee, who preached with his gun by his side when fearing an attack from Indians. At the age of eighteen Bethuel Riggs was converted, and became a Baptist minister. Soon after he removed to North Carolina, and then to Georgia, where he traveled extensively, and preached with great success. Subsequently he removed to Kentucky, and settled opposite Cincinnati. In 1809 he settled in Missouri, and lived in St. Charles County for eight years. He thence removed to Troy, the seat of Lincoln County, near a sulphur spring, and a church was organized in 1823 at his house, called after the name of the spring, and for years he was its pastor. He traveled much over Warren, St. Charles, Lincoln, Montgomery, and Pike Counties, preaching Christ. He finally removed to Monroe County, where he died, and was buried beside his faithful wife.

Riley, Rev. Garrard W., has been connected with the Baptist ministry of Illinois since the year

1836, and is therefore at the present time one of the oldest, as he is one of the most respected, ministers in the State. His father, John W. Riley, his grandfather, Garrard Riley, and his great-grandfather, Ninian Riley, were all earnest and useful Baptist ministers in Virginia, Kentucky, Ohio, and Illinois. He is himself one of four brothers, all of whom are Baptist ministers,—Rev. C. L. Riley and Rev. A. J. Riley in Indiana, Rev. J. W. Riley in California, himself, for a period of forty-four years, in Illinois. He was born Sept. 2, 1813, and was baptized at the age of nineteen by Rev. Aran Sargent into the fellowship of the Bethel church, Clermont Co., O. In 1836 he was ordained as pastor of the Bloomfield church, Ill., where he remained ten years. At that time he removed to Paris, the county-seat of Edgar County, where he enjoyed a pastorate of marked success for twelve years, the church, organized with eight members at the beginning of his ministry, growing to a membership of 160. His work since has been chiefly at Urbana, Champaign, Indianapolis, Ind., and a second pastorate at Paris. During his ministry he has baptized more than 2000 persons, organized about 40 churches, built and dedicated about 20 meeting-houses, his work always branching out from the main points held into the region round about. A man of singular enterprise and self-devotion in his work, and held in high esteem in every community where his name is known.

Riley, Judge Richard, was born Sept. 14, 1735. His early life was blameless. In 1765 he was made a magistrate, and he held the office until our national independence was declared. He was a member of the Committee of Safety for Pennsylvania. He served in the Legislature for two terms. In 1791 he was appointed to the office of assistant judge, a permanent position.

He made a profession of religion about 1772, and was baptized into the fellowship of the First Baptist church of Philadelphia. He subsequently united with the Sansom Street church, and continued in its fellowship till the formation of the Marcus Hook church, of which he was a constituent member, and with it remained until death opened for him a blessed entrance into the general assembly and church of the first-born in glory. He died Aug. 27, 1820; his venerable companion rejoined him in the skies just one month afterwards.

Judge Riley was a great friend of missions, and took an active part in the formation of a local society to send the gospel to the heathen before the establishment of the General Convention. He was a man of broad views, of great benevolence, of extensive information, and of ardent piety. His connection with the denomination was an honor, and his influence on its behalf at the mercy-seat was a power.

He endured with great patience the weakness and pains of a two years' sickness before his death, and he left this for the better world, cheered by the holiest expectations and the sweetest peace. The Philadelphia Baptist Association, in its session of 1820, passed a resolution in which it "condoles with the church at Marcus Hook in the removal of our venerable brother, Richard Riley."

Ripley, Henry Jones, D.D., was born in Boston, Jan. 28, 1798, and was of a family more than one member of which was remarkable for great gentleness and sweetness of temper and manners. He enjoyed the best facilities which his native city afforded for the acquisition of a thorough preparatory education to fit him for college. To say of him that he was a "medal scholar" of the Boston Latin School, and was fitted to enter Harvard University at the early age of fourteen, is to speak in high terms of his scholarship. It was safe to predict that, if his life should be spared, he would win distinction in whatever profession he might select as his calling in life. He graduated at Harvard University in 1816, and soon after, having become a hopeful Christian, he repaired to the Andover Theological Institution to fit himself for the work of the Christian ministry. At the close of his Andover course he was ordained as an evangelist in the Baldwin Place church, Boston, Nov. 7, 1819, and commenced his ministry among the colored people in Georgia. After some months of evangelical labor in the South he returned North, and for a year preached in Eastport, Me. Prevented by the severity of the climate from making a permanent settlement in Eastport, he returned once more to Georgia, and for nearly five years labored most faithfully in that section, until an invitation was extended to him to become Professor of Biblical Literature and Pastoral Duties in the Newton Theological Institution. Such a call brought him back to the scenes and associations of his younger days, and he was not unwilling to respond affirmatively to it. He entered upon his work as professor at Newton in 1826, and remained in the institution until his resignation in 1860, a period of thirty-four years. He did not confine himself to the special department of which he had been called to take the charge, but as, from time to time, emergencies arose, he took his classes over ground outside of his appointed field of labor. "By a careful survey of his professional life," says Dr. Stearns, "it appears that he taught more or less in every department of the institution's curriculum. He did this diligently and laboriously." While he was performing the duties of his office, his busy pen was at work on the magazine and review articles, and on the more elaborate volumes which he committed to the press. Among the latter which have been received with much favor, not only by his own

denomination but by Christian scholars of other names, we mention his "Notes on the Four Gospels," "Notes on the Acts of the Apostles," "Notes on the Epistle to the Romans," "Notes on the Epistle to the Hebrews, with new translation," "Sacred Rhetoric; Composition and Delivery of Sermons," and "Church Polity; a Treatise on Christian Churches and the Christian Ministry."

Several years were passed in the quiet of his study, after his resignation, devoted to literary work. His old love for the colored people of Georgia seems to have been again awakened, and he accepted an appointment which carried him back again to Georgia, where he labored with great zeal and fidelity the better part of a year, when he returned once more to his beloved Newton home, never again to leave it. He found most congenial employment in the institution library, for which he cherished an affection bordering on that which a mother feels for the child of her love and care. He labored in many ways to increase its efficiency and make it a model of what the library of a theological institution should be; and in this he was singularly successful, and if Newton may boast of its well-selected collection of some of the best books in all the departments of Biblical science, she will never forget the mind and the heart which had so much to do in making the library what it now is.

Dr. Ripley died at his residence at Newton Centre, the modest, unpretending home which his pupils so well remember, May 21, 1875, having reached the ripe and well-rounded age of seventy-seven years and four months. His memory is very fragrant in the hearts of hundreds who knew him but to love and revere him.

Ripley, Rev. Thomas Baldwin, was born in Boston, Mass., Nov. 25, 1795. Like his brother, Prof. Henry J. Ripley, he received his early training in the excellent schools of Boston, and graduated at Brown University in the class of 1814. He was a pupil of Rev. Dr. Staughton, of Philadelphia, for one year, and then was ordained as pastor of the First Baptist church in Portland, Me., July 24, 1816, and for twelve years held the office to which he had been chosen. His labors were much blessed in the conversion of sinners and the building up of the church. From Portland he was called to take charge of the First Baptist church in Bangor, Me. Here he remained for five years. On leaving Bangor he supplied for a time two or three churches, his connection with them all being a comparatively short one, and then removed to Nashville, Tenn. He preached for a brief period in several places in the Southwest, and then came back to New England and passed the remainder of his days in Portland, Me., where, among his old parishioners and friends, he came to be recognized by the affectionate name of "Father Ripley." As a city missionary

he rendered an acceptable service in the place of his former residence, and, respected and beloved by the community in which he had lived so many years, he at length passed away on the 4th of May, 1876.

Mr. Ripley was a man of almost childlike guilelessness and transparency of character. He loved the cause of Christ with a strength and tenderness of affection seldom equaled. He lived to do good and to commend the gospel to others by his holy teachings and his pure, blameless life. He walked among men, his head always lifted upward, literally as well as spiritually, as if in the clouds he saw the gates of the celestial city, and, "a pilgrim and stranger" here, was hastening thither. For more than eighty years his Master kept him here, and always found some congenial work for him to do. The church of God is the richer for such men. So much real goodness in this wicked world could be no other than a blessing to humanity and a glory to him whose divine nature was so largely reproduced in one of whom it could so truly be said, "he walked with God, and he was not, for God took him."

Rippon, John, D.D., was born at Tiverton, in Devonshire, England, in 1751. When about sixteen years of age he was called by divine grace to follow Jesus. When a little over seventeen he entered Bristol Baptist College. When about twenty-one he became the successor of the great Dr. Gill, in London. Mr. Rippon had neither the talents nor the learning of his illustrious predecessor, but he was bold, witty, and ready in speech; his "preaching was lively, affectionate, and impressive;" his administration of church affairs was marked by great prudence, and he soon became very popular. The church edifice was enlarged, and the community over which he presided was "one of the wealthiest," according to Spurgeon, "within the pale of Nonconformity." Dr. Rippon was a great friend of missions, and his church gave large sums to the home and foreign Baptist missionary societies.

He projected and edited the *Baptist Register*, to give our brethren in Europe and America an organ through which they might address each other.

Dr. Rippon was engaged in preparing a work commemorating the saintly worthies who were interred in Bunhill Fields, but the book never was published. His plan embraced the records on every stone. J. A. Jones, in his "Bunhill Memorials," in which he gives sketches of three hundred ministers and other persons of note buried in Bunhill Fields, produced probably a much more valuable book than Dr. Rippon's time would have permitted him to write.

Dr. Rippon is best known by his "Selection of Hymns." This work for a long period, with the

hymns of Dr. Watts, was used in Baptist churches. Mr. Spurgeon says that his "Selection of Hymns" was an estate to him." And he adds, "In his later days he was evidently in very comfortable circumstances, for we have often heard mention of his carriage and pair."

He was a friend to America in the Revolutionary struggle, as the English Baptists generally were.

He was pastor of the community now worshipping in the Metropolitan Tabernacle, over which Rev. C. H. Spurgeon at present presides, from 1773 to 1836, a period of sixty-three years.

Ritner, Rev. I. Newton, was born near Malvern, Pa., Feb. 22, 1841. "Born again" in December, 1857, during revival meetings held at a Lutheran church. Declined to be sprinkled on account of Bible convictions, and was subsequently baptized in Philadelphia by Rev. Dr. D. B. Cheney, April 4, 1858. His father was baptized at the same time, he having been led to accept Christ through words written by the son. Was educated for a business life, but was diligent in labors for souls in connection with business pursuits. Declined an offer to provide for his liberal education on condition of entering the Presbyterian ministry. Entered the army in 1861, and became brevet captain "for faithful and meritorious services." After four years of service he returned to Philadelphia, and became book-keeper in a large mercantile house. United with the Fifth church, and soon gathered a large and interesting Bible-class, more than forty of whom were led to Christ. He also served as deacon and trustee. During the summer of 1873 he was impressed with the thought that the Lord desired him to preach the gospel. With his slowly and prayerfully reached convictions he found the church in hearty accord, and he was ordained Feb. 12, 1874. He began his ministry first as "stated supply," then as pastor of the Eleventh church, Philadelphia, in whose meeting-house he had previously put on Christ by baptism. In this field of labor he continues to glorify God in both body and spirit. He is a faithful, conscientious, self-sacrificing servant of the Lord Jesus, and his labors are marked with manifold tokens of divine favor. He has served as secretary of the Philadelphia Conference of Baptist Ministers since 1875, and is associated with his brethren in other important trusts.

River Baptisms in Venerable Bede's Ecclesiastical History.—This distinguished Christian, the first English historian, died in 735. His "Church History" gives an account of the conversion of the "Angles, Jutes, and Saxons," his English fathers. In it he says, "Paulinus, coming with the king and queen of the Northumbrians to the royal country-seat of Adgfrin (Yeverin, in Glendale), stayed there with them thirty-six days,

fully occupied in catechising and baptizing, during which days, from morning till night, he did nothing else but instruct the people resorting from all the villages and places in Christ's saving Word, and when instructed *they were washed* (abluerunt) *in the river Glen*, which was near by, with the water of absolution. These things," he says, "happened in the province of the Bernicians; but in that of the Deiri also, where he was accustomed often to be with the king, he *baptized in the river Swale* (in Sualo fluvio), which flows past the village of Cataract" (Carrick, in Yorkshire). He speaks also of an old man who said that "he and a great multitude were baptized at noonday in the presence of King Edwin in the river Trent by the bishop, Paulinus" (*in fluvio Treenta*). (Eccles. Hist., lib. ii. 14, p. 105; lib. ii. 16, p. 107. Oxonii, 1846.) Paulinus, like John and the Jordan, used the flowing river for his font.

Robbins, A. C., deacon of the First Baptist church, Yarmouth, Nova Scotia, was born, Oct. 19, 1819, in Chebogue, Yarmouth Co., Nova Scotia; is one of Yarmouth's largest and wealthiest ship-owners and most influential citizens. In 1876, Mr. Robbins contributed \$10,000 towards the endowment of Acadia College.

Robert, Rev. Baynard C., a pioneer preacher in Rapides Parish, La., was born in South Carolina in 1800. He came to Louisiana in 1818; was ordained in 1821,—the second Baptist minister ever ordained in the State. He was a man of intelligence and ability, and was instrumental in founding many churches in his region. He was often moderator of the Louisiana Association. He died in 1865.

Robert, Maj. Henry Martyn, U.S.A., is a native of Robertville, Beaufort District, now Hampton Co., S. C., where he was born May 2, 1837. His father is Rev. Joseph T. Robert, Sr., LL.D., president of Atlanta Baptist Theological Seminary. His mother, who has been dead several years, was a descendant of the well-known Lawton family of South Carolina, being a daughter of Gen. Lawton, U.S.A., for many years commander at West Point. Maj. Robert's paternal ancestors were French Huguenots, who settled in his native town and gave it its name in 1680. His paternal grandfather was an Episcopal clergyman, but became a Baptist, and with him the Baptist element in the family begins. When thirteen years of age Henry made a public profession of religion, and was baptized by his father into the fellowship of the First Baptist church in Portsmouth, O., of which he was then pastor. Having completed his primary education, and having spent one year at Denison University, he entered West Point Military Academy in 1853, when sixteen years of age. He graduated at twenty, the youngest member of

his class. He received his commission with the rank of lieutenant in the corps of engineers, U.S.A., in which he has served ever since. After graduating he was appointed assistant professor of Natural Philosophy at West Point, and subsequently he was transferred to the department of Practical Engineering. In 1858 he was ordered to the Department of the Pacific, and stationed at Fort Vancouver, Washington Territory. During the critical period of the Northwest boundary difficulty between our country and Great Britain, Maj. Robert was put in charge of the defenses and troops on San Juan Island.

When the civil war broke out Maj. Robert, although of Southern birth, and although all his relatives resided in the South, and were in sympathy with Southern sentiments, hesitated not a moment as to his duty. He heartily espoused the Union cause, and devoted his services to the government which had educated him, and which he loved. He served on the staff of Gen. McClellan, the commander of the Army of the Potomac. He had charge of building the fortifications around Washington. During this service his health was so seriously prostrated as to require less fatiguing duty, and he was accordingly transferred to Philadelphia, to erect fortifications for that city, and subsequently he had charge of a similar service at New Bedford, Mass.

At the close of the war he was again placed at the head of the department of Practical Military Engineering at West Point. In 1867 he was assigned to the Military Department of the Pacific, serving as chief engineer on the staff of Maj.-Gens. Halleck, Thomas, and Schofield, successively. In 1871 he was put in charge of the fortifications, light-houses, and river and harbor improvements in Oregon and Washington Territories, with headquarters at Portland. In 1873 he was transferred to Milwaukee, Wis., and put in charge of a like service on Lake Michigan. He has in charge all the government improvements and expenditures on Lake Superior, except at Duluth and Superior City, and all the western shore of Lake Michigan north of Milwaukee.

Maj. Robert is the author of the article on Parliamentary Law in "Appleton's American Encyclopedia," and of "Robert's Rules of Order," a standard authority on parliamentary law, used as a text-book in many of the schools and colleges of the country, and adopted by many of the most important civil and religious deliberative bodies. He is also the author of "An Index to the Reports of the Chief Engineers of U.S.A. on River and Harbor Improvements," being an analytical and topical index to the public documents relating to the system of internal improvements carried on by the U. S. government. He is the author of the

very complete system of statistical blanks for the use of Baptist State Conventions, Associations, churches, and Sunday-schools, together with a church record to be used in connection with the blanks, all of which he prepared as a gratuitous service for the Wisconsin Baptist State Convention, and which has resulted in great denominational efficiency, and which he has just placed at the disposal of the American Baptist Publication Society for future publication for the Baptist denomination throughout the land.

As a Christian, Maj. Robert is an earnest worker in the church of which he is a member, and in the denomination, notwithstanding the numerous duties and responsibilities connected with his official position, without neglecting a single one of which he has always found time to devote to the interests of his church and the claims of his Master. In the Grand Avenue Baptist church, Milwaukee, of which he is a member, he is chairman of the board of trustees, one of the deacons, and superintendent of the Sunday-school. He is a decided Baptist, and insists with military precision that everything in the conduct of the church shall be according to Scriptural Baptist faith and practice. Though sometimes supposed to be a little rigid,—a quality of character acquired in his long military experience,—he is of a most kind and generous spirit, and always wise in counsel. In the denomination in the State his labors are invaluable. He is an active member of the board of the State Convention and of its Executive Committee. In the Bible-school work he is one of the soundest thinkers and most thorough workers in the State.

Robert, Rev. Joseph T., LL.D., president of the Atlanta Baptist Seminary, Ga., an institution for the classical and theological instruction of colored people of both sexes, was born at Robertville, S. C., Nov. 28, 1807. He received his ante-collegiate education in that place, and there he professed conversion and was baptized, in October, 1822. In February, 1825, he entered Columbian College, at Washington, D. C., where he studied some time, taking the very first rank in his classes, and he was graduated with the first honors of his class at Brown University, R. I., in 1828. He was a resident graduate and medical student at Yale College, New Haven, during the years 1829 and 1830. In 1830 he returned to his native State and entered the South Carolina Medical College, graduating the following year, 1831. In 1832 he was licensed to preach by the Robertville church, and then went to Furman Theological Seminary, in order thoroughly to prepare for the ministry, in 1832, remaining two years. He was ordained pastor of the Robertville church in 1834, but removed to Kentucky in 1839 to become pastor of the Bap-

tist church at Covington; afterwards, in 1841, he took charge of the Lebanon Baptist church, in Kentucky. About 1848 he returned South and took charge of the First Baptist church of Savannah, Ga., where he resided a year or two. But in 1850 he was called to the Portsmouth church, O., continuing in that position until 1858, when he became Professor of Mathematics and Natural Science in Burlington University, Iowa. In 1864 he was secured by the Iowa State University as Professor of Languages, but accepted the presidency of Burlington University in 1869. The necessity for returning to a milder climate carried him to Georgia in October, 1870, and in July, 1871, he accepted the care of the Augusta Institute for colored ministers, a school established by the Home Mission Society of the Northern Baptists. The institute was removed to Atlanta in 1879 and incorporated with the Atlanta Baptist Seminary, under the presidency of Dr. Robert. In this position he is exerting a great influence for good and is doing a most invaluable work. A scholar of the highest order and a perfect Christian gentleman, he is admirably adapted to his position, and it is doubtful if a better selection could be made. Dr. Robert is of Huguenot descent. As a preacher and theologian he is sound and learned, and as a scholar he possesses a wide proficiency.

Roberts, Rev. Benjamin, was born in North Carolina, July 21, 1794. He removed to Georgia when quite young; was baptized in 1822 by Rev. Jas. Barnes, and was received into the fellowship of the Beulah church, which he afterwards served, as pastor, for twenty-three years consecutively. Shortly after his baptism he was chosen clerk of the church, and the next year was ordained a deacon. In a few years he was licensed to preach, and in August, 1829, was ordained to the full work of the ministry. He was most widely known as clerk of the Washington Association, in which capacity he served during almost the entire period of his ministry, exerting a wide and very beneficial influence. He was a man of few words, but they were always to the point, his chief characteristics being simplicity and meekness.

Roberts, Rev. Joseph, was born in Virginia in the year 1770. Some time about the close of the last century he left his native State in company with his father and settled on Little River, Greene Co., Ga. He had married before leaving Virginia, but had lost his wife, and therefore resided with his father for some years; but at that time neither he nor any of the family cared for religion, being intent upon the world and its pleasures and follies. Arrested in his wild career by the grace of God in the year 1803, Mr. Roberts united with the church at Whatley's Mills, now Bethesda, and at once took a high stand as a member, attending

the Georgia Association as a delegate in 1804. He married in 1805, and settled in Powelton, Hancock Co., where he was the companion and fellow-laborer of William Rabun, the two representatives for a number of years of the Powelton church in the Association. He soon manifested the possession of decided ministerial talents, and in 1811 was licensed to preach; two or three years afterwards he was ordained, and immediately entered upon a course of extensive and useful labor. The churches at Powelton, Horeb, Bethel, and White Plains, besides others, enjoyed the benefits of his ministry, the last mentioned, perhaps, sharing most largely in his godly labors. For eighteen consecutive years he preached to the White Plains church, being much esteemed by it and by all the other churches he served. Few ministers possessed to the extent he did the faculty of endearing their people to them, and this, perhaps, was one secret of his usefulness. The doctrines of grace were his delight, and furnished the staple of his sermons; yet, like Paul, he dwelt much upon practical godliness. He ended his useful life on the 22d of October, 1837, in the sixty-seventh year of his age.

Roberts, Rev. McCord, was born in Wilkesborough, Wilkes County, N. C., March 28, 1810. He became early inclined to close study, a habit which he has always cultivated, and has become one of the best thinkers of his day. He was at first a Methodist minister for twenty years, and has preached for thirty years in the Baptist denomination. He was very popular among the Methodists, and he is no less so among the Baptists. He is a man of rare attainments, especially in metaphysics.

He has shunned the walks in life which bring men into prominence. His career has been remarkably useful; he is most favorably known throughout the State of Missouri and in the Southwest. Men of talent and education respect and honor him, and the people are glad to hear him.

His labors have been great and self-denying for the cause of Christ in Missouri. He is deeply interested in education. He now resides in Bolivar, and is one of the board of directors of the Southwest Baptist College located there.

Roberts, Rev. Thomas, was born in Wales on June 12, 1783; came to this country in 1803; was baptized in New York by Rev. John Stephens, March 8, 1807. When speaking of that going down into the East River, he said, "God be thanked that a creature so unworthy was permitted to follow his blessed Son." He studied under Dr. Staughton, and in 1814 became pastor of the church at Great Valley, Pa. After remaining there for seven years he became a missionary to the Cherokees. In 1825 he took charge of the church at Middletown, N. J., where for thirteen years he was

wonderfully blessed in bringing hundreds to Christ and in building up the church. After serving in New York and Pennsylvania, he returned to Monmouth Co., N. J., and preached as long as the burdens of age would permit. At eighty-two he passed peacefully away. The gentle, loving spirit of Mr. Roberts enabled him to be very useful in settling difficulties, and his Welsh fervor, combined with an unusual power of illustration, made him very popular as a preacher. After his death a volume containing some of his sermons was published, and several articles of his appeared in periodicals while he was yet living.

Roberts, Rev. W. S., pastor of the Spruce Street Baptist church, Philadelphia, Pa., was born in New Carlisle, Clarke Co., O., April 1, 1846. His father, bearing the same name, was an honored Baptist minister; two younger brothers are in the same holy calling.—Rev. Charles B. Roberts is pastor of the Baptist church in Englewood, Ill., and Rev. John E. Roberts serves the First Baptist church of Kansas City, Mo.

William commenced his higher studies at Kalamazoo, and completed them at Shurtleff College, in the literary course in 1872, and in the theological department in 1875. He was ordained as pastor of the church in Janesville, Wis., in July, 1875. He retained this position for three years, during which the church enjoyed much spiritual prosperity and removed a burdensome debt. He entered upon his present charge July 1, 1878.

In each of his fields of labor Mr. Roberts succeeded some of the most distinguished ministers in the Baptist denomination. Mr. Roberts is a man of culture, a student, a faithful pastor, and an able preacher. He possesses much of the spirit of his loving Master, and he enjoys the affection of his own people and of all his brethren in the ministry.

Robertson, Rev. Norvell, an eminent Mississippi minister, the author of an excellent "Hand-Book of Theology," was born in Georgia in 1796. His father, also named Norvell, was a Baptist preacher, who spent fifty-one years in the ministry in Georgia and Mississippi, and died at the advanced age of ninety-one years. His distinguished son professed Christ in 1830, and was ordained in 1833. He was soon called to take charge of the Leaf River Baptist church, where he continued as pastor to the time of his death, in 1879, about forty-five years, steadily refusing the most tempting offers to leave this country church. His "Hand-Book of Theology" is a lasting monument to his memory.

Robey, Rev. Geo. W., pastor at Bedford, Iowa, was born May 27, 1838, in Marion Co., Mo. His father was an infidel, his mother was a member of the Presbyterian Church. His mother's prayers

saved him from infidelity; the New Testament made him a Baptist. He was converted at the age of fourteen, baptized at seventeen, and licensed to preach at eighteen. He graduated from Bethel College in 1860. In 1859 he was ordained pastor of Union church, in his native county, where he was baptized. Here with the people among whom he was brought up his labors were wonderfully blessed. His father was converted and became a zealous Baptist, and the young pastor was permitted to lead "down into the water" for baptism, as his first subject, his own mother, whose views on this ordinance had changed. Other churches in Northeast Missouri were blessed under his ministry, until 1867, when he settled as pastor at Shelbina, Shelby Co. In 1872 he accepted a call to Hamburg, Iowa, where he remained three years, and resigned the pastorate to become associate editor of the *Baptist Beacon*, published at Pella, Iowa. In September, 1875, he accepted a pressing invitation to settle at Bedford. Here he is held in high esteem as pastor of one of the largest congregations in the State. Though possessing a weak constitution, and all the time in feeble health, yet he has been "in labors abundant," and already over 1000 have been added to the churches under his ministry.

Robins, Rev. Gurdon, son of Ephraim Robins, was born in Sheffield, Conn., Feb. 6, 1786; his parents, Congregationalists, became Baptists; all removed to Hartford in 1796, the father becoming a local preacher; Gurdon was converted in 1798, baptized by Rev. S. S. Nelson, and united with the First Baptist church; in 1814 was chosen deacon; was a merchant; in 1816 removed to Fayetteville, N. C.; began to preach; invited to a church at Cape Fear, but health forbade settlement; was active in reviving the North Carolina Baptist Mission Convention; became judge of the county court; in 1823 returned to Hartford, Conn.; five years editor of *Christian Secretary*; in June, 1829, ordained pastor of South (then East) Windsor church; in 1832 returned to Hartford; established a store; became a publisher; supplied churches at Avon, Canton, Bloomfield, Bristol; active in Connecticut Baptist State Convention, Connecticut Baptist Education Society, Connecticut Literary Institution, and every good work; familiar with Baptist history: sound in the faith. His son, Dr. Robins, is president of Colby University. Died Jan. 2, 1864, in his seventy-eighth year.

Robins, Henry E., D.D., was born in Hartford, Conn. He pursued his studies at the Suffield Literary Institute and at the Fairmount Theological Seminary, Ky. For three years he was connected with the Newton Theological Institution. His ordination took place Dec. 6, 1861, and he became pastor of the Central Baptist church in Newport, R. I., where he remained five years, when he re-

moved to Rochester, N. Y., where he was pastor six years. He was elected president of Colby University in 1873. Under the administration of President Robins the university has been greatly pros-



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pered. The position to which he was called in 1873 he still holds. He is a fine scholar, with a powerful intellect, and a very flattering record. No man in the denomination has earned a higher reputation for usefulness in his noble calling than Dr. Robins.

Robinson, Rev. Asa A., son of Gordon and Lydia Robinson, seventh generation from "John, the Puritan," was born in Windham, Conn., in May, 1814; converted in 1828; baptized by his father-in-law, Rev. Esek Brown, in 1829; educated at Connecticut Literary Institution; studied awhile in Brown University; acted as merchant with his father; was school visitor, postmaster, town clerk, and treasurer; ordained in 1849 in Agawam, Mass.; afterwards settled in Wales, in Suffield, in Mansfield, and in Willington, Conn.; in Russell, Mass.; in North Sunderland; in Saybrook, Conn., where he is now (1880) laboring; has served efficiently on school boards; been moderator and clerk of Associations; served on board of trustees of Connecticut Literary Institution; has a son, Julius B., born in Lebanon, Conn., in 1842; graduated at Newton Theological Seminary in 1873; settled at Milford, Mass., and now (1880) pastor at Fisherville, N. H. He is the eighth generation from "John, the Puritan."

Robinson, Prof. D. H., was born June 24, 1836,

in Cayuga Co., N. Y. His boyhood and early manhood were passed on his father's farm in Central New York; was converted and joined the Weedsport Baptist church in the spring of 1854. His ancestors for generations were church members, mostly Presbyterians, running back to John Robinson, the famous Puritan pastor; prepared for college at Elbridge Academy, and entered the University of Rochester in 1855, graduating in 1859; chose the profession of teaching as a life-work. After teaching several years in high schools and academies in New York and Michigan, was elected, in the summer of 1866, to the professorship of Ancient Languages and Literature in the University of Kansas. This professorship was subsequently divided, Prof. Robinson retaining the chair of the Latin Language and Literature. The institution has grown from a small school of 55 pupils, the first year, with three professors and a very meagre equipment, to a strong, healthy university of 450 students, with fourteen instructors and a pretty full apparatus for instruction.

Robinson, Rev. Edwin True, was born in Monroe Co., N. Y., July 24, 1833; converted at the age of seventeen, and soon afterwards felt himself called to the work of the ministry; pursued his studies at Hamilton and Rochester, and graduated at Rochester Theological Seminary in 1859. In May, 1860, was ordained pastor of the Ninth church, Cincinnati, O., where, after a short and brilliant ministry of two years, he died July 21, 1862.

Mr. Robinson was a man of exceptionally fine gifts and gave the largest promise for the future. As a preacher he was greatly admired, and as a man universally beloved. It was probably his all-absorbing devotion to his work which shortened his life, and was the cause of the sickness which swept him off. His early death was lamented not only by the church of which he was pastor, but by multitudes of others to whom he had endeared himself by his genial Christian character, his eloquence, and his devotion to Christ and the souls of men.

Robinson, Ezekiel Gilman, D.D. (Brown University, 1853), LL.D. (Brown University, 1872), was born at Attleborough, Bristol Co., Mass., March 13, 1815. He graduated in 1838 at Brown University, where he also spent the following year as resident graduate. In 1842 he graduated at Newton Theological Institution. He was pastor at Norfolk, Va., 1842-45. During eight months of this time (being an academic year) he served as chaplain at the University of Virginia, having received from the church leave of absence for this purpose. He was pastor at Cambridge, Mass., 1845-46. In 1846 he became Professor of Biblical Interpretation in the Western Theological

Seminary, Covington, Ky. From 1850 to 1853 he was pastor of the Ninth Street church, Cincinnati. During all these years he had been steadily growing in power and reputation, and when he became



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Professor of Theology in Rochester Theological Seminary in the spring of 1853, the feeling was general that the field was the one above all others for which his abilities, his acquirements, and his mental traits peculiarly fitted him. The resignation of Dr. Conant in 1857 left Dr. Robinson the senior professor and virtual president, though the title of president was not conferred upon him till 1868. During the nearly twenty years of his connection with the seminary Dr. Robinson achieved a work the arduousness and the influence of which cannot easily be overestimated. The increase of students, the growth of the library, the enlargement of the endowment (chiefly through his personal exertions), the addition of new professors, the erection of adequate buildings, the extension of the course of study from two years to three, and above all the accession to the Baptist ministry of a large body of men, thoroughly equipped, mighty in the Scriptures, full of zeal for the truth and of love for God and man, and animated with a lofty sense of duty,—these were among the visible results of his labors. In 1867-68, Dr. Robinson traveled quite extensively in Europe. In 1872 he became president of Brown University. In this position he has shown not only the high, broad, and exact scholarship which had already been universally recognized, but also great executive ability and

power of leadership. The university has advanced in all the elements of prosperity, maintaining the position which naturally belongs to the oldest Baptist college in America. As an educator, Dr. Robinson's power lies not alone in the knowledge which he communicates, but in the mental and spiritual quickening which he imparts, in the example which is presented to the pupil of logical acuteness, of mental independence, of reverent love for truth, of loyalty to duty. He has been a peculiarly wise counselor to those who were of an inquiring disposition, and who were pressing their inquiries in a manner that was perilous to their faith. He has not repelled or awed them by the parade of authority, but he has pointed out to them the real sources of knowledge, and has so wisely guided their inquiries as to lead them to an intelligent and well-grounded faith. His labors as an instructor have not wholly withdrawn Dr. Robinson from the pulpit. His preaching is marked by logical power, singular clearness of definition and statement, directness of appeal to the conscience, a vivid presentation of the great facts of religion and the great lessons of duty. Dr. Robinson has not felt that his position as a minister of the gospel made it his duty to withdraw himself from all concern in public affairs. At critical times in the national history, especially when the existence of the nation was at stake, his utterances from the platform and the pulpit have been stirring beyond expression, arousing, deepening, and intensifying the spirit of patriotism. Dr. Robinson has not published largely. His addresses and sermons, though the result of intense and careful thought, have usually been unwritten in form. Some of his sermons and lectures have been reported with varying degrees of correctness. His most elaborate work was the revision of the translation of Neander's "Planting and Training of the Church" (which, in fact, amounted to a new translation). While at Rochester he was for several years the editor of the *Christian Review*, and wrote extensively for it.

Robinson, Jabez, was born in Bedford, Westchester Co., N. Y., in 1787; converted in early life; united with the Bedford Baptist church; kept a free "Baptist Inn" for preachers and others; given to hospitality; occupied positions of responsibility in the church and in civil affairs; was justice of the peace for more than thirty years; was clerk of the Bedford church until his death: a man of wide influence; died full of honors in 1873.

His brother, Henry Robinson, was born in 1791; converted early; member of the Bedford Baptist church, a pillar in the church, and a father in Israel.

Robinson, Robert, one of the most eminent names in Baptist history, was born at Swaffham,

Norfolk, England, Oct. 8, 1735. He received for a few years excellent instruction at the endowed grammar-school at Scarning, Norfolk; but the death of his father compelled him to leave school in



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his fourteenth year. He was bound apprentice in Crutched Friars, London, in 1749. Although it was evident that literary pursuits were much more congenial to him than business, he won the esteem of all around him. He kept up his acquaintance with the classical languages and French, by early rising, and finding time for reading everything that came in his way. When in his seventeenth year, he went one Sunday evening to hear the celebrated George Whitefield, who was then preaching in London. The preacher's text was Matt. iii. 7. Writing of the event, Robinson says, "Mr. Whitefield described the Sadducean character: this did not touch me. I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off; paused for a few moments; then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh, my hearers, the wrath's to come! *the wrath's to come!*' These words sank into my heart like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went." The convictions of sin thus aroused held possession of his mind, and he

obtained no relief until Dec. 10, 1755, when, to use his own words, "he found full and free forgiveness through the precious blood of Jesus Christ." Having attained his majority in the autumn of 1756, his indentures were given up to him, and he was free. For some time he remained at his employment, associating constantly with Mr. Whitefield's congregation at the Tabernacle. Many of his friends thought that he had the qualifications of a preacher, but, although he felt strongly drawn towards the ministry, he left London without making his case known to Mr. Whitefield, in the winter of 1758, on a visit to his relatives in Norfolk. At Mildenhall, in that county, he found "many souls awakened who had the Word preached but now and then; we met of evenings to sing and pray and speak our experience." At their repeated requests he began to preach. From that time his course was decided. His reputation as a preacher rapidly extended over the whole district, and in the summer of 1759 he wrote to Mr. Whitefield from Norwich, "We have near forty members in the church which I preach to, and many more are desirous of being received. We have on the Lord's day several hundred hearers who seem very serious and inquiring the way to Zion. On the week-days we have abundance of people to hear. The days I do not preach in Norwich the country people frequently send for me, and multitudes come to hear, so that the preaching-houses will not hold them." Whilst preaching in Norwich he had not formally separated from the Established Church, any more than Whitefield or Wesley had, and a rich relation promised to provide liberally for him if he would leave "the Methodists" and enter the ministry of the establishment. But he declined the offer, and forfeited the favor of his relative by so doing.

He had not questioned hitherto the propriety of infant baptism, but one day he was invited to the christening of a child, and the ceremony being delayed by the absence of the officiating minister, one of the company expressed doubts concerning the benefit of infant baptism. Mr. Robinson from that time investigated the whole subject, and became convinced that the Scriptures taught only the baptism of believers. He was baptized at Ellingham, and soon after left Norwich, accepting an invitation from the Baptist congregation at Cambridge to visit them. He continued preaching to them without accepting the pastoral office for nearly two years, until May 28, 1761. He was publicly ordained June 11, following. His success in Cambridge was marvelous. The meeting-house, which had been "first a barn, afterwards a stable and granary, then a meeting-house, and, notwithstanding its pews and galleries concealed its meanness within-side a little, it was still a damp, dark, cold, ruinous, contemptible hovel," became too strait for

the audiences which assembled there. Members of the university and other hearers who had never in their lives entered a Baptist meeting-house, became regular attendants. In 1764 a new edifice, capable of seating 600 persons, was built and paid for. Whilst thus prospering in his ministry in the university town, he enlarged the circle of his influence by extensive village preaching in the surrounding country, and wherever he went "the common people heard him gladly." In 1774 he had a congregation of 600 or 700 persons. His popularity occasioned numerous preaching engagements beyond his own sphere of labor, yet by his methodical habits and incredible industry he found time for extensive reading, and few years passed without some publications from his pen. His translations of Saurin's "Sermons" and Claude's "Essay on the Composition of a Sermon," in two octavo volumes, with copious annotations, are widely known. Besides numerous sermons, lectures, and brief essays in illustration and defense of the principles of Nonconformity, he was occupied for several years with a history of the Baptists, undertaken at the suggestion of the Rev. Dr. Gifford and other prominent members of the denomination. The fruit of this study appeared in the two volumes of "Ecclesiastical Researches" and the "History of Baptism," published after his death. Excessive labor, with unhappy complications in his private affairs, doubtless undermined his constitution and hastened his death, which took place suddenly June 8, 1790, in his fifty-fifth year. The later period of Robinson's life was clouded not only by private sorrows, but also by his aberration from orthodoxy, and the consequent withdrawal from him of many attached friends and brother ministers. His enthusiastic devotion to liberty, civil and ecclesiastical, attracted to him many persons of skeptical opinions, whose influence was injurious to his spiritual health. His most recent biographer, the late Rev. William Robinson, also a pastor of the church at Cambridge, says in a memoir published in the "Bunyan Library" (London, 1861), "He was one of the most decided Unitarians of the age, but never a mere Humanitarian. No man has the right to call him either Socinian or Arian. He held apparently the indwelling hypothesis to the end of his life, but became vague and confused in its application. He was like a noble vessel broken from its moorings and drifting out to sea amidst fogs and rocks without a compass or a rudder." His mind may have been somewhat impaired in his later years. A current tradition reports that on one occasion when he was preaching from home his two well-known hymns were sung, "Mighty God, while angels bless thee," and "Come, thou fount of every blessing." After the service he expressed very strongly his wish that he

could feel as he did when he wrote them. A memoir of Robinson by Mr. George Dyer was published in 1796, and another by Mr. Benjamin Flower in 1804, but the most complete and trustworthy account of this remarkably gifted man was given by the late Rev. W. Robinson in the volume referred to above, in which are interesting extracts from the church book, from Robinson's own hand, and a large collection of his letters arranged chronologically, together with selections characteristic of his genius from several of his works, including "The History and the Mystery of Good-Friday," "A Sermon on a Becoming Behavior in Religious Assemblies," "Morning Exercises," etc. It is well known that the celebrated Robert Hall succeeded Robinson as pastor of the church at Cambridge. Soon after his coming he was shown the copy of an epitaph which it was proposed to inscribe on a tablet in the meeting-house at Birmingham where Mr. Robinson last preached. Dissatisfied with the inscription proposed, Hall consented to write a substitute, and produced the following choice eulogium: "Sacred to the memory of the Rev. Robert Robinson, of Cambridge, the intrepid champion of liberty, civil and religious. Endowed with a genius brilliant and penetrating, united to an indefatigable industry, his mind was richly furnished with an inexhaustible variety of knowledge, his eloquence was the delight of every public assembly and his conversation the charm of every private circle. In him the erudition of the Scholar, the discrimination of the Historian, and the boldness of the Reformer were united in an eminent degree with the virtues which adorn the Man and the Christian. He died at Birmingham on the 8th of June, 1790, aged 54 years, and was buried near this spot."

Robinson, Rev. Samuel, was born, in 1801, in Ireland; settled in Charlotte Co., New Brunswick, in 1830. Rev. Thomas Ainslie, who evangelized there about that time, saw the young Irishman, and intimated that God designed him for a Baptist minister. He was baptized in 1831 by Mr. Ainslie; ordained pastor at St. George, New Brunswick, Aug. 4, 1832; became, in 1838, pastor of the Baptist church, Germain Street, St. John, and subsequently pastor of Brussels Street church, and continued in this position till he died, Sept. 19, 1866.

Mr. Robinson's ministry was a power in St. John, and, indeed, in New Brunswick. He was distinguished for urbanity, administrative ability, sympathy, tact, indomitable energy, and successful work.

Robinson, Rev. William, late of Cambridge, England, was commended to the authorities of the Bristol College in 1826, as a student for the ministry, by the Baptist church at Dunstable. After a full course of study he received, in 1830, an invitation to the church at Kettering, a church which,

through its connection with the Missionary Society and Andrew Fuller, held a conspicuous position in the denomination. But the young pastor soon proved his fitness, and during the twenty-two years of his ministry at Kettering his reputation as a scholarly and able minister was fully established. In 1851 he accepted the call of the church at Cambridge, and for twenty-two years more ministered in the pulpit formerly occupied by those far-famed preachers, Robert Robinson and Robert Hall. He received in 1870 the highest honor the Baptist denomination in England has to bestow, when he was elected president of the Baptist Union, and it was a significant token of the esteem in which he was held by the public that, when the autumnal meeting of the Union took place in Cambridge, the Episcopalian heads of several of the colleges of the university tendered hospitalities to the delegates. Mr. Robinson was a man who had the courage of his convictions; but his straightforward plain speaking was perfectly blended with courtesy and Christian simplicity. Pre-eminently an expositor, he was mighty in the Scriptures, and even aimed at the nicest accuracy in stating doctrine. His studies were not exclusively Biblical or ecclesiastical. Physical science was specially attractive to him, one of his last efforts being a review article on Lyell's arguments concerning the antiquity of man. He died in Iowa, while on a visit to his children settled in that State, in the autumn of 1873. He published several pamphlets and a work entitled "Biblical Studies."

Roby, Z. D., D.D., was born in North Carolina, Feb. 9, 1838. Baptized in Georgia in 1855; ordained at the call of the Second Baptist church of Columbus, Ga., in 1865; was pastor of that church and the church in Girard, Ala., dividing his time between them. In 1868 he removed to Salem, Ala., and became pastor there and of neighboring churches. At the beginning of 1875 he accepted the call of the church in Tuskegee, where he still resides and labors among an intelligent people. The degree of D.D. was conferred on him in 1879. Dr. Roby ranks with the best preachers in the State.

Rochester Theological Seminary was founded in 1850. Up to this time the only Baptist school for literary and theological training in the State of New York was Madison University, situated at Hamilton. In 1847 many friends of education throughout the State, with a view to securing for this university a more suitable location and a more complete endowment, sought to remove the institution to Rochester. This project was opposed by friends of Hamilton, legal obstacles were discovered, the question was carried into the courts, and the plan of removal was finally abandoned as impracticable. Not so, however, the plan of establishing

a theological seminary and university at Rochester. Rev. Pharellus Church, D.D., and Messrs. John N. Wilder and Oren Sage devoted much time and energy to awakening public sentiment in behalf of the new enterprise. A subscription of \$130,000 was secured for the college. Five professors in Hamilton—Drs. Conant and Maginnis of the seminary, and Drs. Kendrick, Raymond, and Richardson of the university—resigned their places, and accepted a call to similar positions in the new institutions at Rochester. In November, 1850, classes were organized in the Rochester Theological Seminary as well as in the University of Rochester, and instruction was begun in temporary quarters secured for the purpose. Many students came with their professors from Hamilton. The first class graduated from the Theological Seminary numbered 7 members, and the first published catalogue, that of 1851-52, enrolls the names of 2 professors and of 29 students.

Although the early history of the Seminary was intimately connected with that of the University of Rochester, and the two institutions at the beginning occupied the same building, there has never been any organic connection between them, either of government or of instruction. While the University has devoted itself to the work of general college training, the Rochester Theological Seminary has been essentially a professional school, and has aimed exclusively to fit men, by special studies, for the work of the ministry. It has admitted only college graduates and those who have been able successfully to pursue courses of study in connection with college graduates. Beginning with the two professorships of Theology and of Hebrew, it has added professorships of Ecclesiastical History, of New Testament Greek, of Homiletics and Pastoral Theology, and of Elocution. Besides its two original professors,—Rev. Thomas J. Conant, D.D., and Rev. John S. Maginnis, D.D.,—it has numbered in its faculty the names of John H. Raymond, Velona R. Hotchkiss, George W. Northrup, Asahel C. Kendrick, R. J. W. Buckland, Horatio B. Hackett, William C. Wilkinson, Howard Osgood, Wm. Arnold Stevens, T. Harwood Pattison, and Benjamin O. True. To Rev. Ezekiel G. Robinson, D.D., LL.D., however, professor in the seminary from 1853 to 1872, and from 1868 to 1872 its president, the institution probably owes more of its character and success than to any other single man. His successor in the presidency and in the chair of Biblical Theology is Rev. Augustus H. Strong, D.D., who has now (1881) for nine years held this position.

In 1854 a German department of the Seminary was organized. The German Baptist churches of the country, which in 1850 were only ten in number, have now increased to more than one hundred. This con-

stant growth has occasioned a demand for ministers with some degree of training. The German department is designed to meet this necessity. In 1858, Rev. Augustus Rauschenbusch, D.D., a pupil of Neander, was secured to take charge of this work, and in 1872, Rev. Hermann M. Schäffer was chosen as his colleague. The course of studies in the German department is four years in length, and being designed for young men who have had little preparatory training, is literary as well as theological. This course is totally distinct from the regular course of the Seminary, which is accomplished in three years.

When the Seminary began its existence it was wholly without endowment, and, dependent as it

erty \$653,000. When all subscriptions are paid in and its debts are cancelled, the institution is expected to have a productive endowment of \$450,000, an amount sufficient to maintain its operations only upon condition that the churches shall continue to provide, as they have hitherto done, by annual contributions for the support of students preparing for the ministry. This comparative prosperity of later years has been due, under Providence, to the wise and liberal gifts of a few tried friends of the seminary, among whom may be mentioned the names of John B. Trevor, of Yonkers, N. Y.; Jacob F. Wyckoff, of New York City; John D. Rockefeller, of Cleveland, O.; William Rockefeller, of New York; Charles Pratt, of Brooklyn; Joseph B.



TREVOR HALL, ROCHESTER THEOLOGICAL SEMINARY.

was upon the churches for means to defray its current expenses as well as to support its beneficiaries, the raising of a sufficient endowment in addition was a long and arduous work. In fact, it has only now, after thirty years of effort, been accomplished. The sum first sought to be secured was \$75,000. This was not obtained until after ten years had passed. In 1868 the funds of the Seminary had reached \$100,000; in 1874, including subscriptions of \$100,000 yet unpaid, they amounted to \$281,000; in 1881, including subscriptions of \$179,000 yet unpaid, they amount to \$512,000. Adding to this sum the real estate of the Seminary, valued at \$123,000, its library valued at \$32,000, and other property to the extent of \$6500, the total assets of the institution may now be stated as amounting to \$674,000, from which, however, is to be subtracted an indebtedness of \$21,000, leaving its net prop-

erty \$653,000. When all subscriptions are paid in and its debts are cancelled, the institution is expected to have a productive endowment of \$450,000, an amount sufficient to maintain its operations only upon condition that the churches shall continue to provide, as they have hitherto done, by annual contributions for the support of students preparing for the ministry. This comparative prosperity of later years has been due, under Providence, to the wise and liberal gifts of a few tried friends of the seminary, among whom may be mentioned the names of John B. Trevor, of Yonkers, N. Y.; Jacob F. Wyckoff, of New York City; John D. Rockefeller, of Cleveland, O.; William Rockefeller, of New York; Charles Pratt, of Brooklyn; Joseph B.

Hoyt, of Stamford, Conn.; Charles Siedler, of Jersey City, N. J.; William A. Cauldwell, of New York; Mrs. Eliza A. Witt, of Cleveland, O.; Jeremiah Milbank, of New York; and others. The Seminary instruction was for some years given in the buildings occupied by the University of Rochester. In 1869, however, the erection of Trevor Hall, at an expense of \$42,000, to which John B. Trevor, Esq., of Yonkers, was the largest donor, put the institution for the first time in possession of suitable dormitory accommodations. The gymnasium building, adjoining, erected in 1874, and costing with grounds \$12,000, was also a gift of Mr. Trevor. In 1879 Rockefeller Hall, costing \$38,000, was built by John D. Rockefeller, Esq., of Cleveland, O. It contains a spacious fire-proof room for library, as well as lecture-rooms, museum, and chapel, and furnishes admirable and

ample accommodation for the teaching work of the seminary. In addition to these buildings the German Students' Home, purchased in 1874, at a cost of \$20,000, furnishes a dormitory and boarding-hall for the German department.

The library of the seminary is one of great value for theological investigation. It embraces the whole collection of Neander, the great German church historian, which was presented to the seminary in 1853 by the late Hon. Roswell S. Burrows, of Albion, N. Y. It also contains in great part the exegetical apparatus of the late Dr. Horatio B. Hackett. Valuable additions have been made to it from the "Bruce Fund" of \$25,000, subscribed in 1872 by John M. Bruce, Esq., of Yonkers, and further additions from this source are hoped for. The generous subscription in 1879 of \$25,000, by William Rockefeller, Esq., of New York City, has furnished means for extensive enlargement, so that the library now numbers over 18,000 volumes, and it is well provided in all the various departments of theology. In 1880 the "Sherwood Fund," contributed by the late Rev. Adiel Sherwood, D.D., of St. Louis, Mo., furnished the means for beginning a Museum of Biblical Geography and Archæology, intended to provide, in object lessons, valuable aids for the study of the Holy Land, its customs and its physical features.

Thus the Rochester Theological Seminary has grown from small beginnings to assured strength and success. Its early years were years of trial and financial struggle; but, founded as it was in the prayers and faith of godly men, it has lived to justify the hopes of its founders. Of those who took a deep interest in its feeble beginnings should be mentioned the names of Alfred Bennett, William R. Williams, Justin A. Smith, Zenas Freeman, Alvah Strong, Friend Humphrey, E. E. L. Taylor, E. Lathrop, J. S. Backus, B. T. Welch, William Phelps, Lemuel C. Paine, H. C. Fish, A. B. Capwell, N. W. Benedict, G. C. Baldwin, G. D. Boardman, A. R. Pritchard, Henry E. Robins. All these have been officers of the New York Baptist Union for Ministerial Education, or members of its board of trustees. The financial management of this board has been such that no loss of funds, of any significance, intrusted to its care has ever occurred.

The results of the work of the Seminary can never be measured by arithmetic. As its purpose has been to make its graduates men of thinking ability and of practical force, as well as students and preachers of the word of God, it has leavened the denomination with its influence, and has done much to give an aggressive, independent, manly tone to our ministry. The names of some of its former students, such as J. H. Castle, J. B. Simmons, J. V. Schofield, J. D. Fulton, R. J. Adams,

P. W. Bickel, G. W. Clarke, B. D. Marshall, E. Nisbet, E. J. Fish, J. B. Thomas, Galusha Anderson, E. J. Goodspeed, E. G. Taylor, C. D. W. Bridgman, Norman Fox, G. W. Northrop, A. Kingman Nott, J. C. Haselhuhn, R. M. Nott, C. B. Crane, J. S. Gubelmann, Lemuel Moss, Thomas Rogers, J. C. C. Clarke, J. H. Griffith, A. A. Kendrick, Wayland Hoyt, A. J. Sage, H. L. Morehouse, Wm. A. Stevens, J. W. B. Clark, S. W. Duncan, A. J. Rowland, J. F. Elder, T. J. Backus, C. J. Baldwin, T. J. Morgan, Wm. T. Stott, W. R. Benedict, R. S. Macarthur, E. H. Johnson, W. C. P. Rhoades, R. B. Hull, A. J. Barrett, O. P. Gifford, T. S. Barbour, and many others, are enough to show that its training has combined in equal proportions the intellectual and the spiritual, the theoretical and the practical. During the thirty years of the seminary's existence, and up to the present year (1881), 745 persons have been connected with the institution as students, of whom 590 have attended upon the English and 155 upon the German department. Of the 590 in the English department, 444 have been graduates of colleges, and 54 have pursued partial courses in colleges. Sixty-five different colleges and 42 different States and countries have furnished students to the seminary. Three hundred and sixty-nine persons have completed the full three years' course, including the study of the Hebrew and Greek Scriptures; 221 have pursued a partial course, or have left the seminary before graduating. The average number of students sent out each year has been 19. The number of students during the last seminary year has been 70, of whom 50 were in the English department. Of its former students, 41 have filled the position of president or professor in theological seminaries or colleges; 31 have gone abroad as foreign missionaries; and 25 have been missionaries in the West; 20 have been secretaries or agents of our benevolent societies; and 4 have become editors of religious journals. With such a record in the past, and in the present more fully equipped than ever before for its work, there seems to open before the seminary a future of the utmost promise. It remains only to state that the Rochester Theological Seminary is maintained and controlled by the New York Baptist Union for Ministerial Education, a society composed of contributing members of Baptist churches, and that the actual government and care of the seminary is in its details committed to a board of trustees of thirty-three members, eleven of whom are elected by the Union annually. The present president of the board of trustees is John H. Deane, Esq., of New York, and the corresponding secretary is Rev. William Elgin, of Rochester, N. Y.

Rochester, University of.—This institution is situated in Rochester, N. Y., a city of 90,000 in-

habitants, on the Genesee River, six miles south of Lake Ontario. It has no preparatory department, and no organic connection with the flourishing theological seminary in the same city; nor has it as yet organized schools of law, medicine, or applied science. Its purpose—so far as that purpose has been attained—is simply to superinduce upon the instruction given in the academy or the high school, such broad and generous culture as is essential to the successful prosecution of any of the learned professions, and indisputably useful to the merchant, the farmer, or the mechanic.

III. The eclectic course, designed for students who may desire to receive instruction in particular departments without becoming candidates for degrees. Such students are admitted, provided they have the requisite preparation for the studies of those departments and become subject to the laws of the university. This arrangement is intended to meet the wants of those whose age or circumstances may prevent them from pursuing either of the regular courses, but who are desirous of obtaining the liberal culture which the studies of a portion of the course will give them. Special care



UNIVERSITY OF ROCHESTER.

Three courses of study are open to the members of the university:

I. The classical course, extending through four years,—at the expiration of which time those who have satisfactorily met the requirements of the faculty are admitted to the degree of Bachelor of Arts.

II. The scientific course, extending through four years,—requiring Latin as essential to the successful prosecution of the modern languages and the mastery of scientific terminology; but prescribing, in the place of Greek, a more extended course of study in the physical sciences. Those who satisfactorily complete this course are admitted to the degree of Bachelor of Science.

is taken to give such pupils the instruction which they require.

The number of students in attendance upon the university in 1880 was 160, of whom 105 were pursuing the classical course, 16 the scientific course, 19 the eclectic course, while 21 were special students in the department of chemistry. These students were distributed into classes as follows: Seniors, 30; Juniors, 26; Sophomores, 32; Freshmen, 53. Of the whole number of students, 46 were from Rochester; 83 from places in the State of New York outside of Rochester; while the remaining 31 were divided among 14 different States, as follows: Pennsylvania, 5; Michigan, 4; New Jersey, 4; Illinois, 4; Connecticut, 3; Ohio,

3; Maine, Massachusetts, Iowa, Minnesota, California, Wisconsin, Kentucky, Georgia, 1 each.

The faculty of instruction includes the following names, twelve in number: Martin B. Anderson, LL.D., President, Burbank Professor of Intellectual and Moral Philosophy; Asahel C. Kendrick, D.D., LL.D., Munro Professor of the Greek Language and Literature; Isaac F. Quinby, LL.D., Harris Professor of Mathematics and Natural Philosophy; Samuel A. Lattimore, Ph.D., LL.D., Professor of Chemistry and Curator of the Cabinets; Albert H. Mixer, A.M., Professor of Modern Languages; Joseph H. Gilmore, A.M., Deane Professor of Logic, Rhetoric, and English Literature; Otis H. Robinson, A.M., Professor of Mathematics and Librarian; William C. Morey, A.M., Professor of Latin and History; Henry F. Burton, A.M., Assistant Professor of Latin; George M. Forbes, A.M., Assistant Professor of Greek; E. R. Benton, Assistant Professor of the Natural

adorned and well-kept lot, embracing twenty-three and a half acres.

The principal building, Anderson Hall, was designed almost exclusively for recitation-rooms, although it affords temporary accommodations for the chapel, cabinets, and chemical laboratory of the university, and includes, in the basement, apartments for the janitor and ample facilities for storage. It is a severely plain but very substantial structure, of brownstone, three stories in height, and 150 feet in length by 60 in breadth. The cost of the building, which was completed in 1861, was \$30,000.

Sibley Hall, the gift of the Hon. Hiram Sibley, of Rochester, is a strictly fire-proof building, designed for the accommodation of the library, and capable of affording shelf-room for 250,000 volumes. It is 125 feet by 60, with a projection 20 feet square in the centre of the front, and has only two floors, though its walls are 52 feet in height.



SIBLEY HALL, UNIVERSITY OF ROCHESTER.

Sciences: Herman K. Phinney, A.M., Assistant Librarian.

Notices of President Anderson and several of his colleagues will be found in this work, under their respective names.

The buildings of the University of Rochester are situated in the eastern part of the city, about a mile from the business centre, on a handsomely

The material is brownstone, with white trimmings; the style of architecture is somewhat ornate; and the building cost about \$100,000. The lower story is at present all that is needed for the accommodation of the library, and the upper story will, it is hoped, soon be fitted up to receive the valuable cabinets of the university.

On the university campus there is also a small

building erected for the accommodation of the Trevor telescope,—an instrument designed mainly for use as an adjunct to class-room instruction, though sufficiently powerful for purposes of special investigation. And, but a few steps from the campus, on a plot of ground four acres in extent, is the president's house, which was presented to the university by the citizens of Rochester and others in 1868.

The library of the university has been acquired mainly by purchase, and includes few duplicates, and still fewer trashy and ephemeral publications. It contains more than 18,000 volumes, and especial care is taken to make its contents practically available by a card catalogue, and by indexes of periodical and of miscellaneous literature, all of which are constantly kept up to date, and accessible to every student. Provision is made for the annual increase of the library by a fund of \$50,000, which was presented to the university by Gen. John F. Rathbone and Lewis Rathbone, of Albany.

The cabinets of geology and mineralogy were collected by Prof. Henry A. Ward during ten years of extensive foreign travel and during many careful visits to the most fruitful American localities. They were purchased by the citizens of Rochester, in 1862, for \$20,000 (a sum far less than their present estimated value), and presented to the university. Dr. Torrey, of Columbia College, says that "no geological cabinet in the United States can compare, in magnitude and value, with this;" and that the mineralogical cabinet, "although it is not the best in the United States, is excelled by very few, and is admirably selected for the purpose of instruction." "For fullness and perfection of specimens," says President Loomis, of Lewisburg, "it is superior to any cabinet that I have ever seen." Prof. Silliman (Jr.) characterizes it as "the most extensive geological museum in the United States," and predicts that "it will ultimately attract students from all parts of the country,"—a prediction which is already realized. Similar opinions have been expressed by Prof. Hitchcock (Sr.), President Winchell, and Profs. Agassiz, Hall, and Orton.

The value of the unproductive property of the university (including land, buildings, library, cabinets, and apparatus) was, in June, 1881, \$408,405.05. The interest-bearing funds were, at the same date, \$435,007.15. The expenses of the university for the year ending June 5, 1881, were \$30,616.34. Its receipts from students' tuition were \$5485; from other sources, \$28,121.34; making a total of \$33,507.83,—being an excess of income over expenses, for the last academic year, of \$2891.49.

The university year begins twelve weeks after commencement-day, which occurs on the second Wednesday before the first of July, and is divided

into three terms. Each student is charged, for tuition and incidentals, \$25 a term. Forty scholarships, yielding free tuition, are, however, set apart for candidates for the Baptist ministry, twelve similar scholarships for graduates of the Rochester city schools, four similar scholarships (endowed) for graduates of the Brockport State Normal School, and six similar scholarships (endowed) for indigent students who fall under neither of these categories. The university also has a fund of \$50,000 (the gift of John H. Deane, Esq., of New York), the interest of which is available for the assistance of the sons of Baptist ministers,—preference being given, other things being equal, to students from the States of New York and New Jersey. In point of fact, tuition is remitted to every student of promise who really needs such remission, and the number of those who do need it is about one-third the whole number in attendance. The university also distributes about \$300 a year in prizes, the most important of which is the Stoddard medal, valued at \$100, for proficiency in mathematics; and there are, in addition, two post-graduate scholarships,—the Sherman scholarship in the department of political economy, and the Townsend scholarship in the department of constitutional law,—each of which yields, to some member of the graduating class, \$300.

The University of Rochester has no "dormitories," its custodians regarding them as of questionable value so far as economy is concerned, and a positive detriment to the student physically, morally, and intellectually. In a city of the size of Rochester it is not difficult for the university to find suitable accommodations for its students in Christian homes; and they are taught to regard themselves as members of the community in which they temporarily reside, subject to its laws and amenable to its usages. The price which the individual student pays for room and board varies from \$3 to \$6 per week, making his total expense, on this account, for the forty weeks during which the college is in session fall between \$120 and \$240 a year. The students of the university are addicted to no expensive amusements, and are, as a rule, economical in their habits. Some of them, no doubt, with the help of free tuition, get through the year for \$250 apiece; and the faculty would regard \$500 as a liberal allowance for any one of them. Meanwhile, students for the ministry receive aid—in some cases to the amount of \$100 a year—from the "Union for Ministerial Education;" and in a city whose industries are so numerous and varied as those of Rochester, frequent opportunities for remunerative employment that will not seriously interfere with one's studies present themselves.

The discipline of the university, which is administered by the president, is that of the family

rather than that of the police station. Young men are put, as far as possible, upon their honor, and encouraged to become, in a high and noble sense, a law unto themselves. They are encouraged fully to communicate with the members of the faculty upon all matters connected with their intellectual and religious culture, as well as with reference to their pecuniary difficulties, their plans and purposes. The necessity for discipline is thus very largely forestalled by establishing, in place of the time-honored antagonism between teacher and pupils, relations of personal friendship which will enable the instructor to exert a constant influence for good.

The discipline, as well as the instruction of the university, is facilitated by the fact that it has no "tutors" or "instructors;" that each student, so soon as he enters the university, is brought in personal contact with men who have made the discipline and training of youth a life-study. The time-honored American college course—a distinctive outgrowth of American society, which has proved its usefulness too conclusively to be lightly set aside—forms the basis of instruction in the university; but the course is, in accordance with the demands of the times, enlarged in the direction of the modern languages and the physical sciences, and is subject to some variation, to adapt it better to the wants of the individual student during the Junior and Senior years. Special encouragement is given to the best men in each class to pursue extra studies under the immediate supervision of the Faculty; and many of the students, in this way, practically add a fifth year to their undergraduate course. Great freedom of discussion is permitted in the class-room, and the utmost pains is taken in every department of instruction to trace the growth of principles and the bearing of conflicting opinions on the vital questions of the present day. It is a definite purpose with the corps of instructors not merely to store the mind with facts, but to develop the capacity to accumulate and co-ordinate facts, and give expression to the principles which underlie them. Their paramount object, however, is to fit the students intrusted to their charge, morally as well as intellectually, to acquit themselves as *men* in any station that they may be called to fill; and it is believed that the graduates of the University of Rochester, wherever they are found, evince an independence of thought, a breadth of culture, and an adaptation to the exigencies of practical life with which college graduates are not, as a class, accredited.

It is necessary to supplement the cursory view that has been taken of the University of Rochester as it is, by an outline sketch of its history, which will still further illustrate its distinctive character.

As early as 1820 the Baptists of the State of

New York established at Hamilton, in Madison County, an institution of learning which "had one object exclusively, namely, to furnish means for the education of young men who shall give evidence of a call to the Christian ministry." The object and methods of instruction at Hamilton gradually broadened in the lapse of time, but not to a degree commensurate with the growing interests of the New York Baptists in general, as distinguished from distinctively ministerial, education. Meanwhile, objection was made to Hamilton as an unsuitable site for such a college as the Baptists of New York would inevitably demand, and attention was called to the fact that west of Cayuga Bridge there was a large section of the State—populous, intelligent, wealthy, and rapidly being brought into railroad communication with Pennsylvania, Canada, and the great West—which was utterly destitute of collegiate facilities.

The result was a determined effort, which took definite shape in 1847, to remove Madison University to Rochester, give to its course of study a broader and more generous character, and secure for it an adequate endowment. Into the heated controversy between the friends and opponents of removal to which this proposition gave rise it is not necessary or desirable to go. The removal of Madison University to Rochester was authorized by the Legislature of the State, voted by its board of trustees, and approved by a large convention of New York Baptists assembled at Albany in 1849. Legal hindrances were, however, thrown in the way of the desired change, and the advocates of removal made application to "the Regents of the University of the State of New York" for a charter for a new college at Rochester. This application was granted Jan. 31, 1850, subject to the proviso that \$130,000 be raised for the new college within two years. On the 2d of December, in the same year, satisfactory proof was submitted to the regents that this provision had been complied with; and, Feb. 14, 1851, the regents issued that charter under which the university is now organized.

This charter did not vest the control of the university in any religious denomination. It simply created a self-perpetuating board of trustees,—twenty-four in number,—who hold office for life, but may be removed, by vote of their associates, for non-attendance at five successive annual meetings. Twenty of the trustees named in the charter were Baptists, and the Baptists have thus maintained an effective control over the university. Different religious denominations have always, however, been represented in its board of trustees and faculty of instruction; and Methodists, Presbyterians, Episcopalians, Romanists, and Jews meet on an equal footing with Baptists in its chapel and recitation-rooms.

It must not be inferred that either the legal guardians of the University of Rochester or its corps of instructors regard with indifference any of the truths inculcated in the Christian Scriptures. They simply feel that the college class-room is no place for the discussion of those truths respecting which Christians themselves are unhappily divided; that the true aim of a denominational college is not to proselyte, but to protect. Instruction is given in every department from a Christian stand-point, and in a Christian spirit; and it is the aim of the faculty, in connection with the discipline of the intellect, to inculcate a pure morality and those truths and duties respecting which all evangelical Christians are agreed. The students, whatever their religious proclivities, are expected to attend morning prayers in the university chapel, and attendance upon that exercise is, in point of fact, as regular as at any other.

The University of Rochester was organized, under the provisional charter granted by the regents, on the first Monday in November, 1850, having attracted to itself five professors—Thomas J. Conant, John S. Maginnis, A. C. Kendrick, John H. Raymond, John F. Richardson—and a considerable number of students from the older institution at Hamilton. The first catalogue reported 8 instructors and 71 pupils; and in July, 1851, it graduated its first class of 10. In 1853, Martin B. Anderson, LL.D., assumed the presidency of the new institution, and its ultimate success was from that time assured. Still, it has passed through many periods of adversity, during which its very existence seemed imperiled; and those periods of adversity have corresponded very closely to our periods of national depression and gloom. In 1856, when the university was but six years old, its students numbered 163, and it seemed destined speedily to take rank with institutions that could boast of a century's growth. Then came the financial crisis of 1857, attended by pecuniary embarrassment for the university, and a diminution of its Freshman class from 47 in 1856 to 28 in 1858. In 1860 the university seemed to have measurably recovered its lost ground. The entering class numbered 45, and the whole number of students was 168. Then came the civil war. The first two years' regiment raised in New York to recruit the Union army was raised and commanded by Professor (afterwards General) Quinby. Of the 198 alumni of the university (including the class of 1861), 25, or about one in eight, entered the service, and these were speedily joined by 29 of the lower classmen. Three undergraduate members of the university and seven of its alumni died of wounds or disease in the service of their country, and their names are commemorated by a memorial tablet in the university chapel. So far as is known, only

one graduate of the university entered the Confederate army; and he was faithful to the cause that he espoused, and sealed his devotion by his death. Not only were the classes of the university, but the classes of the preparatory schools on which it relied for students, thus depleted by the civil war; and a tendency was developed among the young men of the country towards active rather than student life, which has hardly yet been outgrown. As a natural consequence, the entering class fell as low as 19 (in 1864), and the whole number of students as low as 100 (in 1866). With the return of peace there was a gradual increase in the number of students, however, until, in 1873, the Freshman class included 53, and the whole number of students in attendance was 173. It was not long before the financial distress of the nation again interfered with the pecuniary prosperity of the university, and sensibly diminished the number of its students, who, in 1878, were only 146, though there are cheering indications of returning prosperity.

During all these vicissitudes the University of Rochester has been sustained by the devotion of its noble-hearted president, supported by a body of friends and benefactors of whom any institution of learning might well be proud. Prominent among the early friends of the university stood John N. Wilder, Pharcellus Church, and Oren Sage, of Rochester; William L. Marey, Ira Harris, and Friend Humphrey, of Albany; William R. Williams, Sewall S. Cutting, and Robert and William Kelley, of New York. With these names may properly be associated that of William N. Sage, who has from the first had charge of the finances of the university, and has contributed more efficiently to its success than any other man save its first and only president. The names of the principal pecuniary benefactors of the university may be ascertained from the following list, which includes the names of all persons who have subscribed \$10,000 or more to its funds. The sums affixed to their respective names are all the eulogy they require: Hon. Hiram Sibley (library building), \$102,000; John B. Trevor, \$113,000; John H. Deane, \$100,000; Hon. William Kelley and family, \$38,550; Gen. John F. Rathbone (library fund), \$42,575; Tracy H. Harris (chair of Mathematics), \$30,250; Joseph B. Hoyt, \$27,600; Charles Pratt, \$25,500; Jeremiah Millbank, \$25,000; John D. Rockefeller, \$25,000; State of New York (Anderson Hall), \$25,000; Jacob F. Wyckoff, \$22,000; James B. Colgate, \$20,000; Gideon W. Burbank (chair of Metaphysics), \$17,500; Lewis Rathbone (library fund), \$12,500; Deacon Oren Sage and family, \$11,765; Lewis Roberts, \$10,925; John N. Wilder, \$10,000; Hon. Azariah Boody (land), \$10,000.

The number of students who since the organiza-

tion of the university have completed the classical course and received the degree of A.B. is 707. The number who have completed the scientific course and received the degree of B.S. is 39. The whole number of graduates, down to and including 1881, is 746. Of the graduates of the university, 181 had, in 1878, entered the Christian ministry, including such men as the lamented Kingman Nott; Bridgeman, MacArthur, and Hull, of New York; Crane, of Boston; Fulton, of Brooklyn; Goodspeed, of Chicago; Sage, of Hartford; Telford, Chilcott, and Kreyer, of China; Jameson, of Bassein; and Comfort, of Assam. One hundred and nineteen (represented by such men as Judge Bailey, of the Appellate Court of Illinois; Judge Tourgee, of the Superior Court of North Carolina; Judge Macomber, of the Supreme Court of New York) had studied law; 19 had studied medicine; 18 (including such names as Manton Marble, Joseph O'Connor, and Rossiter Johnson) had attained to a prominent position as journalists; 90—or nearly one in seven of the entire number of graduates—had, as professional teachers, transmitted the spirit and methods of the University of Rochester to other institutions of learning. Among them we may mention Prof. S. H. Carpenter, LL.D., of the University of Wisconsin; President A. A. Brooks, of Goliad College, Texas; President Lemuel Moss, D.D., of the University of Indiana; President Galusha Anderson, D.D., and Prof. A. J. Howe, of the University of Chicago; President Sylvanus Taft, of California College; Prof. Wm. C. Wilkinson, D.D., of the Rochester Theological Seminary; Prof. Wm. Wirt Fay, of the United States Naval Academy; Prof. Wm. Harkness, of the United States Naval Observatory; Prof. John C. C. Clarke, of Shurtleff College; Prof. Norman Robinson, of Bethel College, Ky.; Prof. Norman Fox, of William Jewell College, Mo.; Prof. D. H. Robinson, of the University of Kansas; Prof. John C. Overhiser, of the Brooklyn Polytechnic Institute; Profs. Otis H. Robinson and William C. Morey, of the University of Rochester; Prof. Truman J. Backus, of Vassar College; Prof. Carl T. Kreyer, of Kau-Chang Miao College, China; Prof. Albert T. Barrett, of Mary Sharpe College, Tenn.; Principal Malcolm McVicar, LL.D., of the Potsdam (N. Y.) Normal School; Principal William J. Milne, of the Geneseo (N. Y.) Normal School; Principal F. B. Palmer, of the Fredonia (N. Y.) Normal School; Prof. Frank S. Capen, of the Cortland (N. Y.) Normal School; Principal A. C. Winters, of Cook Academy; Principal Merrill E. Gates, of the Albany Academy.

About one-third of the graduates of the University of Rochester have, it will be seen, devoted themselves to active rather than professional life,—a fact which abundantly vindicates the wisdom of its founders when they recognized the demand for

a college that should educate its students as *men*, rather than as ministers, doctors, or lawyers in embryo; and make equal provision for the sons of the rich and the sons of the poor. To such men as the Hon. Henry Strong, of Chicago; the Hon. Moreau S. Crosby, of Grand Rapids; Isaac E. Sheldon, of New York; Edwin O. Sage, of Rochester; Lieut.-Col. Elwell S. Otis, of the U. S. army; William H. Harris, of Cleveland; George F. and William H. Davis, of Cincinnati, the university points in exemplification of the practical benefits of the culture she affords. Upon them she confidently relies for the means to do more and better work in the future than she has done in the past.

Rockefeller, John D., a resident of Cleveland, O., and one of the most successful business men of the day, began life with few advantages save honesty of purpose and a determined Christian character. With a small capital he commenced business, and now the company of which he is the head employs thousands of men, and as a result of his skill and economy Mr. Rockefeller has amassed for himself a very considerable fortune.

In his business success, however, Mr. Rockefeller has not forgotten his obligations to God. He has been for years a most faithful and valued member of the Euclid Avenue Baptist church of Cleveland, and has given large sums to this body, to missionary and other benevolent societies, and to educational institutions. One of his latest and most princely acts of beneficence was the presentation to Rochester Theological Seminary, at a cost of about \$40,000, of a new building for lecture-rooms, library, and chapel, which, in grateful recognition of his services, has been called Rockefeller Hall. Mr. Rockefeller is in the prime of life, and is constantly proving himself a "good steward" for the Master of souls.

Rockwell, Rev. Cortland Butler, the pastor of the Baptist church in Merton, Wis., was born in New London, Conn., Nov. 10, 1841. Here he spent his early life until about nine years of age, when his father's family removed to Rome, Bradford Co., Pa. Eight years afterwards he returned with his parents to his native city. He obtained a hope in Christ in 1854, and the same year united with the Baptist church in Rome, Pa. At the breaking out of the war, in 1861, he entered the U. S. navy, and served in the position of paymaster's steward, on board the U. S. sloop "Granite," for a term of three years. Mr. Rockwell's conviction that he was called to preach the gospel began soon after his conversion, and it was only after a struggle extending through years that he became obedient to the call of God. In October, 1867, when twenty-six years of age, he was licensed by the Second Baptist church in New London to preach the gospel. Having received a call to the pastorate of the Baptist church in War-

renville, in the town of Ashford, Windham Co., Conn., he was ordained by that church Dec. 3, 1868. He was subsequently pastor of Second Woodstock, Eastford, Union, Plainfield, and East Killingly, Conn. In 1879, having received a call from the Baptist church in Merton, Wis., he accepted, and removed to Merton, where he now labors. While in Windham Co., Conn., he was a member of the Legislature one year from the town of Eastford. Mr. Rockwell's ministry has been marked by success. The churches have been strengthened and many souls led to Christ under his labors.

Rockwood, Rev. Edwin J., was born in Remsen, Oneida Co., N. Y., Oct. 25, 1835; baptized in May, 1852. He was educated at Rochester University, graduating with honors. He was ordained at Waterloo, N. Y., Nov. 17, 1863. From Waterloo he removed West. He was pastor of the Baptist churches in Sioux City and Logan, Iowa, Bellevue and Hastings, Neb. At the present time he is preaching to the Glenville Baptist church. Mr. Rockwood has labored for years under great disadvantage, on account of failing health.

Roe, Charles Hill, D.D., who died at Belvidere, Ill., June 20, 1872, was a native of King's County, Ireland, where he was born Jan. 6, 1800. He was the son of a clergyman of the Established Church, and was educated by his father in English and classical studies, with a view to a course at Trinity College, Dublin, and to orders in the English Church. When he was fourteen years of age his father died, and the plan of study thus made for him was interrupted. Through the instrumentality of an Irish Baptist minister he was converted, and became a Baptist. In 1822 he entered Horton College, Bradford, Yorkshire, England, then under the presidency of Dr. Steadman. Having completed his course there, he became pastor of the church at Middleton, a daughter of Dr. Steadman having become his wife. With the work of this pastorate he associated extensive preaching tours in the surrounding country. This service brought him so much in contact with the destitution of right religious teaching as to interest him greatly in the aims and measures of the English Baptist Home Mission Society. In 1834 he became secretary of that organization, and remained in that office until 1842, when he became pastor of an important church in Birmingham. Here, as in former spheres of service, his labors were richly blessed. He was a co-laborer in Birmingham with the well-known John Angell James, who, in his book entitled "Nonconformity in Birmingham," speaks of the 700 new members added to the church under Mr. Roe's ministry, of the 1200 children in the Sunday-school, and of the various organizations of Christian labor which had been formed under his guidance.

In 1851, Mr. Roe came to this country, and, after a brief stay in New York and Milwaukee, settled in Belvidere, Ill., as pastor of the Baptist church there. Here, again, his work was fruitful, and the church grew not only in numbers but in spirituality. During the war he was for a portion of the time chaplain of a regiment. He also, later, visited England in behalf of the educational work among the freedmen. Upon his return to this country he served two years as pastor at Waukesha, Wis., succeeding Dr. Robert Boyd. Two years subsequently were spent in the service of the University of Chicago, of which he was one of the founders, and with this his public life ended, the final close coming soon after. The funeral at Belvidere was very largely attended, the sermon being by Dr. J. C. Burroughs, who was followed in an address by Gen. S. A. Hulburt, Gen. A. C. Fuller, and other eminent citizens of Illinois.

Dr. Roe, while beloved for his Christian virtues, and as a spiritual, eloquent preacher, was honored by all classes of men for his sterling manhood. In both England and the United States he stood among the stalwart men, and achieved a work whose fruits, in the long succession of seed-sowing and harvest, must be permanent.

Rogers, Rev. John, was born in Ireland, of English parentage, in November, 1783. He was converted in his seventeenth year, and joined the Presbyterian Church, of which his parents were members. He was educated for the ministry in Edinburgh, Scotland, and became pastor of an Independent church near Belfast in 1807. At his first baptism his mind became unsettled on that and kindred topics, and, after a long investigation, he embraced the views of the Baptists, and candidly informed his people that he could not administer the ordinances according to their mode. The church invited him to remain, and exchange with other ministers when those rites were to be administered. In 1811 he was baptized by Rev. Mr. Cook, and resigned his charge. Six weeks afterwards he baptized his wife. Some other members of the church also changed their views. He intended to come to the United States, but the war detained him until 1816. Soon after reaching New York he attended an Association in New Jersey, which led to his settlement with the church at New Mills (now Pemberton), where for thirteen years he ministered, greatly to the increase and efficiency of the church. In 1829 he accepted a call from Scotch Plains, where he remained twelve years, during which there were two powerful revivals. After a few years' pastorate at Perth Amboy he removed to Paterson, where he "fell asleep," Aug. 30, 1849.

One who knew him well has described Mr. Rogers as kind, courteous, hospitable, free-hearted, an excellent sympathetic pastor, an instructive

preacher, an able divine. He was a warm advocate and supporter of missionary movements. He always maintained the dignity of a man, a Christian, and a minister. His son, A. W. Rogers, M.D., still living in Paterson, N. J., is not only a useful and beloved physician, but is a licensed preacher, and a liberal giver to the cause of God.

Rogers, Rev. John, was for a time rector of Purleigh, in England, during the Parliamentary war, then lecturer in the church of St. Thomas the Apostle, in London, and subsequently minister of Christ's church, Dublin, a building containing the remains and monument of the celebrated Strongbow, and attended, during the ministry of Thomas Patient and John Rogers, by the *élite* of English society in Ireland. Mr. Rogers was a Baptist. His wife, whom he married in 1649, was the daughter of Sir Robert Paine, of Huntingdonshire. Mr. Rogers adopted the principles of the Fifth-Monarchy men, and he became very unfriendly to Cromwell's government. He was a popular speaker, with many friends, and with a dangerous candor in expressing his sentiments. He would utter petitions like this in his public prayers: "O Lord! hasten the time when all absolute power shall be devolved into the hands of Christ; when we shall have no lord protector but our Lord Jesus Christ, the only true protector and defender of the faith;" and he would publish such doctrines by the printing-press. The result was the imprisonment of the bold Baptist. It could not be otherwise in the case of a man possessed of such influence. Cromwell's order to the officer who arrested him ran: "Sir, I desire you to seize Maj.-Gen. Harrison, Mr. Carew, Portman, and such as are eminent Fifth-Monarchy men, especially *Feake* and *Rogers*: do it speedily, and you shall have a warrant after you have done." The form of this order shows the powerful influence wielded by the two Baptist ministers, and it proves that they had inspired the great Protector with alarm. Brook says, "After Cromwell had deserted these sectaries, he took umbrage at the great popularity and enterprising spirit of Rogers; and was little less apprehensive of *Feake*, who was also regarded as a leader of that party."* Mr. Rogers was the author of several works. These were issued in a thick quarto in 1653.

Rogers, Rev. Peter, son of Peter, a descendant of John, the martyr, was born in New London, Conn., in 1754. In the early part of the Revolution he served on a privateer, later he entered the army, and won distinction in the Washington Life-Guard. In March, 1790, he was ordained pastor of the Baptist church in Bozrah, Conn. His first

wife was Miss Green, his second was the daughter of Rev. Zadoc Darrow, of Waterford, Conn. He died in Illinois in 1849, in the ninety-sixth year of his age, and the sixtieth of his ministry.

Rogers, Lieut. Robert, was born in Newport, R. I., April 19, 1758. Converted at the age of sixteen, he joined the First Baptist church in Providence. He was a graduate of Brown University in the class of 1775, and a member of the corporation for nearly forty-nine years. He was connected with the American army as a lieutenant, and fought for the liberty of his country during the Revolutionary war. On leaving his military life, he devoted himself to studies congenial with his tastes, and conducted for many years, in his native town, a classical school of a very high character. He was intimately connected with the Redwood Library, as its secretary, treasurer, and librarian. He was a most devoted member of the church. Respected and beloved in the community in which he had so long lived, he died Aug. 5, 1835.

Rogers, William, D.D., was born in Newport, R. I., July 22, 1751. It is stated that he was the first, and for several days the only student of Rhode Island College. He was then but fourteen years of age. He graduated in 1769. A comparison has been drawn between Archbishop Ussher and Dr. Rogers in their talents and in their relations to the universities in which they studied. Ussher, it is asserted, was the first student of Trinity College, Dublin. He says himself that he was "among the first." The archbishop was one of the most learned men that ever lived; and Dr. Rogers, with no claim to his great learning, reflected the highest honor upon his *alma mater*. In 1770 the Saviour revealed his pardoning love to him, after which he united with the Second Baptist church of Newport. In May, 1772, he was ordained pastor of the First Baptist church of Philadelphia. He sustained this new relation for three years, with great advantage to the struggling church; its congregations were largely increased, and men like Dr. Benjamin Rush came to hear the eloquent young preacher. When Pennsylvania raised three battalions of foot for the Revolutionary war, the Legislature appointed Dr. Rogers their chaplain. Afterwards he was a brigade chaplain in the Continental army. For five years he followed the fortunes of the Revolutionary army as an unwearied and honored chaplain.

His relations with Washington were intimate and cordial. Dr. Reuben A. Guild quotes the following from an English gentleman who visited Philadelphia in 1793: "After traveling through an extremely pleasant country we arrived in Philadelphia and waited on Dr. Rogers. Dr. Rogers is a most entertaining and agreeable man; we were with him a great part of the time we remained in the city, and were introduced by him to Gen.

* Brook's *Lives of the Puritans*, iii. 327, 328. London, 1813. Evans's *Early English Baptists*, ii. 214. London, 1846.

Washington. The general was not at home when we called, but while we were talking with his private secretary in the hall he came in, and spoke to Dr. Rogers with the greatest ease and familiarity. He immediately asked us up to the drawing-room, where were Lady Washington and his two nieces."

Dr. Rogers was for many years Professor of Oratory and Belles-Lettres in the University of Pennsylvania, a position which was never more worthily filled by any of his honored successors. His popularity in Philadelphia and throughout the country was remarkable, and it was limited to men of no special opinions, religious or political.

He belonged to the Masonic fraternity, and frequently addressed his brethren on public occasions. He was in the General Assembly of his adopted State during the sessions of 1816 and 1817. He was a member of the various societies in Philadelphia which existed to promote knowledge, relieve misery, and spread gospel light.

A gentleman of refinement, with learned attainments, a large heart, and an unswerving faith in the blessed Redeemer, Dr. Rogers necessarily lived in the affections of all that knew him. And when he passed away, April 7, 1824, it was universally felt that our country had lost one of its best citizens, and our denomination one of its brightest ornaments.

Rose, Rev. A. T., was a graduate of the Hamilton Literary and Theological Institution, and was appointed a missionary to Burmah in October, 1851. He sailed for the place of his destination Jan. 17, 1853, arriving in Akyab the following May. Before him was every prospect of a healthful and agreeable residence, but a sad cloud was thrown over these prospects by the sudden death of Mrs. Rose, who was attacked with the cholera, and died after a short illness. In accordance with his own request, Mr. Rose's connection with the Union in 1854 was dissolved, and he was a government school-teacher until 1861. He was re-appointed in October of this year, and commenced his labors in the Burmese department of the Rangoon Mission. He engaged in the usual routine of missionary labor, and, judging from the reports we have, he was successful, by the living voice and the printed page, in reaching a large number of persons. The report of 1867 speaks encouragingly of his excursions in various directions from Rangoon. In some of these trips he was absent six or eight weeks. A visit of this kind to Thongzai is spoken of as one of great interest. Such labors Mr. Rose speaks of as "the cream of missionary work, both as to usefulness and enjoyment." While on one of these tours to the north in 1868, he contracted a fever, which so enfeebled him that he was obliged to return to this country, where he remained for several years. A part

of this time he was the pastor of the Jefferson Street church in Providence, R. I. Having been re-appointed by the Union, he returned to Burmah in 1874, and resumed the work of former years. During 1875 he was absent nearly six months on a missionary tour to Northern Burmah. The reports of what has been accomplished the last two years are full of interest and hope. Mr. Rose is one of the busiest and most active of the missionaries of the Union.

Rose, Rev. Frank Bramwell, was born in Tuckerton, N. J., April 5, 1836. At the age of six he removed to Philadelphia, receiving a public-school education, finishing at the High-School in 1852. He was converted at the age of twelve, in the Methodist Episcopal Church. He resigned a responsible position in a bank in 1859 to enter the ministry of the Methodist Church; was ordained thereto by Bishop Levi Scott, and appointed first to Freehold and subsequently to St. James' church, New Brunswick, N. J. In September, 1862, he was appointed by Gov. Olden, of New Jersey, chaplain of the 14th Regiment N. J. Vols., serving as such for three years, until the close of the war, participating in the battles of Locust Grove, Wilderness, Spottsylvania, Cold Harbor, Monocacy, Winchester, Fisher's Hill, Cedar Creek, etc. At the close of the war he announced his clear conviction of the more Scriptural faith and practice of the Baptists, and received baptism on profession of faith, in the winter of 1865, at the hands of Rev. William S. Hall, in the Enon church of Philadelphia. The same year he was duly ordained to the ministry by direction of a council of which D. Henry Miller, D.D., was moderator, and accepted a call to the pastorate of the First Baptist church of Camden, N. J., serving it four years. In 1870 he was appointed by President Grant chaplain in the U. S. navy, and has since served in the South Atlantic and Pacific, upon the flag-ships "Lancaster" and "Pensacola," and upon the "Potomac" and "Constitution." Whilst unassigned to active naval duty, in 1879-80, he served the Second church of Camden as pastor for eighteen months. Now (1880) he is on board U. S. training-ship "Constitution," the "Old Ironsides" of the war of 1812. Mr. Rose is a cultured and talented minister, who enjoys the confidence and affection of his Baptist brethren.

Ross, Rev. Michael, was born in England. In youth he was thoroughly instructed in the ritual and doctrines of the Church of England. Coming to America in early manhood, he was converted: entered the ministry of the Baptist Church; served important churches in Alabama and Mississippi many years with signal ability and success. Removing to Texas, he faithfully served the Texas Baptist State Convention as general agent. He

was pastor of the Independence church from 1858 to 1864, serving the church acceptably, proving himself to be a workman that needeth not to be ashamed. Few men had a more thorough knowledge of the Holy Scriptures, or could quote them more accurately. He died at Independence, Texas, in December, 1865, in the sixty-sixth year of his age.

Rothman, Bernard.—See article ANABAPTISTS.

Rothwell, Andrew, was born in Ridley township, Delaware Co., Pa., Nov. 11, 1801. His father



ANDREW ROTHWELL.

was a native of Cecil Co., Md., whence he removed in his youth to Tinicum Island, Pa. Mr. Rothwell's mother died while still young, leaving eight small and helpless children, who were placed for care and protection in several families of their friends. The subject of this sketch resided with Dr. Henry Paschall, of Kingessing, where most of his time was occupied with farming, spending only three months in the year at school. In his seventeenth year he entered the printing-office of Wm. Frey, Philadelphia, remaining five years and acquiring an unusually accurate knowledge of the business. When nine years of age he became deeply impressed with religious convictions, and, while engaged in his business in Philadelphia, he was converted and baptized by Dr. Staughton, becoming a member of the Sansom Street church in that city. At the age of twenty-one he removed to Washington, and was employed in the office of Gales & Seaton, printers to Congress, and publishers of the *National Intelligencer*. In 1828, associated with T. W. Ustick, he commenced in Washing-

ton the publication of a newspaper, *The Washington City Chronicle*, which was discontinued after a few years. In 1831, Mr. Rothwell entered the service of the city government as receiver of taxes, which position he retained for nearly twenty years. Subsequently he occupied for a number of years a position in the U. S. Navy Department. On his removal to Washington he became a member of the Second Baptist church (Navy-Yard), with which he was connected for a long time. In 1842, associated with a few others, he took a leading part in the formation of the E Street Baptist church, where his membership still is, having, during the entire period, filled important offices, including that of deacon. He has done much for this church, both by his labors and his liberal contributions. Since the year 1835 he has been continuously a member of the board of trustees of the Columbian College, portions of the time occupying the offices of secretary and of treasurer. He has always manifested a deep interest in the college, and has generously contributed to its funds. He is also an active promoter of various benevolent institutions, and has been for more than thirty years a zealous member of the board of managers of the Washington Bible Society. In 1833 he prepared a valuable compilation of the laws relating to the city of Washington and the District of Columbia; and in 1867 he prepared and published a valuable pamphlet, "History of the Baptist Institutions of the District of Columbia."

Rothwell, W. R., D.D., was born in Garrard Co., Ky., Sept. 2, 1831. He was the son of the late Dr. John Rothwell, of Callaway Co., Mo. His mother was China Renfro. Both of his parents were of Virginian birth and British descent. His father's family removed to Missouri after his birth in 1831. He graduated in 1854 at the University of Missouri with the first honors in a class of ten members. In 1874 his *alma mater*, in honorable recognition of his distinction as a man of letters, conferred upon him the degree of D.D.

Every moment of Dr. Rothwell's time since his graduation has been one of intellectual activity and usefulness. From 1854 to 1856 he was principal of Elm Ridge Academy. He was the first president of the Baptist Female College at Columbia, Mo. (now known as Stephens College), and after one year of service there he was elected to succeed the Rev. Wm. Thompson, LL.D., as president of Mount Pleasant College. In 1860 he was ordained to the ministry of the gospel, and was successively pastor of the Baptist churches at Huntsville and Keytesville, Mo. During the years 1871 and 1872 he was corresponding secretary of the Baptist General Association of Missouri, in which position he acquitted himself with marked ability. His letters and communications while

corresponding secretary are noted as being among the most graceful and forcible that have advocated the interests of that body. In 1872, Dr. Rothwell was unanimously elected Professor of Theology and Moral Philosophy in William Jewell College, a place which he still fills with great distinction.

In his eight years' professorship of Theology he has instructed for a longer or shorter time 150 young ministers of Missouri and the West. Since 1874 he has been chairman of the faculty.

Dr. Rothwell is in the prime of life and mental vigor. He is one of the most modest and unassuming of men, but his very high sense of duty always impels him to the front whenever principle or honor calls. He is a "scholar and a ripe one," of elegant culture, and a man of liberal, expansive views. Probably no man in the State stands higher in the love and confidence of his denomination.

Roussy, Rev. Louis, was born in the canton de Vaud, Switzerland, and died in 1880 at Grande Ligne, province of Quebec, in the sixty-ninth year of his age. Converted when very young, Mr. Roussy early in life felt his heart drawn out towards the cause of missions. At the age of nineteen he commenced the work of colportage in France, which he carried on for two years. But when a missionary seminary was opened at Lausanne in his native land, the object of which was to prepare young men for the foreign field, he discontinued his work in France, and was one of the first to enter the seminary. In 1835, Mr. Roussy accompanied Madame Feller to Canada, arriving in Montreal on the 31st of October, 1835. After a few months spent in the work of French Canadian evangelization in Montreal and St. John, province of Quebec (where, especially in St. John, he met with violent opposition), he went to Grande Ligne. On the 30th of June, 1837, he baptized four converts, who, with himself and Madame Feller, were organized into the first French Protestant church ever founded in Canada. (For fuller information respecting the mission which Mr. Roussy assisted in establishing, and in connection with which he labored forty-five years, see article **GRAND LIGNE EVANGELICAL SOCIETY**.) Courageous and courteous, patient and loving, full of faith, and ever zealous for his Master's glory, Mr. Roussy was a most efficient and devoted missionary of the Cross.

Rowan, Rev. Thomas J., the youngest of nine children, was born in Copiah Co., Miss., Dec. 9, 1854. He was always considered a pious and model boy, but was not converted until sixteen years of age. Having the ministry in view, he became a student of Centenary College, Jackson, La., under the care of Rev. C. G. Andrews, a distinguished Methodist divine. By his brilliant intellect and studious habits he soon won the esteem and confidence of all the professors, especially the

president, who invited him to his home and into his family, treating him more like a son or companion than as a pupil. Possessing as he does an ardent love for God's Word, regarding its teachings as above the opinions of men, and knowing that the Master whom he had professed to love preferred obedience to sacrifice, he began to pass through the bitterest and yet sweetest experience of his life when he undertook a prayerful investigation of the subjects of baptism and communion. Here he had to pass through deep waters, which caused an illness so severe that it took months to recover. Deliberate in reaching his conclusion, he asserted his indisputable right in maintaining it; and in his eighteenth year, while a student of Centenary College, he united with the Baptist church at Jackson, La., and was baptized by Rev. S. A. Hayden. By the same church he was ordained, Revs. S. A. Hayden and George Hayden constituting the Presbytery. After changing his faith he entered Mississippi College. His deep-toned piety, brilliancy, eloquence, and modesty, as well as manliness, secured for him the admiration of the whole school and community. He was elected orator for his literary society several times, and was considered its brightest star. He completed the A.B. course at Mississippi College at the age of twenty-one.

Elder Rowan spent three years and a half in the Southern Baptist Theological Seminary, completing the full course, except a small portion of the Hebrew and Latin.

His sermons are noted for brevity (scarcely ever exceeding thirty minutes), unity, simplicity,—within the grasp of a child,—accuracy, and much thought for a young man.

He succeeded Dr. Landrum as the pastor of the Central Baptist church, Memphis, Tenn., where his labors are much blessed, and a hopeful future is opening to his view.

Rowden, Philip, M.D., D.D., was born in England in 1828. In early life he came to New York. He was converted, and joined the church in Newark, N. J. He was pastor in Newark, in Bronson, Mich., and in Chili, Ind. The churches enjoyed many genuine revivals during his pastorates. He was a man of studious habits and deep research. At the time of his death he was vice-president of the American Anthropological Association. He died at his home in Rochester, Ind., April 4, 1875.

Rowland, A. Judson, D.D., was born at Valley Forge, Pa., Feb. 9, 1840; was baptized at Lawrenceville, Pa., by Rev. W. H. H. Marsh, Jan. 6, 1858; entered the Sophomore class of the university at Lewisburg in 1859, and graduated with first honors in 1862; was ordained at Lawrenceville, October, 1862; was chaplain of the 175th Regiment Pa. Vols. from September, 1862, to July,

1863; entered Rochester Theological Seminary in the fall of 1863, and completed the full course of study in 1866. In July, 1866, became pastor of Mount Auburn church, Cincinnati, O., which po-



A. JUDSON ROWLAND, D.D.

sition he resigned in 1868 to assume the presidency of the Mount Auburn Institute,—a school of high grade for young women. In 1870 he became pastor of the First church, Pittsburgh, Pa. In 1872 he accepted a call to the Tenth church, Philadelphia, where he still remains. He has for years been a regular correspondent for several denominational journals, and has published a number of sermons and reviews. In 1879 he preached the doctrinal sermon before the Philadelphia Baptist Association. He is a member of various educational and missionary boards, and is prominently and actively engaged in the general work of the denomination. He received the degree of D.D. in 1880 from the university at Lewisburg.

Dr. Rowland is a man of superior mind, pleasing manners, studious habits, extensive learning, and exemplary piety. As pastor of a large and influential church, he magnifies his office, and is very highly esteemed in love for his work's sake. His sermons are rich in original thought and Bible knowledge, clear in expression, and impressive in delivery. His writings show enlarged acquaintance with books and men. He has gathered a large library of choice and standard works, which he utilizes with rare ability. He is the first and the successful editor of *Our Young People*, a very able monthly journal for the older scholars in our Sun-

day-schools. This paper deserves the great circulation it has already secured, and under its gifted editor it will be a still greater power among the young.

Rowley, Rev. Moses.—This pioneer missionary, now residing at Mazomanie, Wis., at the advanced age of eighty-four years, is a native of Swanton, Vt. He was born again and baptized into the fellowship of the Baptist church in Gouverneur, N. Y., in 1817; commenced preaching in 1830, in Erie Co., N. Y., and was ordained at Evans, N. Y., in 1833. He has been in the active work of the ministry fifty-one years. He was pastor of twenty churches, none of which was able to support him when settled. As soon as the church he served was able to give him a competent support he resigned his pastorate, after having provided an acceptable successor. With his call to the ministry he had clearly indicated to him that his work was to preach the gospel to the feeble churches and to collect the scattered members of Christ's flock on the frontiers. "Christ sent me," he writes, "not to baptize, but to preach the gospel to his poor." And of these, multitudes have heard the pure gospel of Christ from his lips. He gave thirty-two years of his life to strictly itinerant and missionary labor. Of these, thirteen years he was in the service of the New York Baptist Convention and the American Baptist Home Mission Society. He organized seventeen churches, nearly all on the frontier, and baptized about 400 persons. He has been a resident of Wisconsin thirty-two years. In 1876, when nearly eighty years of age, he went to Nebraska to engage again in the work to which he had given the best part of his life,—to preach the gospel to Christ's poor and gather the scattered believers into churches. Thus for four years longer he engaged in his loved work,—organizing churches in Hamilton and York Counties, and providing for them houses of worship. The Lord has granted this minister of the gospel a long and very useful life, and he is now waiting to hear the Master call, "Give an account of thy stewardship."

Royal, Rev. Young R., a pioneer preacher in Arkansas, was born in North Carolina in 1812. He professed religion in 1838, and in 1840 was licensed to preach. In 1842 he removed to what is now Drew Co., Ark., and was ordained in Mississippi the following year. In 1848 he was one of a Convention that organized the Bartholomew Baptist Association, of which he was chosen moderator, a position he continued to hold until his death. He labored very assiduously in the gospel, and many churches were gathered through his instrumentality. He also filled one term of clerk of the District Court of Drew County. He died in 1867.

Royall, Wm., D.D., was born July 30, 1823, in Edgefield District, S. C. From six to thirteen

resided in Charleston, S. C. For two years was a pupil of Furman Institution, Fairfield District, S. C., then under charge of his uncle, Prof. W. E. Bailey. Entered South Carolina College, Colum-



WM. ROYALL, D.D.

bia, Sophomore class, when fifteen years old, and graduated in 1841 in a class of sixty. He enjoyed the rare advantages of instruction, under Dr. James H. Thornwell, in logic and metaphysics; Dr. Wm. Hooper, in languages; Bishop Stephen Elliott, in evidences of Christianity; and Dr. Francis Lieber, in political economy; to the instructions of the last named he has ever felt most deeply indebted. After graduating, taught as an assistant in a high school in Charleston, and studied law two years under Hon. Henry Bailey, attorney-general of South Carolina. Trained by a grandfather, an elder in the Presbyterian Church, and taught by Rev. Charles Lanneau, in a Sunday-school class out of which came six preachers. He does not remember the time when he was not the subject of religious impressions. In the great revival of 1835, under the fervent preaching of Richard Fuller, D.D., he became a subject of God's saving power. Always satisfied that it was his duty to preach, he was so impressed with the idea of ministerial sanctity, as illustrated by that devout and eminently holy man of God, Basil Manly, Sr., who baptized him, that not until he had studied law two years did he fully determine to heed the call to preach. For one year he studied theology under Dr. W. T. Brantly, Sr., and Dr. Thomas Curtis, Sr. He supplied Dr. Brantly's place each Sabbath morn-

ing while that good man was lying on a bed of death, stricken with paralysis; was ordained in Charleston in 1844; preached four years to five different churches in Abbeville and Edgefield Districts, S. C., two years in Georgia, and four years in Florida. In 1853 was elected to a professorship in Furman University, and continued to preach to three churches for five years. In 1859 was elected Professor of Languages in Wake Forest College, N. C.; resigned his professorship in 1872. In 1872 founded Raleigh Baptist Female Seminary, and, when his health failed, transferred it to his son-in-law, Prof. F. P. Hobgood, under whose administration it has become a noted seat of learning. During the war served for fourteen months in Virginia and North Carolina as chaplain of 55th N. C. Regiment. Has baptized over 1500, of these about 400 in connection with one church, which he served ten years, in North Carolina, named Flat Rock,—a mother of churches; baptized 220 whites and blacks during one revival in Wayneville church, Ga., which he served; was pastor of twenty churches, for terms varying from two to ten years; has taught successfully in the seminaries of Bryan and Calvert, Texas, and since September, 1875, has been president of Baylor Female College, Independence, Texas. As a scholar and a preacher he stands in the first rank. Is now head of a female seminary at San Antonio, Texas.

Rucker, James Jefferson, A.M., was born in Randolph Co., Mo., Jan. 27, 1828. After receiving an academic education, and teaching school for a while in Missouri, he entered Georgetown College, Ky., in 1852, where he graduated in 1854. In 1855 he was elected Professor of Mathematics in Georgetown College, and has filled that position twenty-five years. He has also been principal of the Georgetown Female Academy since 1869. He united with a Baptist church in his youth, and has been very active in promoting the interests of his denomination, especially in the departments of education and Sunday-schools.

Ruggles, William, LL.D.—In the list of co-workers always ranked with Baptists, though never having made a public profession of the Christian faith, Prof. Wm. Ruggles, LL.D., has a high place. He was born in Rochester, Mass., Sept. 5, 1797. Of quiet and studious turn, he fitted for college under the parish minister, a graduate of Brown University in 1796, whose course showed that Massachusetts clergymen of the "standing order" appreciated the Baptist college, since not only many of them, but many pupils educated by them sought this seat of non-sectarian learning. Entering Brown at the age of seventeen, young Ruggles graduated in 1820. In 1822, with his life-long friend, President A. Caswell, LL.D., he became tutor at Columbian College, Washington, D. C., at its

opening. He became Professor of Mathematics and Natural Philosophy in 1827, remaining at the college during the years of suspension, when all others left it for more lucrative fields. In 1859, at the accession of its fifth president, he was transferred to the chair of Political Science. No man could have been called to a more important and influential post at so critical a juncture. An unusual number of students from the Gulf States, as well as from the other Southern States, were thoroughly instructed in the principles and history of the American Constitution. Absent during the first year of the war, 1861-62, Dr. Ruggles returned in 1862, and retained his college connection, after the accession of the sixth president in 1871, as Professor Emeritus, up to the time of his death, Sept. 10, 1877, at the ripe age of eighty years.

During his perhaps unparalleled life of fifty-five years as teacher in the same college, Dr. Ruggles was universally esteemed by the trustees, faculty, and pupils. He was ready for any service. Three times he acted as president *ad interim*. Though firm in his opinions, he was deferential to his fellow-officers, both in his earlier and later years. His clear analysis and his wide experience during two-thirds of the nation's history at the seat of government, gave force and effectiveness to his later instructions. The appreciation in which he was held by his *alma mater* was indicated in 1852, when the degree of LL.D. was conferred upon him by Brown University.

Though a constant attendant on religious services, and at times free to converse on his own religious experience, strong convictions as to the spirituality of the Christian faith, and high conceptions of Christian integrity, deterred him from an open profession. His contributions to every Christian charity were numerous and unostentatious, his gifts to Baptist churches and missions having the first place.

His intimate relations with Rev. Dr. Binney and his accomplished wife during his presidency of Columbian College, from 1855 to 1858, fixed his special attention on the Karen Theological School, of which, in 1843, Dr. Binney became the founder, and to which, after an absence of five or six years, he returned in 1858. Dr. Ruggles was the virtual founder, with Dr. Binney, of the school, as he gave during his life nearly \$15,000 to the mission, and left at his death a legacy of \$25,000,—about one-half his estate. He used to say privately to those who sought large donations to home colleges, that "to mould the young ministry of a recently Christianized nation was the most comprehensive work possible for any man."

During his summer vacation, spent at his usual retreat on Schooley's Mountain, N. J., after a last and lingering visit to the graves of his vacation as-

sociates, Dr. S. H. and Mrs. Cone, Dr. Ruggles was prostrated by general debility, and in seven days he was laid beside them. Two views from the Mountain House always charmed him,—the "valley" and the "sunset" views. His first words to his old associate and executor, who visited him on his death-bed, were, "I have come to look within the last few weeks on the future world, as compared with this, in a very different light from what I ever did before." His pilgrimage of fourscore years made the "valley" view to him a long one, but the closing, the "sunset" view, was to have no end.

Runyon, Judge Peter P., was born at Long Hill, N. J., May 19, 1787. He used to speak with



JUDGE PETER P. RUNYON.

much affection of his *good* mother. After his marriage and a brief period of school-teaching in Plainfield he removed to New Brunswick, where he spent the vigor of manhood and the evening of his life. His character and abilities could not be hidden, and his fellow-citizens honored him, while he honored the offices he held. As alderman and recorder of the city, justice, freeholder, and for thirteen years judge of the Court of Common Pleas, he sustained a high reputation for fidelity, sound discretion, legal wisdom, and an amiability that was often brought into requisition as a peace-maker. He thought he was made a subject of grace when he was fifteen years old, after a severe season of conviction lasting six weeks; but he did not join the church until 1811, when he was baptized by Rev. Thomas Brown, pastor of the church at Scotch

Plains. When he removed to New Brunswick and united with the church there, which was weak, he was constrained to use his gifts. His financial abilities were drawn upon during his forty-seven years of membership. As trustee, church treasurer, Sunday-school superintendent for twenty-two years, he had much to do with the moulding of the church. But his influence reached beyond his own city. Sympathizing most heartily with the work of the Baptist State Convention, he became its treasurer in 1830, and was continued by the suffrages of his brethren for the remaining forty-one years of his life. When he died he left the Convention a handsome legacy. His business promptness, his liberal sympathy with the missionaries, his wise counsels in the board, were very valuable. He took an active interest in the great national missionary societies, while he loved the work about his own home. He spent his eighty-fourth birthday attending the missionary meetings at Chicago, filled his place in the meeting of the board of managers, after his return attended an educational convention in Richmond, prepared his report for the State Convention, but was not able to attend its meeting. After a short illness he breathed out his life; his last words were, "The bliss of dying."

Russell, Rev. A. A., was born in Albany, N. Y., July 7, 1823, and baptized in 1841 in the fellowship of the First Baptist church in that city. His attention having been already directed towards the work of the ministry, he was soon after his baptism sent by the church just named to Hamilton. His term of study here was brief, yet subsequently he enjoyed good educational advantages under Profs. Walker and Canning at Stockbridge, Mass., and before his conversion his school privileges had been excellent at the Albany Academy, under Dr. T. Romeyn Beck. He was ordained at Austerlitz, N. Y., Aug. 19, 1844. He has had one pastorate in Massachusetts, five in New York, two in Minnesota, three in Illinois, and one in Iowa. In the spring of 1854, under appointment of the Home Mission Society, he became the first pastor of the First church in Minneapolis, Minn. The church then had 11 members. At the end of three years he left them with 100, with Amory Gale for his successor. His pastorates have all been successful, marked to an unusual degree with revival influence. Fifty such revival seasons he has been permitted to enjoy, either in his own pastoral labors or when assisting his brethren. "The sermons I have preached"—these are his own words—"with most satisfaction to the people and to myself are those which have presented Christ as 'all and in all' to Christians, and the all-sufficient Saviour for all sinners."

Rust, Jacob Ward, an active and efficient educator, was born in Logan Co., Ky., Feb. 14, 1819.

His early opportunities were limited, but by diligent and constant application he has become a scholar of considerable reputation. Teaching has been his profession from his youth, and he has been principal of Mount Carmel Academy, Springfield Academy, Clarksville Female Academy, and Lafayette Female Institute. In 1864 he was elected president of Bethel College. This institution had been prostrated during the war, but Mr. Rust speedily brought it up to as high a degree of prosperity as it had ever attained. In 1868 he resigned on account of impaired health. After a brief rest he, with Prof. Dudley, became joint editors and proprietors of the *Western Recorder*. In 1871, having sold his interest in the paper, he became financial agent for the Orphans' Home in Louisville. The next year he was elected principal of Bethel Female College. He is a consistent Baptist, a man of great energy, and rarely fails in any enterprise in which he engages.

Rutherford, Rev. A. J., a pioneer minister of ability in Northwestern Louisiana, was born in Vermont in 1815; taught in Alabama from 1837 to 1843; practised law in Arkansas, and became probate judge; ordained in 1846, removed to Louisiana in 1851, and settled in Caddo Parish, and founded many strong churches; was for years moderator of Grand Cane Association; died in 1863.

Rutherford, Prof. Williams, of the State University of Georgia, a most worthy deacon of the Baptist church at Athens, Clarke Co., is the son of Williams Rutherford and Eliza Boykin, and was born near Milledgeville, Ga., Sept. 3, 1818. Until sent to Franklin College, as the State University was then called, he was educated by Rev. C. P. Beman, a famous teacher at Midway, near Milledgeville. He graduated in 1838, and, after devoting some years to farming and railroad business, opened a preparatory school in Athens, Ga. In January, 1856, he was elected Professor of Mathematics by the trustees of the State University, which position he still holds.

He joined the Baptist church at Milledgeville in 1836, in his eighteenth year, when C. D. Mallery was pastor, and just after a sermon preached by Adiel Sherwood, relating a very satisfactory experience; and from that time forward his life has been as the sun that shineth more and more unto the perfect day. He began at once to labor in the Sabbath-school as a superintendent, and nearly every year since has continued to occupy the same post of honor and usefulness.

In the year 1856, Gov. Lumpkin, then a deacon of the Baptist church at Athens, of which Prof. Rutherford was also a member, asked to be discharged from the duties of his office, on account of age and infirmities, and moved that Williams

Rutherford be appointed to the deaconate in his place. The church consented unanimously, and Prof. Rutherford still retains the office, which he has filled most usefully and efficiently. For many years he has thus, as clerk and deacon of the Athens church, been a "living epistle," known and read of all men, highly respected and esteemed by the community at large. For twenty-four years he has held an important position in the faculty of the State University, and has always exerted a marked influence in the religious gatherings of the denominations which he has attended.

He was married to Miss Laura Cobb, sister of Gov. Howell Cobb, in 1841, a lady of remarkable mental powers and great moral excellence. Noted for his piety, Prof. Rutherford is a man of great humility, and the length of time he has retained his professorship argues the excellence of his scholarship.

Rutland, Judge W. R., an active Baptist and prominent lawyer at Farmerville, La., was born in 1836. He took an irregular course in Mount Lebanon University, La., which was interrupted by the civil war, in which he took an active part, being a lieutenant in the Confederate army. After the war he studied law, and has since distinguished himself at the bar and on the bench. Judge Rutland is at present doing a good work for the denomination by writing "Pen Sketches" of useful ministers.

Ryals, J. G., D.D., was born in the southern part of Georgia, April 3, 1824. His parents came from North Carolina. Mr. Ryals is a graduate of Mercer University, taking the first honor in the class of 1851, which was more than usually brilliant in the intellectual ability of its members. After graduation he taught school one year in Columbus; then he studied law for one year under the celebrated lawyer, Judge Cone, of Greene County; and about 1856 was admitted to the bar in Cass County. He practised law successfully, and carried on farming operations for some seven or eight years in the same county. In 1859, after a long struggle, he became thoroughly converted to Jesus, united with the church, and was baptized by Dr. Thomas Rambant. In early manhood Mr. Ryals was tinctured with skeptical sentiments, which were obliterated by a perusal of the theological works of Jonathan Edwards, which also imbued him strongly with Calvinistic sentiments. Two or three years after his union with the church he began to take part in public religious exercises, and his efforts were so blessed that he became powerfully impressed with the conviction that it was his duty to preach the gospel. He lost his interest in the law, and soon abandoned its practice and devoted himself wholly to the ministry. In 1863 he succeeded Dr. Rambant as pastor of the Cartersville Baptist church, and since that period, as the

pastor of several churches in the neighborhood of his home, he has been very useful in the Master's cause. In order to educate his children he has been compelled, besides preaching and farming, to teach school in Bartow County. He has long been recognized as one of the best, strongest, and most influential Baptist preachers in Georgia. For many years he has been the moderator of the Middle Cherokee Association and a member of the board of trustees for Mercer University. He is also a member of the State Mission Board of the Georgia Baptist Convention.

Ryan, Rev. Joseph, was born in Fairfield District, S. C., Oct. 3, 1782. A soldier in the war of 1812, as was his father in the Revolution. He united with the Baptist Church in 1814, and soon after entered the ministry. Came to the Territory of Alabama and settled in Greene County in 1815. He originated and was the first pastor of Salem church, near Greensborough, then a most wealthy church; he was its pastor for twenty-one years. Other strong churches in West Alabama grew up under his eminent ministry. The Cahaba and the Tuskaloosa Associations had the assistance of his wise counsel in their formation. He was a firm and intelligent advocate of the cause of missions. In 1837 he removed to Sumter County, where his ministry again was a grand success. Many great revivals followed his preaching. He educated his seven children liberally. One of them is an able minister of the gospel,—Rev. J. K. Ryan, of Pushmataha, Ala. The father died in 1848, leaving a spotless name and a precious memory.

Ryland, Rev. Charles Hill, was born in King and Queen Co., Va., Jan. 22, 1836. After a thorough training at Fleetwood Academy, he entered Richmond College in 1854, and the Southern Baptist Theological Seminary in 1859. During the war, he was for two years with the Confederate army in Virginia as evangelist and colporteur, and subsequently the depositary and treasurer of the Army Colportage Board. He was ordained in 1863 at the Bruington church, and became pastor, after the close of the war, of Burruss's church, Mount Carmel, succeeding the distinguished preachers, Andrew Broaddus and A. M. Poindexter, in that venerable church. In 1866 he was made general superintendent of the Sunday-schools in Virginia under the General Association, and succeeded in reorganizing and equipping the schools, and in bringing their work to a high degree of proficiency. In 1869, when the first National Sunday-School Institute was held in St. Louis, under the American Baptist Publication Society, Mr. Ryland took a leading part, delivering the opening address, on "Our Aims in this Institute." In 1869 he became pastor of the church in Alexandria, Va.; in 1874 was elected financial secretary of Richmond Col-

lege, Va., which position he still holds. He is a trustee of Richmond College, a member of the corporation of the Columbian University, and the founder of the Virginia Baptist Historical Society, organized in 1876. Mr. Ryland is actively identified with every good work which the denomination has at heart.

Ryland, John, D.D., was born Jan. 29, 1753, at Warwick, England, where his father, the able and scholarly John Collett Ryland, was pastor of the Baptist church. The study of Hebrew was his father's ruling passion as a teacher, and Mr. Ryland was not a little elated at his child's early proficiency in the language, for when only five years old he was able to read and translate the twenty-third psalm to the celebrated Hervey, with whom his father was intimately acquainted. When he was about fourteen years old his religious impressions became fixed, and he was baptized by his father on Sept. 13, 1767. He was recommended to preach by vote of the church at Northampton, to which his father had removed from Warwick, when he was about eighteen years of age, and was fully engaged in the villages around for several years. During this time he assisted his father in his private school, which had stood high under Mr. Ryland's management. In 1781 the church invited him to become co-pastor with his father, and five years later sole pastor, Mr. Ryland, Sr., having removed to the neighborhood of London. His labors at Northampton were greatly blessed. He took a deep interest and a leading part in the formation of the Missionary Society, and at the close of his life he became its secretary. In April, 1792, he received a unanimous invitation to the two offices of pastor of the Broadmead church, Bristol, and president of the Baptist college in that city. After prolonged consideration he at length decided to accept the call, and entered upon his duties at Bristol at the beginning of 1794. For upwards of thirty years he was the most eminent Baptist minister in the west of England, and was greatly esteemed by men of all ranks and denominations. The college flourished under his presidency, and for a long time he exercised by common consent a kind of episcopal supervision over a large number of churches. His correspondence was extensive. An ardent Liberal in political and ecclesiastical principles, he felt a lively interest in American matters, and had fre-

quent communications with American correspondents respecting them, and also concerning missionary work. He wrote and published a considerable number of special discourses and tractates on important subjects, and also several hymns now in general use in public worship.

John Foster says of him, that as a preacher "he excelled very many deservedly esteemed preachers in variety of topics and ideas. To the end of his life he was a great reader, and very far from being confined to one order of subjects, and he would freely avail himself of these resources for diversifying and illustrating the subjects of his sermons. The readers of the printed sketches of his sermons, who never heard him, can have no adequate idea of the spirit, force, and compulsion on the hearer's attention with which the sermons were delivered." He died at Bristol on May 25, 1825, in his seventy-third year. The funeral sermon, preached by Robert Hall, is well known as one of the choicest specimens of pulpit eloquence in our literature.

Ryland, Robert, D.D., a distinguished minister and educator, was born in King and Queen Co., Va., March 14, 1805; was baptized into the fellowship of Bruington Baptist church in 1824, licensed to preach in 1825, and ordained in 1827. After studying the Latin and Greek languages, he entered Columbian College, Washington, D. C., where he graduated in 1826. The next year he became pastor of the church at Lynchburg, and filled the position for five years. In 1832 he took charge of the manual labor school at Richmond, Va. This institution developed into Richmond College, which was chartered in 1844, with Dr. Ryland as president. In 1866 he resigned and was made pastor of the First African Baptist church, in Richmond, serving it for twenty-five years, during which time he baptized into its fellowship over 3800 persons. In 1868 he removed to Shelbyville, Ky., where he taught a female school and preached to several country churches. He has since been similarly engaged at Lexington, and is now president of a female seminary, and preaches to the church at New Castle, Ky.

Dr. Ryland is one of the most distinguished Baptist ministers in this country. His services to the cause of truth have been invaluable, and he occupies an affectionate place in the regards of his brethren in every State of the Union.

S.

Sackett, Rev. John Buell, was born in Tobias, N. Y., Jan. 8, 1812; under the labors of Dr. Vinton, missionary to Burmah, was converted and baptized in 1831; studied at Hamilton, and entered the pastorate at Kingsville, O., where he continued with great success nine years; was subsequently pastor of the churches at Mount Vernon, Lancaster, and Fredericktown. In 1862 he became corresponding secretary of the Ohio State Convention, assuming later, in connection with this office, the duties of superintendent of missions and financial agent. From October, 1869, to October, 1870, while retaining the office of corresponding secretary, gave most of his time to the struggling church at Oberlin, but, on the completion of their house of worship, resumed his full duties, and remained in the State service until his sudden death, at Clyde, Dec. 24, 1870. Mr. Sackett was a man of sterling worth, and has left the impress of his genial Christian character on many of the Ohio churches.

Sacred Scriptures, Inspiration of the.—In saying that the Scriptures are inspired we mean the Scriptures in the languages in which they were originally written. We do not claim that the transcribers and translators of the original Scriptures enjoyed the same divine protection from error which controlled the original writers. It is well known that the first manuscripts of the New Testament, for instance, have all been lost. It is also evident that the work of transcribing and retranscribing subjected the text to possible variations. No supernatural aid was given to shield the transcribers from such mistakes. Then any translation of the New Testament could be valuable and accurate only in so far as it reproduced most faithfully the language and spirit of the original text. No one will claim that in translating the Scriptures the same divine aid is enjoyed which was given to holy men of God in writing them. The fact then that in the determination of the original text we are left to the comparison of the different transcriptions yet extant with the ancient versions and quotations that give them support, and that more perfect translations and revisions are continually needed, does not in the least militate against the doctrine that the original Scriptures were inspired.

Of course the oldest manuscripts existing have the greatest authority in determining the ac-

curacy of the text. There are several manuscript copies of the New Testament extant, but the number of the oldest, and consequently the most valuable, may be reduced to four.

1. The Sinaitic manuscript (Codex Sinaiticus), probably the most ancient of New Testament manuscripts, was discovered by Tischendorf, in 1859, at the convent of St. Catherine, near Mount Sinai. It is now at St. Petersburg. Tischendorf thinks it was written about the middle of the fourth century.

2. The Vatican manuscript (Codex Vaticanus) is also of the fourth century. It is in the Vatican library of Rome. It is not so complete as the Sinaitic manuscript. Schaff judges it to be more correct.

3. The Alexandrian manuscript (Codex Alexandrinus) was brought from Alexandria in Egypt by Cyril Lucar, patriarch of that city. It was presented by him to Charles I. of England in 1628. It is now in the British Museum. It is of the fifth century probably.

4. The manuscript of Ephraim the Syrian (Codex Ephraimi Syri). The name of this manuscript is derived from the fact that the divine Word was partly erased, and that some of the works of Ephraim the Syrian were written over it. It is of the fifth century, and is now in the library of the Louvre at Paris.

These four are *uncial* manuscripts,—that is, they are written in capital letters of a large size,—while later, or *cursive*, manuscripts, are written in a running hand Greek.

“If these four manuscripts agree in support of a reading, their testimony outweighs that of all the others.”

Granting that the Scriptures contain a divine revelation, the question remains, Are these Scriptures an infallible communication of that revelation? It is not enough for us to be convinced that God revealed himself to chosen men, and that these men communicated his revelation to others by writing. We ask, Did they communicate it correctly and fully? Did they enjoy such a degree of divine aid as was sufficient to preserve them from all error, and to render their communication infallible and authoritative? The question is not, How did the sacred writers *obtain* the truths they record? but, How did they *transmit* that truth to their fellow-men?

We hold that the Scriptures are divinely in-

spired,—that is, *that in writing them the sacred penmen enjoyed the supernatural influence and guidance of the divine Spirit in a measure sufficient to secure its end,—the infallible communication of divine truth.* This is what we mean by inspiration. The inspiration of the Scriptures has to do with its writers simply as the recorders of the truth. In the words of Dr. Hovey, “The sacred writers were moved and assisted by the Holy Spirit to put on record all which the Bible, apart from errors in the text, now contains.” We hold such assistance by the Spirit to have been necessary, because without it it would be impossible for erring man to give us an infallible record, and without an infallible record we could possess no reliable authoritative rule of faith and practice.

In determining whether such supernatural assistance was given to the writers, we refer to the exalted character of the Word of God and to the testimony of the Scriptures themselves.

Apart from direct Scripture testimony, there are weighty considerations which lead us to expect that God would provide for man a perfectly infallible record of his revealed will. The very fact that God has given a revelation to man furnishes presumptive proof that he has secured an infallible and perfect record of it. What advantage would there be in a revelation imperfectly transmitted? Could it demand our trust and obedience? Would not such a revelation be practically worthless? And can we believe that God would suffer his design in giving a revelation to be utterly frustrated by neglecting to provide for its perfect transmission? Are we not compelled to believe that God would complete this work and secure to us its perpetual benefits by means of an infallible record?

Everything that goes to prove that the Bible contains a revelation from God furnishes evidence of the completeness of its inspiration. There is, we claim, no rational way of accounting for the wonderful character of the Scriptures unless they are divinely inspired. Such truths, thus written, must have been not only divinely given, but divinely recorded.

As regards the New Testament, it is plainly promised to the apostles by the Master that through the power of the Holy Spirit they would be enabled to convey the divine truth given to them in an infallible manner. (Compare Matt. x. 19; Luke xii. 12; John xiv. 26; xv. 26, 27; xvi. 13; xiii. 20; xx. 21-23.)

In relation to the New Testament writers who were not apostles, it is true that the promise of immediate divine guidance was not primarily given to them, but they must have shared in it. Their fellowship and intimate intercourse with the apostles lead us to accept the generally-received opinion that they wrote under the direction and supervision

of apostles. The character of their writings proves their equal inspiration.

Accepting the fact that the New Testament Scriptures were inspired, the inspiration of the Old Testament necessarily follows. The Old Testament is the basis of the New. The New Testament writers constantly refer to the words of the Old Testament as the words of the Spirit, the words of God. (Compare Luke i. 70; Heb. i. 1; 1 Peter i. 10-12; 2 Peter i. 21.) In 2 Tim. iii. 16, the testimony regarding the inspiration of the Old Testament is emphatically asserted by Paul, “All Scripture is given by inspiration of God.” Evidently the apostle here refers to the Old Testament, and speaks of it as inspired of God.

But what is the nature and extent of that influence which the Holy Spirit exerted over the writers in producing the sacred books? What is implied in a guidance sufficient to secure its end,—the infallibility of the record? What kind and amount of influence are needed to secure this end?

In approximating an answer, the human element in Scripture must be taken into consideration and given its due weight. The individuality of each writer stands out plainly in his writings. Any theory of inspiration which ignores this fact is defective.

But the human element must ever be held in subordination to the divine element.

Taking both points into consideration, the only adequate explanation of the phenomena before us can be this,—that while the writers were left to the free exercise of their individual faculties, they were at the same time so influenced, guided, and controlled in the use not only of their thoughts but also of their words, that their writings may be truly said to be the word not of men but of God.

If the Spirit's work in regeneration and sanctification does not restrict the free exercise of our own personal activities, why should it do so in inspiration? If God can guide minutely and absolutely our purposes, affections, and destiny in the new birth without interfering with our personal freedom of volition and action, why should we conceive it to be incredible that he should guide men minutely in writing his revelation without such an interference?

If preservation from error is to be secured by inspiration, it is absolutely necessary that the assistance, influence, and guidance granted by the Spirit should extend to the words as well as the thoughts communicated. Thought is clothed in words, language is the garment, the incarnation, so to speak, of thought. How can they be separated? How can thought be infallibly conveyed unless it is clothed in infallible language?

The very idea of inspiration involves divine assistance and guidance. A divine influence which

does not extend to the language is not sufficient to secure its end,—the perfect infallibility of the Scriptures. If the writers had been left to themselves in the choice of words, it does not appear how they could have been preserved from error. Without a special divine protection the sacred writers were liable, as other writers are, to employ inadequate and erroneous expressions. Nothing short of a special divine interposition was sufficient to preserve them from all such errors in language. Either the divine influence exerted was sufficient to protect the writers from all error in language, or it was not sufficient to do this. If it was not sufficient, we have no assurance that the record is reliable; if it was sufficient, then the inspiration was verbal.

The apostle in 2 Tim. iii. 16, speaks of the "*Scripture*" as inspired,—that is, the *writing*, not the thoughts simply. We have to do then with the inspiration of a *book*, the inspiration of certain *writings*; but the inspiration of a book, the inspiration of a certain writing, necessarily involves the inspiration of its language. How can a *book*, a *writing*, be inspired of God unless its words are the product of a divine influence and guidance? If all Scripture is given by inspiration of God its written words are inspired.

Accepting, then, heartily, the fact that the Scriptures do not only contain a divine revelation, but that they are the infallible record of that revelation; that both as to thought and expression they were penned under the guidance, influence, and protection from error of the Holy Spirit; that they reveal to us God's thoughts in the words he has chosen to convey them; that though the Bible is given through man it is not to be taken as the word of men, but, as it is in truth, the word of God; holding firmly that the influence exerted by the Holy Spirit in recording the Scriptures is an influence differing in manner and degree from the general influence of the Spirit; that it is a special and gracious influence restricted to the sacred writers exclusively; we believe that we have in these Scriptures the sole and sufficient divine authority and rule regarding the way of salvation, and regarding every Christian doctrine, duty, and hope. Christians ask no other standard. No human authority can for a moment take its place. What it teaches they feel bound to believe; what it commands they feel bound to practice, and that only.

Sage, Adoniram Judson, D.D., was born in Massillon, O., in 1836; removed to Granville; in 1844 settled with parents near Cincinnati; attended school for three years in Covington, Ky.; at fifteen served one year as private tutor; gave three years to teaching school; fitted for college; entered Rochester University, and graduated in 1860; entered Rochester Theological Seminary, and gradu-

ated in 1863; pastor of Shelburne Falls Baptist church, Mass., from 1863 to 1867; supplied Strong Place church, Brooklyn, N. Y., four months; pastor of Fourth church, Philadelphia, Pa., from 1868 to



ADONIRAM JUDSON SAGE, D.D.

1869; supplied Pierpont Street church, Brooklyn, N. Y., five months; Professor of Latin in Rochester University, 1870-71; settled with First Baptist church, Hartford, Conn., in 1872, where he is still preaching with marked success. In his ministry thus far (1880) he has baptized about 300 persons; wields an unusually elegant and effective pen; has written important articles for *The Examiner* and other leading periodicals; delivered addresses at commencements; is president of Connecticut Baptist State Convention, and trustee of Connecticut Literary Institution; received honorary degree of D.D. from Rochester University in 1872; for talents, attainments, and character honored as a leader in Connecticut and as a prominent minister out of it.

Sage, Deacon Oren, son of Giles Sage, was born at Middletown, Conn., Dec. 25, 1787, and died at Rochester, N. Y., Sept. 12, 1866. At sixteen years of age he was converted. In 1809 he settled at Ballston, but in 1827 transferred his business to Rochester, N. Y., where he permanently settled. He made himself felt at once as a Christian and a Baptist. To him more than to any other one man our denomination owes its successful start and career in Rochester. His growing means gave him a commanding position, which he faithfully used for the promotion of religious work.

in general and his own loved denomination in particular.

All classes of men in the city knew and loved him. In his own church every member was his personal friend. During the pastorates of five successive ministers, through a period of forty years, Deacon Sage was a pillar of the church.

At the age of sixty-three he became one of the prime movers of the project of establishing the University of Rochester. He appreciated the value of education, and was always deeply interested in the welfare of students. The Theological Seminary of Rochester received his close attention; the education of the ministry was always near to his heart.

The cause of city missions received much of its best support from him, and the development of the Baptist interest from one to six churches in Rochester is largely due to the impulse which he gave it.

His character showed a remarkable combination of qualities. Strength and sweetness, justice and mercy, force and patience, were united in it. His temperament was at once ardent and enduring. He could work and wait. He was wise and also childlike. The spirit of the Master seemed to have possessed him wholly. For him to live was Christ, and his last words were, "As for me, I am going to glorify God."

Sage, William Nathan, second son of Deacon Oren Sage, was born at Ballston, Saratoga Co., N. Y., July 15, 1819. At the age of eight, in 1827, he removed with his parents to Rochester. He was converted at eleven, and united with the First Baptist church of Rochester, Jan. 2, 1831, and was identified from his childhood with the growth and prosperity of that church; for fifty-one years in its Sabbath-school as a scholar, secretary, teacher, superintendent, and Bible-class instructor, for forty-eight years in the church, and for nearly twenty years a deacon. At the age of twenty-one he graduated from Brown University, in the class of 1840, with Drs. E. Dodge, H. G. Weston, W. T. Brantly, J. R. Kendrick, H. Lincoln, and Franklin Wilson, and a number of others who have been prominent in political life. He was one of the prime movers in the organization and establishment of the Rochester Theological Seminary and the University of Rochester. He has been secretary and treasurer of the latter from the commencement, and financial agent since 1850. These trusts he has filled with eminent ability and sagacity.

In 1855, Mr. Sage was elected for three years as county clerk, and although often solicited, after filling that office with great credit, to accept other political offices, he has firmly refused. He has often been honored with positions of high trust, such as manager of the House of Refuge, a State institution, president of Rochester Orphan Asylum,

president of the Sage Deposit Company, president and trustee of the Dime Savings-Bank, president of the Citizens' Association, executor of several estates, president of the Christian Union Association at Martha's Vineyard, and numerous other responsibilities. In a report by President M. B. Anderson to the trustees of the University of Rochester is found this testimonial: "The first twenty years of growth and prosperity on the part of this university have been greatly due to the skill, judgment, and self-sacrificing labor of William N. Sage."

Saker, Rev. Alfred, for more than thirty-seven years a missionary of the English Baptist Missionary Society in Western Africa, will in after-ages be remembered with Livingstone and Moffat and Mackenzie among the founders of African Christian civilization. When the mission to Western Africa was commenced, Mr. and Mrs. Saker, then members of the Morice Square church, Devonport, offered themselves for the work. It was the purpose of the missionary executive to use a small steamer in connection with mission work, and Mr. Saker went out in the position of assistant missionary, combining with that the duties of engineer. This plan, however, was not carried out, but Mr. Saker's trained capacity found ample scope in the circumstances of the mission. Shortly after his arrival at Fernando Po, the headquarters of the Baptist missionaries, he visited the tribes on the mainland at the mouth of the Cameroons River. Here he built a house suitable for the work, with his own hands, and gradually acquired acquaintance with the language of the people. Within two years of the commencement of his labors he had reduced their language to writing and prepared a lesson-book for the school which he had formed. With the printing-press and material sent to him by the church at Devonport he printed school-books for the use of his scholars and portions of the New Testament. In 1849 the church at Cameroons was formed, and a Christian civilization began to spread itself there through Mr. Saker's efforts. He induced the people to labor with something like regularity in agriculture, introducing various plants, such as bread-fruit, mangoes, oranges, and other fruits and vegetables for daily sustenance. These productions, moreover, enabled them to obtain manufactured articles from the ships frequenting the river, and in the course of a few years a civilized community was established. He taught his converts the industrial arts, and soon found himself surrounded by artisans of all sorts,—carpenters, smiths, bricklayers, etc. The more forward scholars soon became helpful in the printing-office work, and aided in the translation and printing of the Scriptures in the Dualla tongue, which was his life-long task. In 1851 the

mission was reduced by death to such a degree that not a single fellow-laborer remained of those who went out with him, except one or two colored brethren. All his European colleagues were gone, and he was left alone. Hitherto he had been in a subordinate position, but now from necessity he was obliged to take the lead. In 1853 the Spanish government, instigated by the Jesuit missionaries, insisted on the departure of the Baptists from Fernando Po, and suppressed all Protestant worship. The converts resolved to accompany their teachers, and the whole Baptist community removed under Mr. Saker's guidance to Amboises Bay, on the mainland. He purchased a tract of land on the coast from the Bimbia chief, and mapped out the new colony of Victoria. Under his energetic superintendence and untiring personal labor the ground was soon covered with houses and gardens for the exiles. Mr. Saker's influence upon the native chiefs and their people was most successfully exercised in suppressing many of their cruel and sanguinary customs. Indeed, if he had chosen, he might have made himself their king in the later years of his residence among them. Although he lived so long in a climate deadly to Europeans, he suffered greatly from fever and debility. Few who saw him when occasionally visiting England to recruit his strength, can forget the look of extreme emaciation which always characterized him. But his soul was full of indomitable vigor, and it was not until 1878 that he finally gave up the work and returned to England. As opportunity offered, he visited the churches in the interest of missions until March, 1880, when he entered into rest, aged sixty-five years. His devoted wife yet survives him.

Salin, Rev. Lewis H., a learned and talented Israelite, was born in the kingdom of Bavaria, Germany, July 2, 1829, and is the son of Rabbi Henry B. Salin. He was educated in his native country. He came to the United States a young man, and engaged in the mercantile business in Cincinnati. In 1852 he was converted to Christ, and united with Longridge Baptist church in Owen Co., Ky., where he has since resided. He was licensed to preach in 1855, and ordained in 1857. He has usually been pastor of four country and village churches, but he has also labored extensively and very successfully as an evangelist in the towns and cities of the State.

Sallis, James G., M.D., a prominent physician in Attala Co., Miss., deacon in the Baptist Church, and one of the most efficient Sunday-school workers in his part of the State, was born in Alabama in 1825. He has resided in Mississippi since 1848.

Salter, Lieut.-Gov. Melville Judson, was born in Sardinia, Wyoming Co., N. Y., June 20, 1834, and was one year old when his parents removed to Battle Creek, Mich. They removed again, in 1840,

to Marshall, Mich., where he was converted at the age of sixteen, and united with the Baptist Church. He is a self-educated man. He removed to California, where he spent some time. On hearing of



LIEUT.-GOV. MELVILLE JUDSON SALTER.

the death of his mother in Michigan, he took passage on the steamer "Cortez" to Nicaragua, where the vessel was seized, and the whole crew came near being pressed into the service of Gen. Walker, and but for the prompt action of Capt. Collins the object might have been accomplished. At Panama about forty of the passengers stopped at the "Ocean House." In a mere freak, Mr. Salter suggested to a comrade that they board a train just leaving for Aspinwall, and in twenty minutes after a riot broke out in which every American guest at the "Ocean House" was killed. He and his comrade only escaped. In 1871 he removed with his wife and three sons to the neighborhood of Thayer, Neosho Co., Kansas. In 1872 great excitement prevailed among the settlers on the Osage ceded lands. A protective association was formed, and he was elected chief counselor. Here his executive abilities were demonstrated. The settlers triumphed in the contest for their homes. In 1874 he was elected lieutenant-governor of Kansas, and in 1876 was re-elected, and also appointed regent of Manhattan College. In 1877 he was appointed register of Independence land-office. He is also a deacon of the Baptist church. While the church was unable to support a pastor he led in the services and read sermons on the Sabbath, and superintended the Sunday-school with acceptance and success. Lieut.-

Gov. Salter's religion is of that kind that will bear transportation without yielding.

Samson, Rev. Abisha, was born at Woodstock, Vt., Sept. 28, 1783. He was hopefully converted when about seventeen years of age, and joined the Congregational church in Halifax, Mass. In the spring of 1805, finding his views more in harmony with those of the Baptists, he united with the First Baptist church in Providence, R. I., where he was then residing. In 1804 he commenced to study with Rev. W. Williams, of Wrentham, Mass., with the intention of entering the Christian ministry. He was licensed by the First church, in Providence, in April, 1805, and was ordained in June, 1806, in the meeting-house of the church of which he was a member, and at once entered upon his work as pastor of the church in Tisbury, Martha's Vineyard, Mass., in which place, and in adjoining places, his ministry was very successful. Circumstances which he could not control led to his resignation and acceptance of a call to Harvard, Mass., in 1812, where he remained, a most useful pastor, for twenty years. In 1832 he took charge of the church in Southborough, Mass., remaining there for eight years, when he removed to Worcester, Mass., and after four years to Washington, D. C., to reside with his son, Rev. Dr. Samson, then president of Columbian College, where he died, June 24, 1861.

Samson, George Whitefield, D.D., was born Sept. 29, 1819, at Harvard, Mass. His father, Abisha Samson, was the sixth in descent from Abraham Samson, who came to Plymouth among the earliest Pilgrims; and his mother, Mehetable Kenrick, was the sixth in descent from one of the earliest Puritan settlers at Boston, Mass. From the age of eight young Samson was his father's chief reader,—his eyesight having failed entirely, —and by this means, before he was thirteen years old, he became familiar with Scott's "Commentary," Gill's "Divinity," Buck's "Theological Dictionary," and such early Andover press-issues as Jahn's "Old Testament Introduction," "Biblical Archæology," etc. At the age of twelve, during a series of "four days' meetings" held in 1831, he was hopefully converted, and was baptized by his father in November of that year. The reading of the memoir of the first Mrs. Judson led him to resolve to study for the ministry, having in view the foreign mission work. In the spring of 1832 he began to prepare for college under the Rev. Chas. Train, of Framingham; and in June, 1833, at the opening of the Worcester Manual Labor School, under the charge of Silas Bailey, he became one of its first pupils, and a favorite of the Hon. Isaac Davis, one of its chief patrons. He entered Brown University in September, 1835, and graduated in 1839. In the mean time he was an occa-

sional correspondent of, and reporter for, the *Christian Watchman*, Boston. During 1839-40 he was assistant principal, under Prof. S. S. Greene, at the Worcester Manual Labor School, during which



GEORGE WHITEFIELD SAMSON, D.D.

time he was licensed to preach by the First Baptist church, Worcester. He entered Newton Theological Seminary in September, 1840, and graduated in 1843. Meanwhile he preached in the summer vacation of 1841 at Martha's Vineyard, and in the spring and summer of 1842 at Washington, D. C., the E Street church being constituted at his second visit, Oct. 6, 1842, with twenty-one members. In the autumn of 1842 he was invited by the Baptist General Convention to take charge of the Karen College, about to be organized, but circumstances prevented, and Dr. Binney accepted the appointment. During the winter of 1842-43, Rev. Jacob Knapp was preaching for the new church in Washington, and M. B. Anderson, now of Rochester University, and at that time tutor in Waterville College, was with the church during December and January. At the solicitation of the church, Mr. Samson spent three months with them following up the work, which resulted in the addition of 120 new members. Returning to Newton, he finished his course, and graduated in 1843, and was ordained at Washington in August. After four years of arduous labor, having specially prepared himself for the study of art and of Biblical archæology, he spent a year in the East and in Western Europe, devoting half a year to Goshen, the Desert of Sinai, and Palestine; following the route of Napo-

leon's engineers in 1798-99 through the delta retraced by Seetzen in 1810, and personally finding the valley east of Jebel Mousa, regarded by early Christians as the place of Israel's encampment, and since his visit recognized by French and German scholars. He satisfactorily identified also the sites of Christ's birth, baptism, transfiguration, death, ascension, and other localities. A series of letters was written for the *Watchman*, of Boston; three articles on Goshen were prepared for the *Christian Review*: one on Sinai for the *Bibliotheca Sacra*; a treatise on the places of New Testament baptisms; a small volume on spiritualism,—all appearing between 1848 and 1851. Returning to Washington, he remained with the E Street church from 1848 to 1850, when he became, for two years, the successor of Dr. Hague at Jamaica Plain, Mass. Returning again to Washington, he continued pastor of the church for eight years, having among his regular hearers Amos Kendall, Sam Houston, W. L. Marcy, Thos. Corwin, W. A. Graham, Duff Green, Stephen A. Douglas, and other prominent statesmen. In 1858 he was elected president of the Columbian College, Washington, D. C., and within two years the number of students was considerably increased, many donations were made, and the legacies of Prof. R. Elton, D.D., John Withers, and James McCutchen given. At the opening of the war the main college edifice was rented to the government as a hospital, and it was the only building thus occupied for which a written lease was given. Prior to the war, as early as 1845, when the Southern Baptist Convention was formed, the E Street church, at the suggestion of the pastor, voted that in missionary collections all who chose might designate their contributions, while undesignated funds should be equally divided between the North and the South. Dr. Samson was associated with the boards of the Northern and the Southern organizations, and was a trustee of the Southern Theological Seminary at Greenville. Prior and up to the opening of the war, the most extreme political partisans met at the communion table in his church. During the war he was permitted by President Lincoln and his cabinet, and especially by the Secretaries of State and of War, and by the Postmaster-General, to keep alive all possible religious and missionary exchanges between the North and the South. At the close of the war everything connected with the college needed improvement. W. W. Corcoran, LL.D., since a most munificent donor, gave a building for the medical department; a law-school of marked efficiency was organized, and a building purchased and fitted for the purpose, and made to pay for itself; the college building improved, a new preparatory school built, and a theological department organized for young men, white and colored, temporarily residing in

Washington. The increasing labors and cares of President Samson led him, in 1871, to resign, after twelve years' arduous service as president, and twenty-five as a trustee, in order to accept the presidency of Rutgers Female College, New York City. In 1873 he accepted the pastorate of the First Baptist church, Harlem, now Mount Morris Baptist church, New York, though retaining his connection with Rutgers College as president up to 1875, and as lecturer on art up to the present time. Dr. Samson has, notwithstanding his arduous labors, written much. In addition to the writings already mentioned, he published, in 1866, "Elements of Art Criticism," and in 1868 an abridged edition of the same; numerous small treatises and articles in weeklies, monthlies, and quarterlies, especially on the subjects of "Evolution" and the "Future State." A small volume on the "Atonement Historically Considered" has just been published, and a treatise on "Wine in Religious Uses" has been prepared by him at the request of two Conventions. No Baptist clergyman in the country is perhaps better known throughout the denomination than Dr. Samson.

Sanctification.—Sanctification (*ἀγιασμός*) is separation from the world, purity of heart and life, holiness.

The inspired truth of God is the instrument by which the soul is sanctified, and the Spirit of God is the author of that blessed work.

It commences in the soul when the Comforter gives a new heart, and when he imparts that faith in Jesus which enables the believer to shake off the allurements and power of sin.

Its *nature* is often misunderstood by Christians. In the unconverted man there is but one bent, one inclination, and it always points to some form of selfishness or sin. He forgets God, or only thinks of him to resist him. And though his conscience may occasionally remonstrate with him, yet he has but one purpose in life. The Christian *has two dispositions*: the controlling one is governed by love to Christ and hatred of sin; the inferior one is composed of the remains of his corrupt nature, and it is full of hatred to Jesus and a holy life. These opposite inclinations are found in some measure in every regenerated member of Christ's family, from the most perfect disciple, ready for heaven, to the most defective believer, just born of the Spirit. There never was a true believer on earth entirely free from the abiding evil of which Paul speaks in Romans vii. 23: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This law of sin needs continual watching, and it needs resistless grace; and it only perishes in a child of God when death destroys the life of the body.

Sanctification, after it is commenced by the new birth and a firm reliance upon Christ, consists in a constant growth in faith and in love to Christ; these developments of the religious life impose increased restraints upon our evil tendencies, and give additional power to our earnest and frequent prayers for grace to overcome every foe of Jesus within and around us.

We should aim at *complete consecration* to God. The Saviour says, "Be ye perfect even as your Father who is in heaven is perfect;" that is, "Be fully developed (*τέλειοι*) or complete (in the graces of the Spirit) as your Father who is in heaven is complete (in all the grand attributes of his being)." Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When any creature was given to a Jewish priest to be offered up to God in sacrifice, nothing was retained by the worshiper, not even a portion of the hair or of the wool. A Jewish altar must be built not of hewn, but of whole stones (Joshua viii. 31); the priest must not be deformed or injured: he must be a perfect physical man; and the sacrifice must be without blemish, and must be given whole to the priest. And we are required to present our bodies a *living sacrifice*, an enduring and complete offering to God.

Sanctification is a *progressive work*. Paul says, "Leaving the principles (rudiments) of the doctrine of Christ, let us go on unto perfection;" that is, unto the full development of Christian graces. An intelligent patriot, in a time of war, enlists; but though he loves his country, and has a strong body and a vigorous mind, he needs drilling to make him useful. Five thousand veterans could chase one hundred thousand warriors of his order. But let him be drilled for six months, and pass through two or three battles, and he is fitted for anything which the experienced and brave patriot can achieve. So the believer, as he journeys along the narrow way, learns more every day of the cunning and perseverance of sin, and of the power of grace to resist it; and while he may never be freed from the attacks of the tempter, nor from his internal weaknesses, till death, yet he may become a powerful veteran in watching, fighting, and routing sin; and he may become strong in the Lord and in the power of his might, so that sin shall never have dominion over him.

A holy heart and life *give the richest pleasure*. When the believer falls he prepares for the most miserable doubts, and for bitter repentance. Soon he will be crying, "Has God forgotten to be gracious?" "Cast me not away from thy presence and take not thy Holy Spirit from me." "Restore unto me the joys of thy salvation and uphold me with thy free Spirit." And, besides, the chastis-

ing hand of God may fall heavily upon him and his, to make him renounce sin. But if he is only faithful to Jesus, grace equal to every trial will be given him; Jesus will walk with him in every furnace of affliction, and give him joy when the most acute anguish shall scourge others. So Paul was blessed in his sorrows, and as a result, he says, "We glory in tribulations also;" and so the martyrs have been favored as their bodies were subjected to the worst woes that human cunning could invent; the Saviour filled them with his love, and they had overflowing pleasures in their agonies.

Holiness of heart *pleases God*. The sin of the angels drove them from heaven. The guilt of our first parents expelled them from Paradise. The sinful pride of Moses, when he smote the rock for water, shut him out of the earthly Canaan. We should follow after holiness, without which no man shall see the Lord, and without which our prayers will not be heard, for David says, "If I regard iniquity in my heart the Lord will not hear me."

It gives the world the noblest *testimony to the power of Christ*. A community of holy persons attracts the attention of all around them. Their purity of life and love to Jesus become proverbial, and with the greatest eloquence and success they preach the Cross of Jesus, even when they do not utter a word. In this way they keep the Saviour's words, "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

Sanders, Rev. B. M., was born in Columbia Co., Ga., Dec. 2, 1789, and was left an orphan at an early age. Previous to his entrance upon college life in the State University at Athens, in 1806, he studied in Kiokee Seminary, under good instructors. Leaving Athens, he entered the South Carolina College, at Columbia, S. C., April 4, 1808, and was graduated Dec. 4, 1809. His education was thus far above the generality of the young men of Georgia in that day. Returning to his native State, he taught in the Columbia County Academy two years, and then engaged most successfully in the occupation of farming for many years. Mr. Sanders united with Kiokee church in 1810, and was baptized by Abram Marshall. He was licensed to preach by Union church, Warren Co., in 1823, at which church he was ordained in 1825, after a call by the Williams Creek church, the Presbytery being composed of Jesse Mercer, Malachi Reeves, Joseph Roberts, John H. Walker, J. P. Marshall, and Elisha Perryman. In 1832 he removed to Penfield to take charge of Mercer Institute, the manual labor school established by the Georgia Baptist Convention in January, 1833. Under his energetic and wise administration the institute prospered greatly. Dr. J. H. Campbell, in his volume entitled "Georgia Baptists," says of Mr.

Sanders, "He was not merely the general superintendent of the seminary, but he was teacher, steward, and farmer. He had accounts to keep, buildings to erect, lands to clear, fence, and cultivate, financial plans to evolve, discipline to administer, studies to review, an extensive correspondence to keep up, besides preaching to the churches around, and attending to his own private and agricultural interests. He proved himself to be the very man for the position, and in all his various duties he sustained himself most successfully. God smiled upon his endeavors, public favor was conciliated for the institution, the number of students increased, pecuniary aid flowed in, and precious revivals of religion were enjoyed from year to year. When the institute was elevated to the rank of a college, Mr. Sanders was elected its first president, which position he accepted only on the condition that the trustees would procure a successor at their earliest opportunity. A successor having been obtained, he resigned at the close of 1839, having conducted the institution successfully through the first seven years of its existence. Though no longer the president, he continued, in other relations, his untiring efforts for its prosperity. He was about five years its treasurer, without compensation; and he was a member of the board of trustees, and secretary of that board up to the time of his decease. He did more to establish the university than any other individual."

With all these duties he did not diminish, but rather increased his ministerial labors, preaching to various churches. "For more than a quarter of a century he was a burning and a shining light in the Georgia Association, was its clerk for several years, and for nine years its moderator. For many years he was more fully identified with all the important measures of the Georgia Baptist Convention, at least as far as their practical execution was concerned, than any other man in the State." For six years he was its president, and for a series of years was chairman of its Executive Committee. For a time he was editor of the *Christian Index*, and generally attended the old Triennial Convention, and the Southern Baptist Convention, as a delegate. Decision of character, punctuality, indomitable energy, and great moral courage were his distinguishing characteristics. During his whole Christian life he seemed to make but one contribution to the cause of human happiness, and that was—*himself*. He will long be held in honor for the distinguished part he took in building up the Baptist denomination in Georgia; and by the hundreds of young men whom he guided so faithfully and successfully in the paths of education and religion, his memory is cherished with the highest esteem. He departed this life, after a lingering illness, which he endured with cheerful resigna-

tion, on the 12th of March, 1852, and his remains very appropriately repose in the grave-yard at Penfield.

Sanders, Rev. Henry Martin, pastor of the Warburton Avenue Baptist church, Yonkers, N. Y., was born in New York City, Nov. 20, 1849. His father is the author of the well-known series of school books of that name. He received a thorough common-school education in the public schools of New York City; prepared for college in Homer, N. Y.; entered Yale College in 1868, and graduated in 1872. While in college Mr. Sanders was successful in taking several prizes in composition and oratory. After graduation, feeling it his duty to enter the ministry, he gave a year to wide reading and study, entered the Union Theological Seminary, of New York City, in 1873, and graduated in 1876. While in the seminary he received a call to the church of which he is at present pastor, and in September, 1876, was ordained to the gospel ministry at that church. For so young a man Mr. Sanders has a wide reputation as an orator and scholar, and is destined to wield a great power among Christians of every name.

Sanderson, Deacon Daniel, was born in Rindge, N. H., in 1798. He was left an orphan in his childhood, and was obliged to work his way, by his own energies, through the world. Having been baptized by Rev. Charles Train, he united with the Baptist church in Weston, Mass. He was one of the constituent members of what are now the flourishing churches in Brookline and Jamaica Plain, Mass. Removing from the latter to the former place, he was made a deacon of the church, and for seventeen years was one of its most active and useful members. For many years he was on the board of the Massachusetts Baptist Convention, and for two years was its president. He was also for several years one of the trustees of the Newton Theological Institution, and a member of the executive committee of the American Baptist Missionary Union. In all these relations Deacon Sanderson performed good service for his Master. He died July 26, 1863.

Sanford, Vincent.—This truly excellent and godly man was born in Loudon Co., Va., in April, 1777; when about twenty-six years old he was converted, and joined the Ketockton church, in his native State. In the fall of 1810 he removed to Georgia and settled in the town of Greensborough, where for some time he engaged in merchandising. At that time he was a member of the Shiloh church, seven miles distant, there being no Baptist church in Greensborough; but in 1821 a Baptist church was constituted in that place, largely through his influence, in which church he remained until his death. He was elected clerk of the Inferior Court in 1829, and soon after, clerk of the Superior Court,

which position he retained by successive elections as long as he lived.

In many respects Vincent Sanford was a remarkable man, being noted chiefly for his purity of character; and perhaps no public man ever had more friends or fewer enemies. "Uncle Vincent," as he was familiarly called, was a general favorite. To singular piety he united extreme and unpretending modesty. He loved to pray, and he loved the house of prayer; and the longer he lived the nearer to God did he approach. With a clear intellect and a still clearer hope, he died May 27, 1859, in the eighty-third year of his age. He was one of the many remarkable laymen of Georgia whose godly influence did much to give tone and character to the denomination in the State.

Sanford, Rev. J. W., a gifted young preacher in Mississippi, was born in Ripley Co., Miss., in 1848. After thorough preparation in Ripley Male Academy, he entered Mississippi College in 1870. His remarkable gifts as an orator soon attracted attention, and he was frequently called upon to deliver public addresses. He united with the church in 1866, and was at once licensed to preach. While in college he supplied several churches in the vicinity of Clinton, and after his graduation, in 1875, he became pastor at Corinth, Miss., in connection with Baldwin in the same State. But, after a brief and brilliant career, he fell a victim to consumption in 1877.

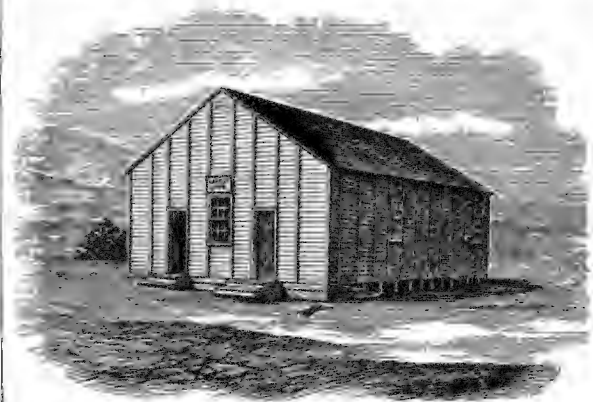
Sanford, Miles, D.D., was born in Connecticut, and preached for a time in the Methodist denomination, but changing his views, he became pastor of the First Baptist church in Chicago, then editor in Detroit. He afterwards returned to Massachusetts, and labored in the pastoral office at Boston, Gloucester, and North Adams, and during this latter pastorate he also served as chaplain in the army. Following this he served the American Bible Union as financial secretary, and after retiring from this position he accepted the pastoral charge of the First church of Salem, N. J., where he labored for about two years. During this period he was a member of the board of trustees of the South Jersey Institute. He had fine talents and high culture, was an able preacher and an efficient pastor, and he was loved and honored by all who knew him. He died at Salem, N. J., while pastor of the First church, Oct. 31, 1874.

Sanford, Prof. S. P., LL.D., a professor in Mercer University, at Macon, Ga., a son of Vincent Sanford, was born in Greensborough, Ga., Jan. 25, 1816. His parents were natives of Loudon Co., Va. In 1810 they moved to Georgia and settled in Greensborough. His grandfather, Jeremiah Sanford, was a neighbor and intimate friend of George Washington, under whom he served at the siege of Yorktown, witnessing the surrender of Lord Cornwallis.

Prof. Sanford took a full course in the State University, graduating in 1838, sharing the first honor with Hope Hull, Isaiah Irwin, and B. M. Palmer. While the languages and mathematics were his favorite studies, he acquired a particular fondness for mathematics under the tuition of Prof. C. F. McCay. Three months before his graduation he was elected tutor in Mercer University, in which institution he has been an instructor since August, 1838. He was elected Professor of Mathematics in 1840, a position he still holds. As an educator in his particular department, he probably has no superior in the country. Besides instructing, he has made his mathematical knowledge generally serviceable by the publication of a series of arithmetics, which have a very extended circulation, both North and South. He has lately published also an elementary algebra for schools and academies, which has already secured a wide circulation.

Prof. Sanford is energetic and elastic in both mind and body. Good-natured, even-tempered, vivacious, and cheerful, he is popular with students, whose attention during recitation he never fails to arrest and hold. For more than forty years he has been either a Sunday-school superintendent or teacher, and much of that time, also, a faithful and useful deacon. The degree of LL.D. was conferred upon him by Mercer University. Outside of his particular department he is an accomplished scholar, and has, during more than one *interregnum*, officiated as president of the university.

San Francisco, Cal.—The First Baptist church of San Francisco is the mother of 120 churches in the State. It was organized July 6, 1849, with six members. It was the first Protestant church



FIRST BAPTIST CHURCH, SAN FRANCISCO.

edifice erected in California. In size it was 30 by 50 feet, built of rough joists and sides, roofed with ship's sails, walls and ceilings of cotton-cloth, and cost, with the ground, \$6000. In this building the first public school of San Francisco was held. The church has rebuilt or enlarged its

houses of worship four times, and now occupies a beautiful edifice in the heart of the city. There are now five Baptist churches, two missions, and a Chinese mission in the city. The number of Baptists is 1310. (See article METROPOLITAN TEMPLE.)

San Francisco, Metropolitan Temple of, is occupied by the Metropolitan church, the result of a union in 1875 of the Second and the Tabernacle churches. In five years the number of members increased from 231 to 563. The temple was completed in 1877, at a cost, including the lots (75 by 100 feet), of \$200,000. It is mainly the benefaction of Deacon Isaac Lankershim as a free place of worship. The main auditorium, amphitheatre in form, beautifully finished and furnished, accommodates 3000 hearers; lecture-room and parlors, 1000 persons. It has eleven other rooms, for pastor, libraries, classes, etc., and two large stores. The church meets all expenses of free public worship. Rents of stores, and the hall for concerts and lectures, are used as a sinking fund to pay for the building, in the expectation that all will be eventually paid, when the property will be a perpetual source of revenue for mission purposes. The Sunday evening services are always largely attended; the morning congregations are from 600 to 1000. This church is now the largest Baptist church, and its congregation the largest Protestant one on the Pacific coast. (See article LANKERSHIM.)

Sarles, John Wesley, D.D., was born in Bedford, N. Y., June 26, 1817; became a member of the Oliver Street church, New York; was baptized by Dr. Cone, April 5, 1835. He pursued the full eight years' course at Hamilton, graduating in 1847. He became pastor of the newly-formed Central church, in Brooklyn, N. Y., and remained there for thirty-two years, enjoying an unusually successful pastorate. It was supposed that he was too firmly rooted to be moved, but the old church at Piscataway, N. J., gave him a hearty call, and in 1879 he accepted it. His talents and piety are well adapted to the important position which he is called to fill. In 1860 Madison University gave him the degree of D.D. He has by request permitted several able sermons to be published, and his memorial of his excellent wife has been widely circulated. Dr. Sarles is one of the purest and best ministers in the Baptist denomination.

Saunders, Rev. Edward Manning, A.M., was born Dec. 20, 1829, in Aylesford, Nova Scotia; taught in Milton Academy, Queen's Co., Nova Scotia; entered Acadia College in 1854; graduated there in June, 1858; ordained pastor of the Baptist church in Berwick, Nova Scotia, Dec. 15, 1858; subsequently studied theology at Newton; became pastor, in 1867, of the Baptist church, Granville Street, Halifax, Nova Scotia, where he still minis-

ters. Mr. Saunders is a sound theologian and an able preacher.

Sau Quala is a S'gan Karen, and was among the earlier converts from that interesting people. Eminently successful as he was in the commencement of his Christian life as a preacher of the gospel, the missionaries thought him to be a most suitable person to be ordained to the work of the Christian ministry in 1846, and he soon came to be regarded as the leading Karen minister in the Tavoy Mission. At a meeting of an Association of Karen churches, held at Mata for several days in January, 1851, we find that "the annual sermon, a pertinent and practical discourse, was preached by Sau Quala at the opening." The report of the Executive Committee for 1852 alludes to a remark of one of the Tavoy missionaries, who is speaking, without doubt, of Sau Quala, as "a good man in whom people repose unbounded confidence. They fear they can do nothing without him." For some time he was pastor of the church at Pyeekhya. The true missionary spirit was in Sau Quala, and he yielded to the strong desire he felt to reach his countrymen in other parts of Burmah. When Dr. Mason commenced the mission at Toungoo, being obliged on account of ill health to be absent for a time, the whole responsibility of conducting the mission devolved on Sau Quala and his native assistants. Dr. Mason had great confidence in him. He had been his teacher in Karen, and had rendered him aid in translating the Scriptures. He commenced his work at Toungoo with apostolic zeal, making tours into the adjacent country, and preaching, in connection with his assistants, so effectually that at the end of their first year's labors there were 12 preachers, 14 churches, and 741 members, besides hundreds who had asked to be baptized but had been advised to wait for a season. The tribes of Karens among whom he labored were a nation of drunkards and gamblers, exceedingly quarrelsome and vindictive. After five years of evangelical labor with these savage tribes, as the result of the missionary work which had been done, there was a Christianized population of 26,000 souls, of whom nearly 4000 were members of churches. Year after year we find the name of Sau Quala among the list of native preachers in the Toungoo station, and we know he did good work in the field of his labors. During all the troubles which wrought such havoc with the Karen Christians in the Tavoy station, in connection with the eccentric movements of Mrs. Mason, he was not seduced from his allegiance to the cause he so much loved. Said Dr. Warren in his appeal to the Karen Christians, "Sau Quala stands firmly; follow him." Mr. Cross says of him, "Quala's character appears grandly in the fires of this furnace." Among Mr. Bunker's "First Impressions" we find the fol-

lowing: "The good old Quala is here. Were there no other fruit save Quala for a fifty years' sowing, missions would be a glorious success. He is a monument of grace, and a bright example of God's love and the elevating influence of the gospel." In September, 1878, Mr. Carpenter, in giving an account of the jubilee to commemorate the conversion of Ko-Thah-Byu, writes, "The aged Quala had been invited, but suffering as he is from partial paralysis, he was unable to come so far. He wrote a long letter, however, telling what he knew of Ko-Thah-Byu and the early work in Tavoy, which was read to the congregation at this season."

Savage, Rev. Eleazer, was born in Middletown, Conn., July 28, 1800; entered Hamilton in 1820; was ordained in Rochester in 1824; was pastor in several other communities in New York, in which he baptized more than 400 souls; published a valuable work on Church Discipline. Mr. Savage was a very useful minister, and an honored and faithful servant of Jesus; one of his daughters is the wife of the able president of the Rochester Theological Seminary.

Savage, Rev. R. R., was born in Nansemond Co., Va., in 1835. He was fitted for college at Reynoldson Institute, N. C., and graduated at Wake Forest College in 1858. He labored for some time in Halifax Co., Va., but for many years has been one of the wise and mighty men who have guided the counsels of the Chowan, the largest Association in North Carolina. He is a trustee of Wake Forest College, and also of the Chowan Female Institute. He is a man of great worth.

Savannah, The Baptist Church of.—In 1794 the few Baptists who were in Savannah, Ga., proposed the erection of a house of worship. The following year, by the assistance of general contributions from different denominations, a house 50 by 60 feet was erected on Franklin Square, under the superintendence of Ebenezer Hills, John Millen, Thomas Polhill, John Hamilton, Thomas Harrison, and John H. Robards as trustees. There seems to have been some sort of church organization in 1795, as in that year the city conveyed a lot to the church, the petition for which was drawn by Robert Bolton. The house, in an unfinished state, was rented to the Presbyterians, who had lost their church edifice by fire. They completed it, and occupied it three years. In 1799, while the house was still under lease to the Presbyterians, Rev. Henry Holcombe, of Beaufort, S. C., was chosen pastor of the congregation, then consisting of different denominations. His salary was \$2000 per annum. The house of worship was dedicated by the Baptists on the 17th of April, 1800, and on the 26th of November in the same year the church was fully organized and constituted, the membership then consisting of fourteen persons.

The charter of incorporation was drawn by John McPherson Berrien, and was signed by Gov. Josiah Tatnall, in the year 1801. Dr. Henry Holcombe was called to the pastorate of the new church on the 25th of January, 1802, and he accepted the invitation on the 24th of March of the same year. The church worshiped on Franklin Square till 1833, and then removed to the building on Chipewa Square. In 1839 the edifice was enlarged, during the pastorate of Rev. J. G. Binney. The improvements cost about \$40,000. The church still worships in this house.

Pastors of the First church from 1800 to 1847: Henry Holcombe, D.D., Wm. B. Johnson, D.D., Benjamin Screven, James Sweat, Thomas Meredith, Henry O. Wyer, Josiah S. Law, Chas. B. Jones, J. G. Binney, Henry O. Wyer, Albert Williams.

On the 4th of February, 1847, the church divided, Rev. Albert Williams pastor, after which the two branches were known as the First and Second Baptist churches, though the first never changed its name. The Second Baptist church dissolved on the 6th of February, 1859, and reunited with the old church, and invested its improvements on the church building and in the purchase of the pastor's home.

The pastors of the First church from 1847 to 1859 were Albert Williams, Joseph T. Robert, Thomas Rambaut, J. B. Stiteler, and S. G. Daniel. Of the Second church, the pastors for the same time were Henry O. Wyer, J. P. Tustin, Henry O. Wyer, and M. Winston.

After the reunion the church called Rev. Sylvanus Landrum, of Macon, Ga., in November, 1859, and in the December following he settled with the church as pastor. His first pastorate terminated Oct. 1, 1871. From that time until May 1, 1879, Timothy Harley was pastor. The second pastorate of Dr. Landrum began Sept. 1, 1879, and he still occupies the position.

The deacons now acting are Wm. H. Stark, John B. Howard, Charles W. West, Robert N. Reed, David B. Morgan, and Wm. O. Van Vorst. The membership is about 500. The church has adopted the New Hampshire Confession of Faith and the covenant attached to it.

Sawtelle, Henry Allen, D.D., was born in Sidney, Me., Dec. 11, 1832. Until he was sixteen years of age he lived on a farm. He then fitted for college at Waterville, under the tuition of J. H. Hanson, LL.D. He entered what is now Colby University in 1850, and graduated with the honors of his class in 1854. Immediately on graduating he was appointed tutor in his *alma mater*, and held the office for one year, at the end of which he entered the Newton Theological Institution, and graduated in regular course in 1858. Soon after leaving Newton he was ordained and became pas-

tor of the church in Limerick, Me. He remained here but one year when, having received an appointment from the Missionary Union, he resigned the pastorate of the Limerick church, and sailed for the field of his destination in China, Oct. 5, 1859, and joined the mission among the Tie Chin, established near Swatow. Here he remained until severe illness compelled him to resign his position in the fall of 1861. In 1862 he became the pastor of the Second Baptist church in San Francisco, and in this and the Union Square Baptist church of the same city he performed a continuous pastoral service of fourteen and a half years. While living in San Francisco, besides performing his ministerial duties, he edited the *Evangel* for three years jointly with Rev. D. B. Cheney, D.D., and edited and published the *Spare Hour* for the same length of time. At the termination of his ministry in San Francisco, Dr. Sawtelle returned to his Eastern home with the highest testimonials of his ability and success as a minister of Christ. In 1877 he accepted a call to become the pastor of the Cary Avenue church in Chelsea, which position he now holds.

Dr. Sawtelle has made diligent use of his pen during his ministerial life. Besides the numerous articles he published while he was editing the *Evangel* and the *Spare Hour*, he issued a volume entitled "Things to Think of," a valuable work in theology and literature. While pursuing his studies at Newton, at the suggestion of Prof. Hackett he prepared and published in the *Christian Review* an extended article on the "Straussian Theory." He has also been an occasional contributor to the *Bibliotheca Sacra* and the *Baptist Quarterly*, and is one of the writers of the new Commentary on the New Testament to be published under the supervision of Dr. Hovey, by the American Baptist Publication Society.

The honorary degree of Doctor of Divinity was conferred upon Dr. Sawtelle by Hillsdale College, Mich., in 1874.

Sawyer, Artemus W., D.D., was born in West Hanover, Vt., and graduated at Dartmouth College in the class of 1847. He pursued his theological studies at Newton, graduating in the class of 1853. He was ordained in December, 1853. For six years he was professor in Acadia College,—1855-61; pastor of the Baptist church in Saratoga, N. Y., three years,—1861-64. Dr. Sawyer retired from the active duties of the pastorate in 1864, and became principal of the New London Literary and Scientific Institution, which position he held for five years,—from 1864 to 1869,—when he was appointed president of Acadia College. He received the degree of Doctor of Divinity from Colby University in 1867. He is one of the most useful men in the Maritime Provinces.



ARTEMUS W. SAWYER, D.D.

Sawyer, Conant, D.D., was born in Monkton, Vt., May 23, 1805; converted and baptized in early life; graduated at Hamilton in 1825; ordained in 1829 in Keeseville, N. Y.; was settled as pastor in Jay, Schenectady, Lowville, Canton, Gloversville, and Bedford, N. Y., and in Randolph, Mass. Large gatherings of souls have followed his ministry. In 1869 he received the degree of Doctor of Divinity. His present field of labor is Albion, N. Y.

Sawyer, Rev. E. H., D.D., was born in Milford, Oakland Co., Mich., Dec. 18, 1843. Professed religion when sixteen years of age, and was baptized by the Rev. John Boothe. He was mainly educated at Kalamazoo, Mich.; graduated at La Grange College, Mo., in 1870, and from the Baptist Union Theological Seminary of Chicago in 1873. He was pastor of the Baptist church in Kirkwood, Mo., and he is now pastor at Macon City. Mr. Sawyer received the honorary degree of Doctor of Divinity from La Grange College in 1879. He has just been appointed vice-president of La Grange College. He is a man of culture and talent, and he enjoys the confidence of all who know him.

Sawyer, Rev. Isaac, was born in Hoosick, N. Y., Nov. 22, 1770, and was left an orphan at the age of fourteen. In 1786 he removed to Monkton, Vt. The whole country being little better than a wilderness, he devoted himself to the toils of a pioneer's life. Here the young man lived until he was twenty-one years of age. In 1793 he was hopefully converted. All his relatives were Congregationalists, and he himself had been

sprinkled in infancy. He was not satisfied, however, with receiving a traditional faith, and after examining the subject became a decided Baptist, and united with ten others in the formation of a Baptist church, of which, although the youngest member, he was made the deacon. In 1797 the church of which he was a member urged him to enter the Christian ministry. He heard, as he believed, besides the call of the church, that higher call of the Spirit of God, upon which our Baptist fathers laid so much stress, and he would not resist that call. His ordination occurred June 29, 1799, and he remained the pastor of the church in Monkton for thirteen years. In addition to his home work, he performed, as was the custom of the ministers of his day, no small amount of missionary labor, and we are told that "many of the large and flourishing churches in the northern counties of New York were gathered through his instrumentality. He was generally sent out by the Association to which he belonged, and was absent from home six or eight weeks at a time. He was accustomed as long as he lived to revert with great satisfaction to these missionary labors as having been among the most pleasant and successful of his whole ministry."

Mr. Sawyer's pastorate at Monkton closed in 1812. Having passed a year in Fairfield, he spent the next four years at Orwell, and was greatly prospered in his ministry there. In 1818 he became pastor of the church in Brandon, and remained here for seven years, when he removed to Bethel, supplying the church in that place and acting for a part of the time as an agent of the Hamilton Literary and Theological Institution. His next settlement was in Westport, N. Y., where during his pastorate of six years he baptized 150 persons. On leaving Westport he preached in several places, being but a short time in any one of them. His death occurred Sept. 30, 1847. Upwards of 1100 persons were baptized by Mr. Sawyer during his ministry, and "among them a greater number who became ministers than have been baptized by any other pastor in Vermont." Five of his own sons became ministers of the gospel. The name of a servant of Christ so active and so useful deserves to be held in everlasting remembrance.

Saxton, J. B., D.D., was born in Northumberland Co., Pa.; baptized in December, 1835, and was soon after licensed by the Shamokin church. He entered Madison University, and graduated with honor in 1845. During his college course he spent sixteen months at Somerville, N. J., organized a church there, and built a house of worship. He was pastor at Towanda, Pa., where he was ordained, at Lancaster, supply to the Fourth church, Philadelphia, and pastor at Hightstown, N. J.,

until 1852. He went to California as home missionary, arriving at San Francisco Jan. 11, 1853. He organized and was pastor of the churches at Stockton three years, Oakland and Brooklyn four years, Healdsburg seven years, and has been pastor at the seat of the college, at Vacaville, two years, where he was president of the college board and librarian for the college; has labored at Red Bluff, and is now pastor at Grand Island. He is a strong preacher, a good moderator, having presided over the San Francisco and other Associations. He has done much mission work in California, organizing many churches and building houses of worship. In war times he collected \$12,000 in aid of the Sanitary Commission. For a considerable time he edited the *Esmeralda Daily Union*, and served as superintendent of public schools. He received the degree of D.D. from California College in 1878. Nearly 1000 persons have been converted under his ministry, 600 having been baptized by himself. Few men in California have done more hard work or been more successful than Dr. Saxton.

Scammon, Mrs. Rachel T., a native of Rehoboth, Mass., married a Mr. Scammon, of Stratham, N. H., about 1720. She was a decided Baptist, and cared nothing for the opposition of the Pedobaptists among whom her new home was located. Backus says, "The country around her was so full of prejudices against Baptist principles that in forty years she could gain no more than one person to join with her therein, and that was a pious woman in the neighborhood who traveled fifty-five miles to Boston, and was baptized by Elder Bound."

Mrs. Scammon had such a desire to have others enlightened, that having obtained Norcott's "Plain Discourse upon Baptism," she carried it to Boston with a design to get it reprinted at her own cost, but when she came to a printer about it he informed her that he had then 110 copies of that book on hand; whereupon she purchased them all, and came home and gave them away to her acquaintances and to any persons who would accept them; by which means they were scattered through the country and among poor people in new plantations. She often said to her pious neighbors that "she was fully persuaded that a church of Christian Baptists would be formed in Stratham, though she might not live to see it. This came to pass soon after her death, and the like happened in other places." (History of the Baptists, by Backus, ii. 167-69. Newton.)

Chiefly through one of Mrs. Scammon's copies of Norcott's work Dr. Samuel Shepard became a Baptist and a Baptist minister, and Baptist churches were formed in Stratham, Brentwood, and Nottingham, of which Dr. Shepard became the pastor; and he founded branch churches in more

than a dozen places in the region around, and at one time had more than a thousand church members under his care. "Thus," as Backus says, "Mrs. Scammon's bread, cast upon the water, seems to have been found after many days, the books that she freely dispensed being picked up and made useful to many."

Had Mrs. Scammon been a weak woman she would have sacrificed her Baptist principles and joined some Pedobaptist community. She no doubt regularly attended a Congregational church: this was her manifest duty; but she always protested against their infant baptism in modest Christian words, and by refusing to unite with them. And though her arguments seemed to bear little fruit, the book she circulated was greatly blessed of God. The Baptist church of Allentown, Pa., was founded by a lady a member of the Second Baptist church of Philadelphia, who for a time worshiped with the excellent Presbyterians of that town. And as she felt that she could not and ought not to sacrifice her Baptist principles—her Saviour's teachings—for anything under heaven, she enlisted aid and commenced a Sunday-school, out of which grew a flourishing church, from which two little churches sprang and set up their banner in Bethlehem and Catasauqua. Many Baptist women have honored the Saviour in this way.

Scandinavian Baptists in the United States.

—In 1852 nine Swedish Baptists arrived in America. The first Swedish Baptist church in this country was formed in Rock Island, Ill., Aug. 13, 1852; it had only three members. In 1855 Swedish churches were organized at Houston and Scandia, Minn. In 1856 the first Danish Baptist church on this side of the Atlantic was established at Raymond, Racine Co., Wis. In 1857 a Swedish church was gathered at Galesburg, Ill. In Chicago the first Swedish church was founded Aug. 19, 1866; it began with 36 members, and it now numbers nearly 300. A little before 1866 the first Danish church was constituted in the same city. Small churches have gradually sprung up in all the States in which a Scandinavian population exists.

In Minnesota a vigorous State Conference was early formed, one in Illinois followed, then one each in Eastern Iowa, in Nebraska, in Western Iowa, and in Dakota, and preliminary steps have been taken for a similar organization in Kansas. Two years since a General Convention of all the Swedish Baptists in America was established. The Danish and Norwegian Baptists have a similar institution.

In 1871, Rev. Dr. J. A. Edgren commenced the publication of a monthly Swedish Baptist paper. About the same time Dr. Edgren began a course of instruction for Scandinavian ministers, in connec-

tion with the Baptist Theological Seminary of Chicago, as its Scandinavian department. From this school twenty-nine ministers have gone forth, representing Sweden, Norway, and Denmark. These brethren have been faithful laborers, and some of them have been very successful in winning souls to Jesus.

Religious tracts, pamphlets, and books, written by Dr. Edgren, have been published in the Swedish language. A Danish graduate of the department, N. P. Jensen, has done excellent service to the cause among the Danes as a translator, publisher, editor, and pastor. The Danish monthly is edited by Rev. P. H. Dam, and the Swedish by Rev. E. Wingren.

There are now 80 Scandinavian churches in the United States, with 5000 members. These churches are located as follows: in New York City, 1; in Boston, 1; in Illinois, 6; in Michigan, 6; in Wisconsin, 10; in Minnesota, 38; in Iowa, 4; in Dakota, 5; in Nebraska, 7; in Kansas, 4; and in Missouri, 1. Of the 5000, 3500 are Swedes; of the remainder, the Norwegians are but a small minority.

The Scandinavian emigration is large, and new fields for mission work among them are rapidly increasing; the demand for laborers is greater than can be supplied. Dr. Edgren is the distinguished leader of these pious and thriving communities. Other brethren of talent and consecrated lives are working nobly for the Master, and the approval of Jesus rests conspicuously upon these godly ministers and the communities of which they are the chosen leaders.

Scarboro, Hon. J. C., was born in Wake Co., N. C., in September, 1842; served as a soldier through the war; graduated at Wake Forest College in 1869; has taught school for several years, and is now the superintendent of public instruction, having been elected to that office in 1876.

Scarff, E. H., D.D., was born in Virginia in 1821. In 1841 he entered the preparatory department of Granville College, O., and graduated in 1847. After teaching a year in Jefferson, O., he entered the theological department of Madison University, N. Y., and graduated in 1850. He was ordained at New Carlisle, O., July 18, 1850. For two years he had charge of Judson College, West Jefferson, O. He was pastor at Gallipolis, and afterwards at Delphi, Ind. In 1854 he came to Iowa, and took charge of the academic department of the Central University at Pella. The university was just starting into life, and he was its first teacher, and continued his labors as teacher for over twenty years, much of this time serving as pastor of the First Baptist church in that town. He still resides in Pella, disabled in body, but strong in mind, patient and cheerful in suffering God's will, and awaiting his pleasure.

Schaeffer, Prof. Hermann Moritz, was born Aug. 22, 1839, in Lage, Lippe-Deimold, Germany. He graduated at the rectoral school (academy) in his native place. In his fifteenth year he emigrated to this country. In Boston, where he first fixed his abode, he pursued studies in the English language at evening schools, while following a mercantile career. In the year 1857 he was converted and baptized by Rev. Wm. Howe, joining the Union Baptist church at that place. In 1858 he removed to New York, where he joined the Second German Baptist church. Feeling prompted to devote his life to the work of the ministry he went to Rochester, N. Y., in 1860, and pursued studies at the University of Rochester, and in the German and English departments of Rochester Theological Seminary. After preaching for the German churches in Holland, N. Y., and New Haven, Conn., he settled as pastor of the First German Baptist church in New York City. During his efficient pastorate the church erected its present excellent house of worship. After six years of pastoral labor in New York, Mr. Schaeffer was called to the chair of Biblical literature in the German department of Rochester Theological Seminary in the year 1872. While engaged in teaching, Prof. Schaeffer succeeded in procuring the present German Students' Home at the cost of \$20,000. By his energy the larger proportion of that sum has already been obtained, and the building bids fair to be free from debt very soon. Mr. Schaeffer has also been very active in establishing a German-American Academy. Perfect in health and untiring in labor, Prof. Schaeffer has been very useful in the German work in this country, and his old days are yet before him.

Schism Bill, The.—See CORPORATION AND TEST ACTS.

Schofield, Rev. James, Sr., was born in Penn Yan, Yates Co., N. Y., June 7, 1801. He removed to Chautauqua County when eighteen years of age; made a profession of religion in 1826; was ordained to the ministry in 1835; was pastor in Sinclairsville until 1842. He married into the family of John McAllister,—Miss Almira for his first, and Miss Caroline for his second wife. Of these marriages six children are now living,—Lieut. G. Schofield, Col. G. W. Schofield, and Maj.-Gen. J. W. Schofield, all of the U. S. army, and two of them graduates of West Point, also Rev. J. V. Schofield, D.D., of St. Louis, and two daughters. The subject of this sketch removed to Illinois in 1843; labored for many years in the cause of the Home Mission Society; built houses of worship in Freeport, Galena, and Rossville, Ill. He removed to Missouri in 1867. In Southwest Missouri thirteen houses of worship have been built through his instrumentality, one of which is in Dallas County,

his home, called Schofield chapel. He is a member of the board of the Baptist college at Bolivia, Mo. He is now in his eightieth year, awaiting his appointed time till the change comes.

Schofield, J. V., D.D., was born in Chautauqua Co., N. Y., Dec. 4, 1825. He was converted in 1843,



J. V. SCHOFIELD, D.D.

and baptized by Rev. Orin Dodge in Lake Chautauqua. In 1844 he removed to Chicago, and by invitation spent two years in the family of Dr. L. D. Boone, and commenced studying for the ministry. In 1847 he entered Madison University, and in 1850 Rochester University, where he graduated in 1852, and also from the Theological Seminary in 1854. Dr. Schofield was ordained in Louisville, Ky., in 1854, and was the first pastor of the new Chestnut Street Baptist church of that city. In the four years of his pastorate 181 joined the church.

In 1858 he became pastor of the First Baptist church of Quincy, Ill. In his four years' pastorate here 150 united with the church. In 1862 he accepted the pastorate of the Third Baptist church, St. Louis, Mo., and for seven and a half years was the efficient and beloved minister of this church. It was a critical period. Civil strife divided families and former friends, yet under his wise administration the church prospered. The present edifice was built at a cost of \$50,000. Dr. Schofield inaugurated the movement, and raised nearly all the money. The house was dedicated May 12, 1866. During his pastorate the whole amount was nearly paid and the balance provided for, and the church took rank with the first churches in the

city. In 1869 he took the pastorate of the Baptist church of Des Moines, Iowa. In one year their house of worship was completed and a debt of \$5000 provided for, then a revival followed for three months, in which eighty were baptized, forty of whom were heads of families.

In 1871 he became pastor at New Britain, Conn. In four and a half years there were 305 additions, 225 by baptism, 150 of whom were immersed during the last six months.

In 1876 he removed again to St. Louis, and November 6 became pastor of the Fourth Baptist church, his present field. By his persistent labors much has been done. The edifice has been thoroughly repaired, debts paid, and the church improved, financially, socially, and spiritually. In May, 1880, La Grange College conferred on him the honorary degree of Doctor of Divinity, and June 24 of the same year Chicago University conferred upon him the same degree. Dr. Schofield is a clear thinker and an able preacher, he is an earnest and efficient pastor, has baptized over 600 persons, and he has held many successful meetings with neighboring pastors. His works commend him, and his reward is sure.

Schulte, Rev. G. A., was born in Neustadt-godens, East Frisia, Germany, Nov. 30, 1838. His parents were pious Lutherans, who instructed him in the way of salvation from his earliest youth. In the year 1850 he came to this country with his parents, who settled near Buffalo, N. Y. When twenty years of age he was converted, and being baptized in April, 1858, he was received into the fellowship of the First German Baptist church in Buffalo. Feeling the call of God within, he entered the German department of Rochester Theological Seminary in 1860. After pursuing theological studies for three years, he yielded to an urgent call from the Second German Baptist church, Buffalo, N. Y. He was ordained in October, 1863. After serving this church acceptably as pastor for eight years, Mr. Schulte, by the choice of his brethren, was made general missionary and evangelist of the Eastern German Baptist Conference. After filling this responsible position faithfully for two years he returned to the pastorate, accepting a call from the First German church, New York City. Since then he has been its efficient and loved pastor. Mr. Schulte enjoys the esteem and affection of his German brethren throughout the land. He is closely identified with all the interests of the German work, being the active secretary of the Missionary Committee of the Eastern German Baptist Conference. His presentations of the gospel are clear, forcible, and instructive, his tact is admirable, and his services in the general work make him one of the most valuable men in the German ministry.

Scotch Baptists.—See ENGLISH BAPTISTS.

Scott, Rev. Jacob Richardson, was born in Boston, March 1, 1815. His preparatory studies for college were pursued at South Reading, now Wakefield, Mass. He entered Brown University in 1832. After his graduation in 1836, he spent two years in teaching, at the end of which time he became a student at the Newton Theological Institution. He graduated at Newton in 1842, and was immediately ordained and became the pastor of the Market Street Baptist church in Petersburg, Va. For several years he was the minister of this church, and then became the pastor of the Baptist church in Hampton, Va. Such was his reputation as a preacher that he was chosen chaplain of the University of Virginia, and had the honor of having a re-election to the office at the close of his one year's service, being the first clergyman who for a second year was invited to fill the important position. At the end of this second engagement, he found his health so shattered that he concluded to return North. He had the charge of churches in Portland, Me., Fall River, Mass., Rochester and Yonkers, N. Y. During all this period his health was precarious, and he concluded that it was his duty to give up the ministry. Accordingly he resigned his office as pastor of the church in Yonkers and removed to Malden, Mass., where, having received an appointment as superintendent of schools, he performed his duties in that capacity until the time of his death, which took place Dec. 10, 1861. "In every part of his career," says Prof. Gammell, "he won the confidence and respect of all with whom he was connected, and proved himself a faithful and useful minister of the gospel. His only publications are a few hymns and several articles in the magazines of the day."

Scott, Rev. Kemp, was born in Washington Co., Va., June, 1791. His father died when he was a child. He came to Kentucky when nineteen years of age, and lived in Barren County. In 1820 he confessed Christ, and was soon after ordained. In 1824 he came to Missouri, and lived in Cooper County. Then there were 30 ministers in the State and 2000 members. He preached east and west from St. Louis to Leavenworth. He was pastor of Mount Pleasant church nineteen years. He aided in constituting fifteen churches, and baptized about 1500 persons.

In 1864 he removed to Carroll County, and was pastor of Bethel church. When the war broke out he arranged to have a meeting at his own house, and he preached. All his children had professed faith in Christ, and one was a successful minister. At this meeting a grandson was converted, and the aged grandfather went trembling into the stream and baptized him. This was the last act of his life. April 12, 1864, he died.

"Soldier of Christ, well done!"

Scott, Rev. Winfield, was born in West Novi, Mich., Feb. 26, 1837; son of Jas. B. and Margaret E. Scott; converted and baptized at Farmer, N. Y., in February, 1853; graduated at Rochester University, N. Y., in 1859, and from Rochester Theological Seminary in 1861; ordained as pastor of Second church, Syracuse, N. Y., in December, 1861; raised a company and was commissioned captain in U. S. Volunteers in 1862, and was in active service in Second Army Corps of the Potomac until wounded and discharged, in October, 1864. In 1865 he became pastor at Leavenworth, Kansas, building there a house of worship costing \$65,000. The church grew under his six years' pastorate from 19 to 250 members. He organized three other churches near Leavenworth, built three meeting-houses, and baptized 500 converts. From January, 1872, to September, 1875, he was pastor at Denver, Col., and built a meeting-house and parsonage costing \$20,000; the church increased from 40 to nearly 300 members. In 1875 he removed to California, and edited the *Evangel* from February to October, 1876, when he resigned this work and became pastor at Los Angeles one year, during which 50 were added to the church. In 1878 he was for a time associate pastor of the Metropolitan church, San Francisco. He afterwards supplied the Petaluma and the Central Oakland churches, and in February, 1880, became pastor at San José, where in four months 60 new members were added to the church, of whom 48 were baptized. He is an earnest worker, a faithful preacher, and ready writer, fully devoted to the cause of Christ.

Screven, Charles O., D.D., son of Gen. James Screven, who was killed in the Revolutionary war, was born in 1774, and was baptized at twelve by Dr. Furman, at Charleston, S. C. He was licensed by the Charleston church in 1801, and began to preach at Sunbury, his large patrimony lying in Bryan Co., Ga. He was ordained by Dr. Furman, Mr. Botsford, and Mr. Clay, of Savannah, in 1804, and from that time until disabled by disease, in 1829, he labored faithfully and most ably as the pastor of Sunbury church. Compelled to resign, on account of cancer in the eye, May 16, 1829, he expired July 2, 1831, at the age of fifty-seven. He did a vast amount of good during his ministerial life, and his name is still held very precious in the region where he lived.

Screven, Rev. Wm., was the founder and first pastor of the Charleston, S. C., church. "He was a native of England, where he was born about the year 1629. When he settled at Piscataway, N. H., cannot be ascertained. The sufferings which he and his brethren endured in that place drove them to seek an asylum in the more tranquil regions of the South. After his removal to South Carolina, the Baptist church in Boston sent for him to be

their pastor. His answer, dated June, 1707, contains this passage, 'Our minister, who came from England, is dead, and I can by no means be spared. It is a great loss, but the will of the Lord is done.' Aug. 6, 1708, he wrote to them as follows, 'Our society are for the most part in health, and I hope thriving in grace.' He wrote 'An Ornament for Church Members,' which was printed after his death. In the latter part of his life Mr. Screven removed to Georgetown, about sixty miles to the north of Charleston, where he died in peace in 1713, having arrived at the good old age of eighty-four years. He is said to have been the original proprietor of the land on which Georgetown is built." Some of his descendants still live in the lower part of the State.

Scrivenor, Rev. Thomas, a noted and eminently useful preacher of Southern Kentucky, was born in Rowan Co., N. C., Feb. 25, 1775. He removed to Kentucky in 1796, and the same year united with Tate's Creek Baptist church, in Madison County. After residing in a number of localities he settled in Barren County, where he was licensed to preach in 1827, and in 1829 was ordained to the ministry in the fifty-fifth year of his age. Within less than a year after his ordination he founded three churches, all of which he served until advanced years unfitted him for pastoral work. He was also pastor of Dover church, near his home. Besides ministering to four churches, he preached among the destitute and the feeble churches in his own and the adjoining counties with great success. Although he began his work late in life, he is supposed to have baptized over 2500 people. He was moderator of Barren River Association fifteen years. He resigned his pastoral charges in 1858, and died in great peace July 16, 1864.

Scruggs, Rev. John, was a citizen of Monroe Co., Tenn., and for many years pastor of Madisonville and Mount Harmony churches, and others. He was a good pastor and a man of education. He was a close Bible student and a fine reasoner. He had many able and learned discussions with Methodists and Presbyterians. He was regarded by the Baptists as their standard-bearer. He has been dead about ten years.

Scruggs, M. D., was born in Scott Co., Ky. Mr. Scruggs studied at Georgetown and Bethel Colleges, Ky., and at William Jewell, Mo. He came in 1855 to Missouri with his father, and settled in Clay County. He entered the Southern army for a year. He came to St. Louis in 1871. He professed religion in 1873, and was baptized by Rev. D. T. Morrell into the fellowship of the Fourth Baptist church of St. Louis. He has rendered valuable services to this church through his wise counsels and generous gifts. His integrity

and business capacity give him high standing in circles of trade; his devotion and benevolence give him influence as a Christian.

Seagrave, Rev. Edward, was born in Chester, Vt., July 15, 1797. He was a graduate of Brown University of the class of 1822; and studied theology under Rev. Calvin Park, D.D., a professor in the university, and was ordained at Scituate, Mass., March 30, 1830. He served two or three other churches, and for several years performed missionary labors in Kansas. The last sixteen years of his life were passed in Pawtucket, R. I. As a member of the First Baptist church in that place he greatly endeared himself to his brethren by his unaffected Christian humility and his readiness to perform such service as he could render to the cause of Christ. He lived to a good old age, and departed with the respect and love of all who knew him. His death occurred in Pawtucket, Aug. 18, 1877.

Searcy, Rev. James B., a prominent minister in Arkansas, was born in Alabama in 1838; in



REV. JAMES B. SEARCY.

1857 removed to Bradley Co., Ark.; was ordained in 1860; and was chaplain of the 26th Ark. Regiment in the Confederate army. In 1872-73 he traveled over the State as superintendent of missions and ministerial education; has filled the important pastorates of Warren and Monticello, but his labors have been mostly confined to country churches; wrote for *Arkansas Baptist*, and attracted attention as a vigorous writer and clear reasoner; wrote one year for *Central Baptist*, St.

Louis, Mo.; a regular contributor to *The Baptist*, Memphis, Tenn., for ten years; corresponding editor of *Western Baptist*; at present Arkansas editor of *The (Memphis) Baptist*. He is a very able minister and a devoted Christian.

Searle, Rev. David, of Puritan stock, was born in Vermont in 1798. He removed to Western New York, and married Emily, daughter of Hon. Jas. McCall. His family were Pedobaptists, but when converted he united with a Baptist church in Rushford in 1825. In 1830 he was licensed; he studied at Hamilton Literary and Theological Institution; was ordained in Rushford in 1831. He preached in Morrisville and vicinity. Studied and supported himself, so that, though a husband and father, he was never a beneficiary. He graduated in 1833, and dedicated himself to the home mission work in Western New York; was pastor in Springville and Boston; was Sunday-school agent, then pastor again in Springville, Portage, Franklinville, and Arcade. Afterwards he was for many years agent for the Home Mission Society, his field being Western New York and Eastern Ohio, Western Pennsylvania, Northwest Virginia, and Canada West. In his declining years he went to Missouri. He died suddenly in 1861, aged sixty-three.

Judge Rowden, of Maries Co., Mo., writes: "He was a man of extensive information. His arguments were logical, and always explanatory. He was a devoted Christian, and said on his death-bed he had long been ready whenever it should be the will of God to call him home."

Sears, A. D., D.D., was born in Fairfax Co., Va., Jan. 1, 1804. In 1828 he married Annie B. Bowie, who is still alive. Two years ago they celebrated their golden wedding in Clarksville, Tenn., where they have long resided. The occasion was one of festive joy, the venerable pair receiving many attentions and valuable presents. They are both in good health, and he ministers regularly to the Baptist church in Clarksville, where he has been eminently useful in building up the cause of Christ. He has a large active membership, who greatly admire him, and give him a bountiful support. He has been the pastor of but three churches,—one at Louisville, Hopkinsville, and Clarksville. He has been very successful both as an evangelist and pastor, having baptized about 2000 persons. He took charge of the church in Clarksville, in January, 1866. It then numbered 25 members. It now numbers 225, or more. They have built a handsome church edifice at a cost of \$25,000.

The doctor, though seventy-six years old, walks erect, and is full of vigor and elasticity, promising many more years of useful service in the Master's vineyard.

Sears, Barnas, D.D., LL.D., was born in San-

disfield, Mass., Nov. 19, 1802. After a thorough preparation in the best schools in the vicinity he entered Brown University, and graduated with the highest honors of the class in 1825. He en-



BARNAS SEARS, D.D., LL.D.

tered upon and completed his theological course at the Newton Theological Institution, Mass. After leaving the seminary he became pastor of the First Baptist church of Hartford, Conn., in which relation he remained two years. In 1829 he accepted a professorship in the Hamilton Literary and Theological Institution (Madison University), where he remained until 1833, when he went to Germany for the purpose of prosecuting his studies. While there he baptized the Rev. Mr. Oncken, whose zealous and self-denying labors have been so abundantly blessed in the spread of a pure Christianity, and in the gathering together of so large a Baptist membership. On his return, his ripe and thorough scholarship led to his choice as a professor in the Newton Theological Seminary, of which he was also for several years president. In 1848 he was chosen secretary and executive agent of the Massachusetts board of education, in which position his wide and varied experience of methods of education in Europe made him especially useful. In August of 1855 he was elected president of Brown University, in which position he gave new life and vigor to the institution, and elevated its standard of scholarship. In 1867 he became the general agent of the Peabody education fund, which responsible position he held until his death in 1880. Dr. Sears resided for a number of years at Staunton,

Va., greatly beloved by all who knew him. In 1841 Harvard College conferred upon him the degree of D.D., and Yale, in 1862, the degree of LL.D. Dr. Sears published, in 1844, "Ciceroniana, or the Prussian Mode of Instruction in Latin;" in 1846, "Select Treatises of Martin Luther in the Original German," with valuable philological notes; in 1850, "Life of Luther," with special reference to its earlier periods and the opening scenes of the Reformation; and in 1854 a revised edition of Roget's "Thesaurus." He also edited for several years *The Christian Review*, in which may be found some very valuable papers written by himself. In the large yearly assemblies of the denomination Dr. Sears rightfully held a conspicuous place in view of his wide experience and his attachment to the tenets of our churches.

Sebree, Capt. Uriel, a native of Orange Co., Va., was born July 15, 1774; left an orphan at the age of ten years. Soon after the death of his father he went to live with his uncle, Cave Johnson, in Boone Co., Ky. He commanded a company in the war of 1812. He was in the disastrous battle of River Raisin, where he was made a prisoner. He returned to Kentucky and served several sessions in both branches of the Legislature. In 1819, Capt. Sebree was sent on an expedition to Council Bluffs with government stores, which duty he performed with great satisfaction. He was appointed to similar service in 1820. He was a man of great skill and perseverance. He was for years receiver of public moneys in the land-office at Fayette, Mo., and in all these stations he had the reputation of an upright and efficient man.

As a Christian he was marked for consistency and usefulness. He became a member of the Baptist Church in early life, and for more than forty years took an active part in all the interests of the denomination. He co-operated in the organization of the General Association, frequently was its moderator. His house was a home for his brethren. He died May 18, 1853.

Secretary, Christian, the Baptist weekly published at Hartford, Conn., was first issued Feb. 2, 1822, for the Connecticut Baptist Missionary Society; in 1824 it was transferred to the Connecticut Baptist State Convention, then organized; in 1829 it was given to the Christian Secretary Association, which conducted it till July, 1837, Deacon Philemon Canfield, publisher; the first editor was Rev. Elisha Cushman, Sr., two years; then Rev. Gurdon Robins, five years; then Deacon Canfield, the acting editor. In July, 1837, it was united with the *Gospel Witness*, a paper of New York, which movement gave dissatisfaction; in March, 1838, on the return of Rev. E. Cushman, Sr., to Hartford, it was resuscitated, he becoming editor and proprietor, and on his death, Oct. 25,

1838, his son, E. Cushman, Jr., continued it till July, 1840. Normand Burr, in company with Walter S. Williams, and later with Almond A. Smith, edited and published it till 1850, when Mr. Burr became sole proprietor, and so remained till his death, Dec. 5, 1861. Rev. E. Cushman, Jr., who in July, 1861, became associate editor, on Mr. Burr's death became editor and proprietor, and continued such till his death, Jan. 4, 1876, when S. D. Phelps, D.D., succeeded him in ownership and editorship, who still has charge of the paper. It was at first a sheet 16 by 19 inches; it was enlarged in 1824, and again by Mr. Cushman, Sr., in 1838, and still further by Dr. Phelps; it now measures 28 by 42 inches; it is true to the denomination and holds a high rank for ability.

Sedgwick, Rev. George Cook, was born in Calvert Co., Md., Nov. 3, 1785. Reared in the Church of England, but at an early age became a Baptist. Leaving a successful business to enter the ministry, he took a course of study under Dr. Wm. Staughton; was ordained pastor of the Hartwood church, Va., but being attracted to the West, removed to Zanesville, O., in 1820, where, in 1821, he organized the First Baptist church, and remained its pastor for sixteen years. During this pastorate he taught a select school, and published a monthly paper called *The Regular Baptist Miscellany*, probably the first Baptist paper published in Ohio. He was also instrumental in establishing the Meigs' Creek Association, and, in company with his brother, William Sedgwick, and with brethren Dale, McAvoy, Spencer, Calver, Rees, Berkley, and others, traveled most, and he laid the foundation of Baptist churches. The Ohio State Convention was born in his church, and he aided largely in the establishment of Granville College. After leaving Zanesville, in 1837, he served churches in Kentucky and West Virginia, but in his later years returned to Ohio, where he died Aug. 25, 1864. He was a man of large influence, and his name is widely revered.

Sedgwick, Rev. William, A.M., brother of George Cook Sedgwick, was born in Calvert Co., Md., Feb. 7, 1790; baptized in 1812 by Rev. Jeremiah Moore. Like his brother, left a successful business to enter the ministry, and fitted himself for his life-work by a course of hard study, pursued under the greatest difficulties. Was ordained pastor of Bethel church, Va., Oct. 21, 1821, to which place he returned after a short pastorate at the Navy-Yard church, Washington, D. C. In November, 1823, went to Ohio, and took charge of a large school in Cambridge, where he organized a church, and preached in all the regions round about. In 1828 he removed to Salt Creek, Muskingum Co., O., preaching not only at Salt Creek, but at Brookfield and McConnellsville and

many other places. In 1837 he succeeded his brother George as pastor of the First church, Zanesville, and, after two years, took charge of the Adamsville church, where he labored for eighteen years.

During his long ministry of fifty-six years, forty-three years of which were spent in Muskingum Co., O., Mr. Sedgwick baptized over 1000 persons. He was greatly interested in the missionary and educational enterprises of Ohio, and assisted in the organization of the Meigs' Creek Association in 1825 and the State Convention in 1826. He died Nov. 30, 1871, revered and mourned by old and young. A son, Rev. G. C. Sedgwick, of Martin's Ferry, O., succeeds him in the work of the gospel.

Seely, Hon. Alexander McL., was born in St. John, New Brunswick, in 1812; commenced to attend Baptist preaching in 1835; was subsequently converted, and was baptized with eighteen others at Indiantown by the late Rev. Samuel Robinson, March 25, 1842; was deacon in Portland church, and Germain Street church, St. John, and is now deacon in Leinster church in that city. Became a member of the Legislature in 1854, and is now president of the popular branch of the New Brunswick Legislature. He is conscientious, urbane, and faithful in the performance of all his church and public duties.

Seemuller, Mrs. Anne Moncure, daughter of Wm. Crane and Jean Crane, and great-granddaughter, on her mother's side, of Thomas Stone, a signer of the Declaration of Independence, was born in Baltimore, Jan. 7, 1838. She was educated with superior advantages in the city of her nativity. She early gave herself to literary composition, contributing to the *Galaxy* and other periodicals. Three novels of remarkable characteristics are from her pen,—“Emily Chester,” “Opportunity,” and “Reginald Archer.” She married Mr. Augustus Seemuller, of New York. Her health failing, she went to Stuttgart, Germany, where she died Dec. 10, 1877. She early became a member of Dr. Richard Fuller's church in Baltimore, and died in its communion. Her remains, as well as her husband's, repose beside her father's, in Green Mount Cemetery, Baltimore.

Seeger, Rev. John, was born Feb. 14, 1786. He was baptized in the North River, in April, 1803; licensed to preach by the First Baptist church of New York, June 17, 1813. He took charge of the Hightstown church in May, 1818. Here he spent the vigor of his manhood. For eighteen years he was pastor of this church; during part of this time he was also the pastor of the Hamilton Square church. Great spiritual awakenings followed his ministry. Many were led by him into the light. Large portions of New Jersey, from the Delaware to the coast, were trav-

ersed by him in preaching Jesus. He was moderator of the first State Convention of New Jersey, held at Nottingham Square, in 1830. He was settled for a time at Lambertville, subsequently on Long Island. From this time he lived in retirement, among the people of his first love. He was a godly man, whose life was made beautiful by the Saviour's presence. He died in a good old age, Nov. 15, 1870, leaving the heritage of a blessed memory.

Sellers, Rev. T. G., principal of Starkville, Miss., Institute, was born in South Carolina in 1831; began to preach in Alabama in 1850, and graduated at Union University, Tenn., in 1854; two years pastor at Athens, Ala.; since 1857 has supplied the church at Starkville, Miss.; has been several times moderator of the Columbus, Miss., Association; in 1869 established the Starkville Female Institute, which ranks among the first schools in the State.

Semple, Robert B., D.D., the youngest son of John Semple and Elizabeth (Walker) Semple, was born at Rose Mount, King and Queen Co., Va., Jan. 20, 1769. His father dying while he was still an infant, he was left to the faithful care of his mother, a staunch adherent of the Episcopal Church. He was educated at the well-known academy conducted by the Rev. Peter Nelson, and he made such progress in his studies that at the age of sixteen he became a valuable assistant teacher. Having finished his course of study here, he was employed as tutor in a private family, and at the same time entered upon the study of law. At this period he was troubled with grievous skeptical views as to religious truth, but through the prayers of an humble friend who was very familiar with the Bible, and with whom he held many conversations and protracted arguments, he was led to realize his errors, and was brought, by the grace of God, to feel his sinful condition. Immediately on his conversion, he felt it to be his duty to connect himself with a Baptist church, although the denomination in his neighborhood was but lightly esteemed. He was baptized in December, 1789, by the Rev. Theodoric Noel, and joined the Upper King and Queen church. He began immediately to speak for Christ, and preached his first discourse at the house of Mrs. Loury, Caroline County, December 24, the same occasion on which the Rev. Andrew Broadus made his first effort at preaching. He gave but little evidence at that time of any special "aptness to teach." He persevered, however, in his efforts, and when, in 1790, the Brington church was constituted, Mr. Semple became its pastor, having been ordained Sept. 26, 1790. This church he served until his death, a period of forty years. In 1793 he married Miss Ann Loury, daughter of Col. Thomas Loury, of

Caroline County, and settled in King and Queen County, on a farm named "Mordington," where for many years, in addition to preaching, he taught school. Mr. Semple soon became one of the most



ROBERT B. SEMPLE, D.D.

useful and popular men in the State. He made frequent and extensive tours throughout lower Virginia, strengthening the churches and proving a great blessing to the people. He had the gratification of baptizing converts frequently and in large numbers. He was an active member of the Dover Association, and its efficiency was, in a great measure, owing to his zeal and labors in its behalf. He was deeply interested in the cause of missions, and was one of the first in Virginia to advocate their claims. He enlisted the prayers and labors both of individuals and churches in them; attended the first meeting of the Baptist General Convention; was an active friend of the Richmond Foreign and Domestic Society, and labored for the General Association of Virginia. Mr. Semple was also an ardent friend of education. At a very critical period in the varied history of the Columbian College he was persuaded to become its financial agent and president of its board of trustees. He subjected himself to numerous inconveniences in accepting this trust, and his death soon after frustrated the hopes which the friends of the college had indulged from their knowledge of Mr. Semple's prudence and energy. As an author, he won the regards of the denomination. In 1809 he published a Catechism for the use of children, which was extensively used and highly commended. In 1810

his "History of Virginia Baptists" was published. This work must have cost the author much time and trouble, but it conferred an important benefit on the churches, in enabling them to become familiar with each other's rise and progress, and in its tendency to bind them more closely together. This is an invaluable volume. He also wrote a biography of the lamented Straughan. He was frequently called on to write the circular letters of the Dover Association, all of which were marked by rare excellence of style and matter. As a minister of the gospel Mr. Semple was eminently successful. The secret of his usefulness lay in his great prudence and decision of character; in the unwearied diligence with which he discharged his ministerial duties, and in the marked practical character of his preaching. No one knew better than he how to counsel persons under conviction of sin, or how to advise under any perplexing circumstances. His congregations were always large, because he never failed to fill his appointments; while his discourses were remarkable for appropriateness, and were always delivered in simplicity and sincerity. The Rev. Andrew Broaddus, who knew him intimately, said of him, "The distinguishing excellence of our brother in his ministerial capacity appeared to me to consist in a fund of knowledge of human nature, applied, as occasion called for it, to the various workings of the heart, and in what the apostle calls 'instruction in righteousness;' or an exhibition of the duty and advantage of practical godliness." Mr. Semple was invited, in 1805, to become the president of Transylvania University, which honor he declined. In 1815 Brown University conferred on him the honorary degree of A.M. It also conferred on him the degree of D.D., which honor was also given to him by the college of William and Mary, both which, however, he felt constrained respectfully to decline. He died Dec. 25, 1831, and "in his removal," says his biographer, "the whole denomination sustained a loss."

Senter, Deacon James M., of Trenton, Tenn., was born in Cumberland Co., N. C. His father removed to Tennessee in 1831. He professed faith in Christ and joined Liberty Baptist church, and was baptized by Rev. S. P. Clark in 1846. He united with the Trenton church, where he still retains his membership, in 1858. He was ordained to the deaconship in said church in February, 1860, which position he still holds, to the pleasure and profit of both church and pastor. His pastor, Dr. M. Hillsman, one of our ablest ministers, speaks of him always in the most complimentary terms. It is the opinion of the writer that he has but few, if any, equals as a deacon. He is the deacons' treasurer. They assess the membership, the amounts to be paid quarterly, the sum is promptly given,

and handed over to the pastor. Everything moves regularly like a clock; there is no friction in the machinery. If all our churches had such deacons our ministers would all fare well. Dr. Hillsman has no fears that his salary will fall short. Deacon Senter is a man of much prayer, consequently ready for every good word and work. He attends our anniversaries, and is always found upon important committees. He is now treasurer of the Central Association. He not only works and gives himself, but encourages others to labor and give. The churches should implore the Lord from day to day to raise up more such deacons.

Senter, Deacon William M., was born at Lexington, Henderson Co., Tenn., April 11, 1831. He was converted and united with the Baptist church at Bluff Springs, and was baptized by Rev. Jas. Hurt, D.D., in 1850. In 1854 he united with the church at Trenton, Tenn. He united with the Third Baptist church of St. Louis, Mo., in 1870. He was elected trustee in 1871, and deacon in 1878. He is now president of the financial board of the church, composed of deacons and trustees; has been treasurer of the executive board of the General Association of the State. He is president of the Cotton-Compress Company of St. Louis. By integrity, energy, and skill he has built up from small beginnings one of the largest establishments in the West. He is a man of admirable social, religious, and benevolent qualities. Mr. Senter has given thousands of dollars to our Baptist cause, and he is a pillar of strength in his church and in our denomination in the city and State.

Separate Baptists.—When George Whitefield preached in New England, as elsewhere, many were converted to God; and as in the State Congregational churches religion was in a very low condition, the new disciples were regarded as a strange element, except by those in them, ministers or laymen, who had been blessed with new hearts. These persons for a time were called Newlights; but, as their treatment by the old religious communities was cold and sometimes unfriendly, and as the truth was frequently neither loved nor preached in the churches of the "standing order," the Newlights established religious services of their own, and in process of time they organized churches, into which only regenerated members were received. These communities were first established about 1744, and they were pious Congregational churches, as distinguished from the formal legalized bodies of the State. Baptists and Pedobaptists were often found in the Separate churches. Isaac Backus and Shubal Stearns were ministers among them. This union, however, was not permanent. The Baptists did not care to see a child sprinkled in a church to which they belonged, and the Congregationalists were not happy when one of their

believing brethren was immersed. Open communion, instead of fostering charity, promoted discord, and ultimately either the Baptists or the Congregationalists withdrew from the church which they had formed and organized another on the basis of the truth as they held it. Mr. Stearns was ordained among the Separates; and after he had been immersed and ordained as a Baptist minister, impressed with what seemed to him the call of God to remove far to the West to perform a great work for his Master, he and a few of his members, in 1754, departed from Connecticut. He stopped on the way before he reached the home selected for him by the providence of God, Sandy Creek, Guilford Co., N. C., when, on Nov. 22, 1755, he and his companions formed a church of sixteen members. The first Separate church in Virginia was constituted in 1760, with Dutton Lane as its pastor. Daniel Marshall, Dutton Lane, and Col. Samuel Harriss enjoyed extraordinary success in their ministrations, converts came to Christ in throngs, churches were constituted, Associations were formed, the first of which was established among the Separates in North Carolina in 1758. In 1770 there were but two Separate churches in Virginia north of the James River, and about four south of it; in 1774 there were thirty south and twenty-four north of it that sent letters to the Association, and there were probably several others not yet identified with the Association. The ministers traveled extensively and preached everywhere. Messrs. Harriss and Read baptized 75 at one time on a preaching tour, and in one of their journeys they immersed 200. Sometimes the floor of the house where the meeting was held was covered with persons struck down with conviction of sin, and frequently the ministers were raised up at night to point weeping penitents to Jesus. A torrent of saving grace descended on Virginia, North Carolina, and other States through the labors of the Separate Baptists, which has never been exceeded in saving power in one section of country since the Saviour ascended into heaven. The Separate Baptists did not lay so much stress upon an educated ministry as their Regular brethren; they were unwilling for a time to be bound by any creed, and finally, only with explanations, accepted the Philadelphia Confession of Faith on Aug. 10, 1787, as one of the terms of a union with the Regular Baptists, consummated at that time, after which the Baptists of the Old Dominion were known as the United Baptist churches of Virginia. The Separate Baptists had some leaders who were strongly inclined to Arminianism, though generally they were sound on the doctrines of grace; and they were for a time regarded by their Regular brethren as somewhat loose, and lacking in order in their religious meetings. We heartily approve of the

old Calvinism of the Regular Baptists of Virginia, and as heartily commend the holy fervor and boundless zeal of their Separate brethren. United, they have planted churches all over Virginia, swept out of existence the union between Church and State, and secured through James Madison and George Washington the religious amendment to the United States Constitution. The Separate Baptists had for a time a distinct and vigorous existence in several other States besides Virginia, and wherever they were found they were the most aggressive and successful body of Christians ever known in our country. No effort or sacrifice stood in their way where souls were to be saved or Christ's truth honored. The Separate Baptists were divinely prepared agents, exactly suited to the people among whom they labored to accomplish a gigantic work for God and for the Baptist denomination in the Southern and Southwestern States of this country; and whatever may have been their deficiencies as compared to their Regular brethren of their own day, or to the Baptists of our times, they are worthy of grateful and everlasting remembrance by their present successors and by the Saviour's friends of every name.

Long since the chasm between them and the Regular Baptists has been bridged, and the two bodies everywhere are now one in name and in religious principles.

Settle, Judge Thomas, Sr.—For a series of years Judge Settle was the moderator of the Beulah Association. He was born in Rockingham Co., N. C., March 10, 1789. The law was his chosen profession, though he was a politician during a part of his life, having served in the United States Congress in 1817, and also in 1819, when he declined re-election. He was Speaker of the House of Commons of North Carolina in the sessions of 1826-27, and in 1832 was elected a judge of the Superior Court, which office he filled till his resignation in 1854. He died Aug. 7, 1858. His last official position was that of chairman of the court of his county. He was the father of Hon. Thos. Settle, at one time on the Supreme Court bench of North Carolina, and now United States district judge in Florida, and of Mrs. Gov. D. S. Reid.

Seventh-Day Baptists, The, are distinguished from the Regular Baptists mainly by their views of the Sabbath. They believe that the seventh day of the week was sanctified for the Sabbath in Paradise, and was designed for all mankind; that it forms a necessary part of the Ten Commandments, and is as immutable as they; that it was not changed by divine authority at the introduction of Christianity; that passages in the New Testament, speaking of the first day of the week, do not imply its substitution for the Sabbath, or its appointment as a day of worship; that early Christians con-

tinued to observe the seventh day as the Sabbath till the edicts of emperors and decrees of councils suppressed it; that, finally, "The seventh day of the week, and not the first, ought now to be observed as the Sabbath of the Lord our God." Notices of people holding these sentiments are found in the first six Christian centuries, also during the dark period intervening between the establishment of papal dominion and the dawning of the Reformation. In the seventh century, under Pope Gregory I., the Sabbath was much discussed, a class declaring "it was not lawful to do any manner of work on the Saturday, or the old Sabbath." In the eleventh century, under Gregory VII., the same was preached. In the twelfth century there existed a large community in Lombardy who kept the seventh day as the Sabbath. The Reformation introduced a new era. In the sixteenth century, Baptists who kept the seventh day were quite common in Germany. In the beginning of the seventeenth century they made their appearance in England, but did not begin to organize churches until 1650. Within fifty years from the latter date there were eleven Sabbatarian churches in England, and scattered Sabbath-keepers in many parts of the kingdom. Nine of the eleven churches have become extinct, one remaining in London and one at Walton, near Tewksbury. They enjoyed the ministry of distinguished Dissenters, as Francis Bamfield, founder of Cripplegate church in London; Edward Stennett, ancestor of the famous Stennett family; Joseph Stennett, author of the reply to Russen's "Fundamentals without a Foundation, or a True Picture of the Anabaptists;" Joseph Stennett, D.D., and Samuel Stennett, D.D., of the Little Wild Street Baptist church in London.

Seventh-Day Baptists made their appearance in America in the latter part of the seventeenth century. The first church was organized at Newport, R. I., in 1671. With this church for many years united the scattered Sabbatarians in Rhode Island and Connecticut, the pastors holding meetings in distant places. In 1708 a church was organized in Hopkinton, R. I.; in 1784, another in Waterford, Conn. There are now eight in Rhode Island and two in Connecticut. In New Jersey the first church was embodied at Piscataway in 1705; from this sprang the church at Shiloh in 1737. Now there are four churches in that State.

In New York there are thirty-three churches. The church at Berlin was gathered in 1780, and formed a branch in Stephentown, and then a church at Petersburg. Then followed the churches at Adams, and at Hounsfield, and Brookfield, in 1797. This last church gave rise to two others in the same town. Then there are churches in Verona, Watson, Preston, Otselie, Lineklaen, De Ruyter, and Truxton. One in New York City,

twelve in Allegany, Steuben, and Cattaraugus Counties, and several others in Western New York. Churches are now found over the South and West; 4 in Pennsylvania, 6 in West Virginia, 2 in Ohio, 7 in Wisconsin, 8 in Illinois, 2 in Iowa, 1 in Missouri, 1 in Kansas, 2 in Nebraska, 4 in Minnesota, and 1 in Dakota Territory. There are also 2 in England, previously named, 1 in Holland, and 1 in China, which report to the General Conference.

The Yearly Meeting in America was early established, which gave rise to the General Conference, held annually in September. In connection with this are held the Missionary, Tract, and Education Societies. In 1835 the churches organized into Associations; these are now the Eastern, Central, Western, Northwestern, and Southeastern. The Missionary Society was organized in 1843, operating at home and abroad. Its foreign mission is located at Shanghai, China, having a church, chapel, and dwelling-house. The foreign work is conducted by Rev. David H. Davis and wife and Miss E. A. Nelson, aided by two native preachers. The society has a charter from Rhode Island, and is located at Westerly. The Tract Society manages the denominational issues, and publishes the weekly paper, *The Sabbath Recorder*, with headquarters at Alfred Centre, N. Y. The Education Society is located at Alfred Centre, and largely aids the Alfred University at that place in carrying on its classical, mechanical, and theological instruction. *The Sabbath Recorder* was established in 1844. The denomination also publishes a Sabbath-school paper. Much of the substantial history of the churches and ministers may be found in the *Seventh-Day Baptist Memorial*,—a quarterly. The literature of the denomination is fairly represented in the volumes published by the Tract Society. In revival efforts the churches and ministers very heartily unite with the laborers of other evangelical denominations.

The following statistics are taken from the returns of 1879: Associations, 5; churches, 90; ordained ministers, 105; total membership, 8605.

The above, somewhat condensed, is from the pen of a leading member of the Seventh-Day Baptist denomination. The editor gives it as an expression of the opinions of these brethren, not as a declaration of his views.

Shadrach, Wm., D.D.—This name is a household word among the Baptists of Pennsylvania. If fidelity to truth, earnest convictions, impassioned eloquence, and active zeal through half a century entitle a clergyman to peculiar prominence among his brethren, such prominence must be awarded this veteran minister.

Dr. Shadrach is a fine specimen of the Welsh people, of whom there have been not a few highly

distinguished ministers in the State of Pennsylvania. He was born in Swansea, Glamorganshire, South Wales, Dec. 4, 1804, and came to America, landing at Pictou, Nova Scotia, when fifteen years of age. After spending some time in Baltimore, Md., he removed to Pennsylvania, and on the 22d of May, 1825, was baptized into the fellowship of the Two Lick Baptist church, Indiana Co., by Rev. Thomas E. Thomas. He received ordination Dec. 10, 1828, and became pastor of the Mount Pleasant Baptist church, Westmoreland Co. From this date to 1837 he served with much acceptance and signal success the churches of Mount Pleasant, Loyalhannah, Peters' Creek, and Alleghany City. In 1837 he settled with the New Market Street church (now Fourth) in Philadelphia.

After a service of more than three years he accepted the agency of the Pennsylvania Baptist State Convention (now the General Association), and labored with great success for three years. After a brief connection with the Grant Street church in Pittsburgh, he was called in 1844 to the Fifth Baptist church, Philadelphia, where he remained until 1847, resigning in order to devote himself to the work of assisting to found the university at Lewisburg. For six years he devoted himself with untiring energy and eminent success to this great undertaking. In 1853 he was chosen corresponding secretary of the American Baptist Publication Society, and continued in this service until July, 1860. In that year he received the honorary degree of Doctor of Divinity from Madison University. In 1840, and also in 1841 and 1846, he was elected moderator of the Philadelphia Baptist Association.

From 1860 to the present date Dr. Shadrach has led an active life as a pastor of several important churches, giving also portions of his time to the interests of the denomination at large in labor for the Publication Society and the university. In a serene old age he is still honored as the devoted pastor of the church in the county-town of Indiana, Pa. Long may the shades of night be deferred!

Shailer, Rev. Nathan Emery, son of Rev. Simon Shailer, a staunch, old-time representative Baptist minister, who left an excellent record in Haddam, Conn., where he died, was born in Haddam, June 17, 1803; studied in Bacon Academy, Colchester, and became a teacher; converted under the preaching of Rev. William Bentley; commenced mercantile life, but yielded to the ministry; studied theology at Hamilton, N. Y., under Dr. Kendrick, with the missionaries Haswell and Vinton as fellow-students; ordained in New Britain, Conn., in the autumn of 1829, and remained three years; in 1832 became pastor of the Baptist church in Chesterfield, which, with the church in Voluntown, he served three years. He then settled with

the church in Preston, where he had an unusually happy and prosperous pastorate of eight years; in 1844 was chosen State missionary by the Connecticut Baptist State Convention, which responsible position he filled with admirable tact, fidelity, and success for thirty years, visiting annually all parts of the State, and laboring with feeble churches and in destitute regions; held protracted meetings; organized churches; aided ministers; collected funds; and settled difficulties. He was unwearied in his devotion; genial and ready; an engaging preacher; mighty in prayer; wise in council; pure in doctrine and in life; kind to all, but firm as a rock for the truth; the co-laborer of Cook, Denison, Bailey, Steward, Ives, Swan, and Turnbull; full of honors and virtues as of years, he died July 10, 1879, aged seventy-six.

Shailer, William H., D.D., was born in Haddam, Conn., Nov. 20, 1807. Having enjoyed such



WILLIAM H. SHAILER, D.D.

advantages as could be secured in his native town for obtaining an education, he began to teach at the early age of seventeen. His desire was to fit himself eventually for the profession of law, but having become a hopeful Christian all his life-plans at once underwent a change. He was baptized into the fellowship of the church in Deep River, Conn., and soon after completed his preparatory studies at Hamilton. He then entered Madison University, and graduated in the class of 1835. While pursuing his studies at the Newton Theological Institution he was chosen principal of the Connecticut Literary Institution at Suffield. He commenced his labors

there in December, 1835, teaching during the week and preaching on the Sabbath. He was ordained as an evangelist at Deep River, Conn., Feb. 26, 1836. Having occupied the position to which he had been called in Suffield for nearly two years, he accepted an invitation to become pastor of the Baptist church in Brookline, Mass., and began his ministry there Sept. 1, 1837. For sixteen years and a half he continued pastor of that church, though frequently invited and urged to accept other and seemingly more important positions. During that period he was connected with various denominational organizations,—was ten years secretary of the Massachusetts Baptist Convention, thirteen years recording secretary of the American Baptist Missionary Union, nearly eight years a member of the Executive Committee of the Union, and was connected with the boards of several other denominational institutions, attending their meetings with great regularity.

In March, 1854, Dr. Shailer became pastor of the First Baptist church in Portland, Me., a position to which he had been invited twelve years before. In 1858 he became the proprietor and editor of *Zion's Advocate*, of which paper he was the publisher for more than fifteen years, in addition to his pastoral labors. His connection with the church in Portland continued for the unusually long period of twenty-three and a half years. He resigned his pastorate in 1877, his resignation taking effect August 1 of that year. It thus appears that Dr. Shailer has had but two settlements during forty consecutive years.

Dr. Shailer was a trustee of the Newton Theological Institution from 1848, and of Colby University from 1855. The honorary degree of Doctor of Divinity was conferred upon him by Madison University in 1853.

He resided in Portland, active in various ways in promoting the cause of Christ and the interests of the denomination to which he was so long attached, and enjoyed the respect and confidence of his brethren and friends until his death, which occurred Feb. 23, 1881.

Shallenberger, Aaron T., M.D., eldest son of Abram Shallenberger, was born at Mount Pleasant, Westmoreland Co., Pa., Feb. 20, 1825, and was baptized into the fellowship of the Baptist church in 1842; studied medicine in the office of W. C. Reiter, M.D., of Mount Pleasant, and graduated at Jefferson Medical College, Philadelphia. March 20, 1846; married Miss Mary Bonbright, of Youngstown, Pa., Sept. 1, 1846; removed to Rochester, Pa., Jan. 7, 1847, where he has since resided in the practice of his profession. He is a member of the Baptist church at Rochester and president of its board of trustees. He has been prominent in the local and educational interests of the county, a constant reader of general and pro-

fessional literature, and especially interested in scientific investigations and discoveries.

Shallenberger, Deacon Abram, was born in 1797, of Swiss ancestry. He was baptized in early manhood into the fellowship of the Baptist Church. He married Rachel Newmyer, and settled in Mount Pleasant, Pa., where he carried on an extensive business for many years; was a constituent member of the Mount Pleasant Baptist church, and was elected its first deacon in November, 1828, which office he filled until he removed to Beaver County in 1856. He passed away very suddenly in December, 1868, dropping dead while walking home from church at New Brighton, Pa., where he had greatly enjoyed a communion service.

Deacon Shallenberger was a man of great natural endowment, force of character, and information. He found time for much study and general reading. He was, indeed, mighty in the Scriptures, and had a reason for the faith that was in him. He was a terse and vigorous writer, contributing occasionally to the religious weeklies. He was active in every good work, a shining light in the church, a tender and affectionate husband and father, universally esteemed for the purity and probity of his character. He died in the triumph of the Christian's hope.

His wife, a noble Christian woman, survived him a year and a half, then fell asleep in Jesus. Twelve children were born to these parents, eight of whom are still living, all married, teaching their children the religion of Jesus.

Shallenberger, Hon. William S., was born at Mount Pleasant, Westmoreland Co., Pa., Nov. 24, 1839; received his education at the university at Lewisburg; was baptized into the fellowship of the Mount Pleasant Baptist church in 1857; enlisted, in August, 1862, in the 140th Regiment Pa. Vols., in which he was afterwards appointed adjutant; was wounded slightly at Chancellorsville, and severely at Gettysburg and at the Wilderness; was discharged from the service on account of wounds.

Since the war he has been active in business pursuits. He is a deacon of the church at Rochester. He was the first president of the Beaver County Sunday-School Institute. He has been moderator of the Pittsburgh Association for the years 1877 and 1878, and he gained signal reputation for his judicious rulings. He was elected to the Forty-fifth Congress in 1876, at the early age of thirty-seven, from the twenty-fourth district of Pennsylvania, and re-elected to the Forty-sixth Congress in 1878.

He married Josephine, daughter of Gen. Thos. J. Power, of Rochester, in 1864.

A Washington journal represents him as possessing "a reputation for personal integrity that

has secured for him the esteem and confidence of his peers, and has given him an influence with the various departments of the government that has made him one of the most useful members of the



HON. WILLIAM S. SHALLENBERGER.

House of Representatives. There is not, we venture the remark, a more industrious or painstaking man in Congress at this time than Mr. Shallenberger, a more obliging representative, or a more upright Christian gentleman."

Shanafelt, Rev. A. H., passed from labor to the refreshing blessedness and the unbroken rest of heaven in 1875. Mr. Shanafelt was a native of Pennsylvania, and he died when about forty years of age. He had a vigorous constitution, and looked as if designed by the Creator for a long and arduous life.

He was called by the Spirit into the kingdom of grace and peace in early life, and united with the Methodist Church; but he soon learned the truth more perfectly about free-will and the ordinance of baptism, and he was immersed on a profession of his faith. He was a graduate of Lewisburg University. After laboring in the interior of Pennsylvania, he settled in Chester in 1867, where his efforts were sanctioned by the divine Spirit, and where the laborer was tenderly loved. Few men enjoyed in a greater measure the confidence of his brethren, and few men so richly deserved it.

Shannon, Rev. James, a distinguished scholar, a graduate of Belfast College, Ireland, who came to Sunbury, Ga., to assist Dr. McWhirr in the academy. He became a candidate for the ministry

among the Presbyterians, and for a trial thesis was given the subject, "Did John's baptism belong to the Jewish or Christian dispensation?" His examination of the subject of baptism led to his becoming a Baptist, and he was baptized by Rev. C. O. Screven, D.D., in 1822 or 1823. He became the successor of the elder Brantly, as pastor of the Augusta church, in May, 1826, and his pastorate extended through three and a half years, his acceptance of the professorship of Ancient Languages in the State University, at Athens, causing his resignation. During his pastorate—in the year 1827—there was a powerful revival in the church at Augusta, and Mr. Shannon baptized many, who became faithful and useful church members. While at Athens, he was instrumental in the organization of the Baptist church in that city, on the 31st of January, 1830, and was elected pastor on the 20th of March following. This relation existed until 1835, when he removed to Missouri, and became president of William Jewell College in 1844 or 1845. He died about 1853. He was a man of great zeal, an unblemished reputation, and fine scholarship; but he became somewhat erratic before his death, and joined the "Campbellites."

Shans, Mission to the.—The Shans, with their kindred races, are spread over a large territory of Burmah, and are found in great numbers in Siam, Cochin China, Assam, and the adjacent countries. As far back as 1836 they were supposed to be ten times as numerous as the Burmese. Their general character is regarded as much superior to that of the Burmans. In religion they are supposed to be Buddhists. The spiritual wants of this widely scattered people attracted the attention of the friends of missions in this country more than forty years since, but comparatively little was done to save them until 1859. Rev. M. H. Bixby, who had been a missionary among the Burmans and Talings, was appointed to the new field of labor among the Shana. The most encouraging indications met Mr. Bixby from the very outset of his work. Having made Toungoo his headquarters, he commenced to preach and make himself better acquainted with the language, and many inquirers came to him to learn of Jesus. The first highly raised expectations were not met. Various causes conspired to hinder the progress of the work. In 1863 the prospect seemed more encouraging. Conversions occurred, and the belief was strengthened that the blessing of heaven would largely rest on the labors of the missionaries. On Sunday, the 22d of May, 1864, Mr. Bixby baptized fifty-five converts in a deep gorge between two mountains, on the sides of which were two villages of the Shans. At the end of four years' work he reports one hundred baptisms and the formation of three churches. The constant labor of so many years at last so undermined the

health of Mr. Bixby that he returned to the United States in the summer of 1868, and the care of the mission devolved on Rev. Mr. Cushing, who was joined by Rev. E. D. Kelley in the spring of 1872. Mr. and Mrs. Cushing returned to their native country in 1875. During the absence of Mr. Cushing the mission to the Shans was put in charge of Rev. Mr. Eveleth. On his return, in the latter part of 1877, Mr. Cushing established a new station in Upper Burma, at Bhamo, where he could come in contact with many of the Shans. He was hopeful of good results from his labors.

Sharp, Daniel, D.D., was an Englishman by birth, the place of his nativity being Huddersfield,



DANIEL SHARP, D.D.

in the county of York. He was born Dec. 25, 1783. From his pious parents he received a religious education, and always spoke of them in terms of the highest affection. Having become a hopeful Christian, he joined a Congregational church, but a change in his sentiments having taken place as to the proper mode and subjects of baptism, he united with a Baptist church. Turning his attention to mercantile pursuits, he was sent to this country as the business agent of a large firm in Yorkshire. On reaching New York, in the autumn of 1805, he identified himself at once with the church under the pastoral charge of Rev. John Williams. In the social meetings of the church he developed such gifts at public speaking, and showed such a love for the work to which he devoted the energies of his life, that it was the conviction of his brethren that he ought to prepare for the Chris-

tian ministry. After deliberating prayerfully over the matter, he decided to obey what seemed to be a call from the Master, and without delay put himself under the careful training of the Rev. William Staughton, D.D., of Philadelphia, and received ordination May 17, 1809, as pastor of the Baptist church in Newark, N. J. For nearly three years he occupied this position, when he was invited to take the pastoral charge of the Charles Street church in Boston. The services of his recognition took place April 29, 1812.

The great executive talents of Dr. Sharp found a larger development and a wider sphere within which to exercise themselves when he was thus transferred to the metropolis of New England. Dr. Baldwin and others of kindred spirit were laying the foundation and enlarging the usefulness of organizations which have since become a power for great good in the denomination. He interested himself in these various organizations. For a number of years he was one of the editors of the *American Baptist Magazine*. The intelligence that Rev. Messrs. Judson and Rice had become Baptists and had thrown themselves on the sympathy and aid of the churches stirred all the generous impulses of his susceptible nature, and he was among the foremost and the most earnest of his brethren to respond to the call made upon the benevolence of the denomination. In April, 1814, the General Convention of the Baptist denomination in the United States was formed. Almost from the outset he was one of its officers, and for many years president of its acting board. Upon the formation of the American Baptist Missionary Union he was chosen its first president, a distinction which showed in what estimation he was held by his brethren.

Dr. Sharp was a warm friend of every movement which looked to the education of the ministry. With others he took the incipient steps which resulted in the formation of the Northern Baptist Education Society. The Newton Theological Institution found in him a staunch supporter. For eighteen years he was the president of its board of trustees. His long pastorate of the Charles Street church, extending from April, 1812, to June, 1853, made him so well known in Boston that his straight, commanding form and dignified bearing were held in remembrance by citizens of all classes and denominations long after he had passed away.

Dr. Sharp was eminently conservative in his tastes and habits. His long experience and wide observation made him suspicious of the permanent results of those spasmodic religious movements which stir whole communities from their profoundest depths. He was a believer in the worth of steady, every-day work, and he thought more of harmoniously developed, well-rounded Christians than of those whose zeal so often outruns a wise

discretion. In the city of his adoption he was known and respected as few clergymen of any denomination were in his day. Brown University honored him by making him a Fellow of her corporation, and in 1811 by conferring upon him the honorary degree of Master of Arts, and in 1828 that of Doctor of Divinity. He was one of not more than eight or ten Baptist ministers in the country who have received this latter degree from Harvard University, which conferred it upon him in 1843, at a time when he was a member of its board of overseers. He left behind him a stainless Christian reputation and an honored memory as a minister of that gospel which he preached for more than forty years.

Shaver, David, D.D., late editor of the *Christian Index*, and for years editor of the *Religious*



DAVID SHAYER, D.D.

Herald, of Richmond, Va., was born in Abingdon, Va., of Presbyterian parents, in November, 1820. He professed religion early in life, but was not permitted to unite with a church. At sixteen he joined the Methodist Protestant Church, and was licensed to preach, and entered the itinerant ministry when nearly twenty, in connection with the Virginia Annual Conference. Previous to that time he had read theology one year; subsequently he devoted three years to the study of theology, suspending the active discharge of ministerial functions for the purpose.

In November, 1844, he adopted Baptist sentiments openly, after mature investigation, and was baptized at Lynchburg by Rev. James C. Clopton,

and was ordained to the ministry of the Baptist denomination. In June, 1845, he became pastor of the Lynchburg Baptist church, where he remained until called to succeed Dr. Jas. B. Taylor as pastor of the Grace Street church, Richmond, Va., in October, 1846. At the end of two years, on account of throat disease, he was compelled to accept an agency for the Domestic Mission Board of the Southern Baptist Convention. Again entering the ministry, he served the Baptist church at Hampton, Va., from 1853 to 1857, when he became editor of the *Religious Herald*, which he held until the surrender of Richmond. In 1867 he went to Atlanta, Ga., to assume the editorship of the *Christian Index*, from which position he retired in 1874. He then took charge of the Third Baptist church in Augusta. In 1878 he was elected professor in the colored theological seminary, now in Atlanta, which position he still holds. This institution is maintained by the American Baptist Home Mission Society, and was removed from Augusta to Atlanta in 1879.

Dr. Shaver is one of the finest scholars in the South, and possesses a mind of extraordinary acuteness. As a sermonizer he perhaps has no superior, and his acquaintance with the whole range of theological investigation renders him perfectly at home on any subject, and entitles his opinions to the highest respect. He is a most polished writer and an excellent editor. Of unquestionable piety and surpassing abilities, he would be fitted to adorn any ministerial position were it not for the failure of his voice, by which his usefulness as a public speaker is impaired.

Shaw, Benjamin F., D.D., was born in Gorham, Me., Oct. 26, 1815. He fitted for college at the academy in Yarmouth, Me., and pursued his collegiate studies at Waterville and Dartmouth Colleges, graduating from the latter in the class of 1837. He spent one year at the Newton Theological Institution. His ordination occurred March 16, 1843. He has been pastor of the churches in China, Thomaston, and Waterville, Me. The state of his health has obliged him during his life to retire altogether at times from ministerial work and devote himself to more active pursuits. In different sections of his native State he has performed missionary labor among feeble churches, and been successful in promoting revivals of religion. Colby University, of which he is a trustee, conferred on him the degree of Doctor of Divinity in 1872.

Shaw, Rev. J. F., editor of the *Baptist Index*, published at Texarkana, Ark., was born in Georgia in 1845; was ordained in Alabama in 1866; after filling important positions in North Alabama came to Arkansas and founded the Arkadelphia Baptist High School, and supplied the church in that place two years; in 1879 traveled as State evangelist; in 1880 began the publication of the *Baptist Index*.

Shaw, Rev. John, was born in Scotland in 1796, and converted there in 1812; emigrated to Prince Edward Island in 1819, and was baptized there by Rev. T. S. Harding in 1832; ordained at Three Rivers, Oct. 14, 1832. Mr. Shaw evangelized much, and with great success, particularly in Cape Breton Island. He died June 4, 1879.

Shaw University.—This school had its origin in the formation of a theological class of freedmen in the old Guion Hotel, now the National Hotel, in the city of Raleigh, N. C., Dec. 1, 1865, and taught by Rev. H. M. Tupper, of Massachusetts, in the employ of the American Baptist Home Mission Society of New York. The following year it was removed to a large wooden building, corner of Blount and Cabanas Streets, where it continued as the Raleigh Institute till 1870. Some 2000 men, women, and children were enrolled on the books of the institute from its commencement. In 1870 the Barringer property was bought for \$15,000. In 1872 the Shaw building was finished and furnished, at a cost of \$15,000, and in 1874 the Esty building, a school for girls, was completed, at a cost of \$25,000. Mr. Shaw, of Wales, Mass., from whom the school is named, has been one of its largest benefactors, having given \$8000 towards the original purchase, and the erection of the Shaw building. Towards the erection of the Esty building the J. Esty Company, of Brattleboro', Vt., gave \$8000; George M. Morse, of Putnam, Conn., gave \$2000; \$5000 were raised by the North Carolina Jubilee Singers, and various persons in the North gave smaller sums. About \$3000 a year have been spent in the erection and furnishing of buildings since 1870, from money saved out of the receipts of the school. From 1870 to 1874 about 600 pupils attended, and the school was known as the Shaw Institute. In 1875 the school was incorporated as the Shaw University. In 1879 the university hall was completed, at a cost of about \$6000, all the money, except \$650, having been saved from tuition and the boarding department. The number of pupils enrolled from 1875 to 1880 is 900.

At a recent meeting of the board of trustees a separate theological course was established for advanced students, also a medical department, which will go into effect Nov. 1, 1881. Funds to erect a medical dormitory, and also a necessary medical building, have recently been received, and this department will be known as the Leonard Medical School, named in honor of the largest donors, the Leonard family, of which family Mrs. Tupper, the wife of the president, is a member.

The students pay annually, for board and tuition, about \$6000 in cash and \$2000 in work.

The school has five departments,—normal, scientific, collegiate, theological, and medical.

It will be seen that the property has cost more

than \$70,000, and that great good has been done, and will be accomplished, by its establishment, and it is proper to say, that while much credit is due to the friends who have so generously aided it, its success is still more largely due to the energy, business talents, faith, and perseverance of Rev. H. M. Tupper, the founder and president of the university.

The students in 1880, of both sexes, numbered 277; these were under the care of fifteen instructors.

Sheardown, Rev. Thomas Simpson, was born Nov. 4, 1791, in the County of Lincoln, England; baptized in the fall of 1812, settled in the United States, October, 1820, and was ordained in December, 1823.

The field occupied by this eminent servant of Christ was in Northern Pennsylvania and Southern New York. Almost his entire ministry was spent on horseback, gathering churches in new settlements. Necessarily such a field, in its roughness and great privations, involved much self-denial. But rewards follow great sacrifices, and are correspondingly great. Revival succeeded revival. Churches were organized, and others built up. The number baptized by his own hands exceeded 1400, while many others, converted under his labors, received baptism at the hands of pastors in whose churches he labored as an evangelist. With the single exception of the Troy church, in Bradford Co., Pa., he never settled over a church formed by other men's labors. His public life covered more than half a century, and, to the very last of his long career, both old and young were deeply attached to him, and even venerated him. His name had become a household word in the entire field he occupied, and Father Sheardown's advice almost became a law.

The writer well remembers the earliest and the latest impressions made upon his own mind in listening to his earnest and glowing utterances. Traveling from Hamilton Seminary, N. Y., into Pennsylvania, during a vacation, he reached the waters of Crooked Creek, in Tioga Co., Pa. Dusty, footsore, and discouraged beyond measure, he halted at a country house, where a crowd had assembled in the afternoon of a very hot day. Father Sheardown was preaching. The theme of his sermon was the familiar words, "Christ is all and in all." Never can he forget the glow of his countenance as he held spellbound his rustic congregation. Every eye seemed suffused with tears. The writer forgot dust, heat, soreness of feet, and discouragements in the entrancing picture he drew of the moral worth of Christ, and each man's need of such a Christ. Years after, on his dying bed, he said to him, "Do you recollect the sermon you preached on Crooked Creek when the writer was but a boy?" He re-

ferred him to the text. "No; not the sermon," he replied, "but the theme. Why, that supported me long before. It has ever since, and never more than now, while on this bed, a mere wreck on the shore of time. 'Christ is all!' Preach it, brother!" In such a spirit lived and died this man of power with God, and this prince among preachers. Let the pulpits continue the blessed theme, "Christ is all and in all."

Shedden, Capt. James, whose memory is dear to the Baptists of Western Pennsylvania, was born in the County of Derry, Ireland, April 27, 1833. He belonged to a Scotch-Irish family which for generations had held high positions in the British army. His father having removed to this country, died when James was yet young, thus throwing him upon his own resources. His early years were spent in the unsettled life of a riverman, and yet amid the busy scenes of steam and gunboat service the teachings of a pious mother were not forgotten. In later and more settled life these instructions resulted in his conversion. In the year 1873 he was baptized, and entered into fellowship with the First Baptist church of Sharpsburg, Alleghany Co., Pa.

His life knew no idleness. At his death he held various offices,—deacon, trustee, church clerk, treasurer, and superintendent of the Sabbath-school. In the Association he also held the office of treasurer and assistant clerk. At the same time he was honored in being vice-president and a director of the Pittsburgh Baptist Social Union. His fellow-citizens also honored him by his election as a school director, and by constituting him burgess of Etna Borough. Capt. Shedden died suddenly Aug. 23, 1878. His prayer has been answered, that when it should please the Lord to take him into rest the community might be all the better for his having lived among them.

Sheffield, Rev. Charles Smith, was born at Jewett City, New London Co., Conn., Oct. 13, 1833. He was baptized into the fellowship of the Butternuts Baptist church, Gilbertsville, Otsego Co., N. Y., April 24, 1853; prepared for college at Gilbertsville Academy and Collegiate Institute; entered the Freshman class of the University of Rochester, Sept. 10, 1856, and graduated July 11, 1860; entered Rochester Theological Seminary, Sept. 13, 1860, and graduated July 2, 1863; received a unanimous call from the church at Newfane, Niagara Co., N. Y., and was ordained at Newfane, Oct. 1, 1863, Rev. E. G. Robinson, D.D., LL.D., preaching the sermon. December, 1866, resigned the pastorate at Newfane, on account of throat disease, and in the following spring became teacher of natural sciences in Buffalo Central School, where he taught about four and a half years. In August, 1871, removed to Kansas City, where he taught,

with an interval of one year, for a period of seven years, most of the time as principal of the Kansas City High School. On July 1, 1878, he became superintendent of public schools at Atchison, Kansas, and served in that capacity for two years. In August, 1880, became president of Pierce City Baptist College, of Pierce City, Mo. Since resigning the pastorate he has preached occasionally for various churches, acting as pastor of the Pleasant Grove Baptist church from January, 1874, for one year, and supplying the Ottawa Baptist church for some months.

Sheldon, Clisson P., D.D., was born in Bernardstown, Mass., May 9, 1813; pursued academic studies at Hamilton, N. Y., until compelled by diseased eyes to discontinue; ordained pastor at Whitesborough, Oct. 21, 1836, where he remained seven years. He then re-entered Madison University, where he graduated in 1846. During the year 1845 he served as pastor of the First church, Hamilton, N. Y. Upon his graduation he settled with the Niagara Square church, Buffalo, which he served until, in 1854, he became a second time pastor in Hamilton. In 1856 he accepted a call to the Fifth Street church, Troy, N. Y., which church he served nearly twenty years, during which it grew in numbers and influence until it has become a leading church in the State. Nov. 1, 1875, at the request of the American Baptist Home Mission Society, he closed his pastorate at Troy and became district secretary of the society for New York and Northern New Jersey.

His life has been that of a preacher and pastor. He has written, however, a number of excellent articles for newspapers and reviews, among them an "Historical Sketch of the Baptist Missionary Convention of the State of New York." He has frequently served the State Convention as corresponding secretary, as a member of its board, and as president. He has baptized 762 persons. He is a hard worker at whatever he undertakes, and a man of fine judgment. He is eminently qualified for the important office he now fills. He still resides at Troy, and is honored as one of its most worthy citizens.

Sheldon, D. Henry, was born in Union Village, Washington Co., N. Y., in March, 1830. At the age of fourteen he was baptized into the fellowship of the Prattskill Baptist church of that place, Dr. Isaac Wescott being the pastor. In the beginning of his course of study he was prepared at Rochester for West Point, but that purpose having been changed, he removed to Racine, Wis., in 1849, where he went into business. Still having his mind upon study, he returned to Rochester in 1854, and entering the Sophomore class in the university, graduated in 1857. Having chosen a business career, he went first to St. Louis, where

he was engaged in successful pursuits of that nature until 1861. At that date he removed to Chicago, which has since been his home. Mr. Sheldon was one of the first to enlist in the work of founding a theological seminary at Chicago, was one of the earliest chosen on the board of trustees, and during the whole history of the institution has been one of its influential, generous, and judicious friends. His donations in money have amounted to \$10,000; besides which he gave \$20,000 more in property. In other relations Mr. Sheldon has been known during his residence in Chicago as a devout Christian and the zealous friend of every good cause.

Shelton College is located at St. Albans, in Kanawha Co., W. Va., on the Chesapeake and Ohio Railroad. Steps preliminary to its establishment were taken by the Teays' Valley and Guyandotte Associations in 1871. It was first called Coalsmouth High School. Rev. J. C. Rice was the first president, and Rev. B. Cade the first financial agent. Rev. P. B. Reynolds was elected principal of the school in 1872. A building for the institution was begun in 1873, and the first regular session of the school commenced Oct. 1, 1875. An effort was made in 1876 to raise an endowment of \$50,000, and Rev. W. P. Walker acted as agent, but owing to the stringency of the times and other causes the effort had to be abandoned after securing \$4000 or \$5000.

In consideration of gifts by Mr. T. M. Shelton, amounting to about \$10,000, the name was changed to Shelton College. The institution owns property worth from \$15,000 to \$20,000, and after a hard struggle of ten years is nearly out of debt, and ready to begin the work for which it was established.

The course of instruction in the college comprises mathematics, modern and ancient languages, and sciences. Each department is a distinct, complete school in itself, under a competent head, with necessary assistants. There is also a practical Biblical course for the special benefit of theological students. A number of very useful young preachers have been educated at this school.

Shelton, William, D.D., son of James and Nancy Shelton, was born in Smith Co., Tenn., July 4, 1824. In his youth he attended the common schools of the country, in the vicinity of his home, until he acquired the rudiments of a common-school education. In the fourteenth year of his age he entered a high school, then taught at Big Spring, Wilson Co., Tenn., where he commenced the study of Latin, Greek, and mathematics.

In his seventeenth year he entered the Junior class of the University of Nashville. While a student in that institution he made a profession of religion, and joined the First Baptist church of

Nashville, and was baptized by Rev. R. B. C. Howell, D.D., then pastor of the church, and was soon afterwards licensed to preach. In 1843 he graduated from the University of Nashville, in his nineteenth year. He next became a student, in 1844, in the theological department of Madison University, N. Y., from which he graduated in 1846.

Immediately after his graduation he was called to the pastoral care of the Baptist church in Clarksville, Tenn. Having accepted the call, he was ordained to the work of the gospel ministry; the Presbytery consisting of Rev. R. B. C. Howell, D.D., Rev. Samuel Baker, D.D., Rev. Reuben Ross, Rev. Robert Williams, and Rev. R. W. Nixon.

In 1850 he resigned the care of the church in Clarksville, and accepted the professorship of Greek and Theology in Union University, Murfreesborough, Tenn.

In 1851 he accepted the pastorate of the Baptist church in that place, performing the double work of pastor and teacher. He continued in these positions till 1855, when he was offered the presidency of Brownsville Female College, and was called to the pastorate of the Baptist church in that place. Having accepted these offices he removed, and entered upon his work. Under his pastoral care the church was greatly enlarged and strengthened, and under his administration the college grew to be one of the largest and most flourishing schools of the South up to the civil war.

Immediately after the close of the war he was elected president of West Tennessee College, Jackson, Tenn. Having accepted the position, he removed with his family to that city. He succeeded during the four following years in building up that institution to a high degree of efficiency and success. In 1869 he resigned the presidency of West Tennessee College. In 1873 he became financial agent and Professor-elect of Moral and Intellectual Philosophy in the University of Nashville.

At the organization of the Southwestern Baptist University, in 1876, he was elected its first president.

In 1878 he was elected president of Ewing College, Ill., and has succeeded in imparting to it a high degree of prosperity. His home is still near Nashville, Tenn., six miles from the city.

Dr. Shelton is regarded as a fine educator, and a good and useful preacher, as was demonstrated in his pastorate at Brownsville, Tenn., when large accessions were made to the church. At one protracted meeting, in which the writer assisted, between sixty and seventy were added. His son, Wm. Shelton, Jr., has entered upon the ministry, and bids fair to make a useful preacher.

Shepard, Rev. Samuel, M.D., was born in Salisbury, Mass., June 22, 1739. He studied medicine, and practised his profession at Brentwood, N. H., and rose to distinction as a physician. The perusal of "Norcott on Baptism" led to a change of sentiments, and he left the Congregational Church and connected himself with the Baptists. Rev. Hezekiah Smith, of Haverhill, baptized him in June, 1770, and, soon after his public profession of faith in Christ, he began to preach. Within a year three small churches were formed in three different but neighboring towns, and he was invited to take the pastoral oversight of them. The number of members in the three churches was small. Dr. Shepard accepted the invitation, and was ordained at Stratham, N. H., Sept. 25, 1771. Blessed with a good physical constitution, and more than ordinary intellectual ability, he was able to accomplish a large amount of ministerial work, and was instrumental in advancing the interests of religion over a wide extent of country. In the double office of minister and physician, he came in contact with a large number of families, and, literally, looked after the cure of both soul and body. As illustrating the character of his work, and the success which followed his labors, we quote an extract found in Sprague's "Annals," from a letter written by Dr. Shepard to Rev. Isaac Backus in 1781:

"Some hundreds of souls are hopefully converted in the counties of Rockingham, Strafford, and Grafton, in New Hampshire, within a year past. In the last journey I made before my beloved wife was taken from me, I baptized seventy-two men, women, and some that may properly be called children, who confessed with their mouths the salvation God had wrought in their hearts to good satisfaction. I baptized forty-three in the town of Meredith in one day, and such a solemn weeping of the multitude on the shore I never before saw. The ordinance of baptism appeared to carry universal conviction through them, even to a man." He then goes on to describe the great blessing which had followed the outpouring of the Spirit in different towns in New Hampshire, and the glorious results in the formation of seven Baptist churches within a period of about one year, and closes by saying, "There appears to be a general increase of the Baptist principles through all the eastern parts of New England."

Dr. Shepard was a man of rare executive ability, and adopted a plan with reference to churches gathered in a sparsely settled country worthy of imitation in sections similarly situated. His own home was where he commenced his professional life as a physician,—Brentwood. Of the Baptist church in this place he was the pastor, and had the oversight of several other churches which were branches

of the Brentwood church. In the best sense of the word he was a bishop without Episcopal consecration. We are told that "in his active days he was accustomed to visit all these churches, making a circuit of about two hundred miles; and they all looked up to him with grateful and reverential regard."

Dr. Shepard was the author of several works, which had considerable circulation at the time of their publication. These were "A Scriptural Inquiry respecting the Ordinance of Water Baptism," "A Reply to Several Answers in Defense of this Inquiry," "A Scriptural Inquiry concerning what the Friends or Quakers call Spiritual Baptism, being an Answer to a Work published by Moses Brown, of Providence, R. I.," "The Principle of Universal Salvation examined and tried by the Law and the Testimony," "An Examination of Elias Smith's two Pamphlets, respecting Original Sin, the Death Adam was to die the Day he eat of the Forbidden Fruit, and the Final Annihilation of the Wicked."

In Sprague's "Annals" we find one or two incidents which are worth preserving, as illustrative of the character of the subject of this sketch: "He was a man of extraordinary presence, and could almost by a look exert great power over other minds. On one occasion he was called to visit a suffering woman, a member of his church, whose husband, wealthy but penurious, did not allow his family necessary comforts. After calling for different things, and being told there were none in the house, Dr. Shepard rose upon his feet, indignantly stamped upon the floor, and said, "Mr. —, do you go at once and tackle your horse, and purchase the articles, and a tea-kettle." The man started as if electrified with terror, and obeyed the command, to the great comfort of his sick wife.

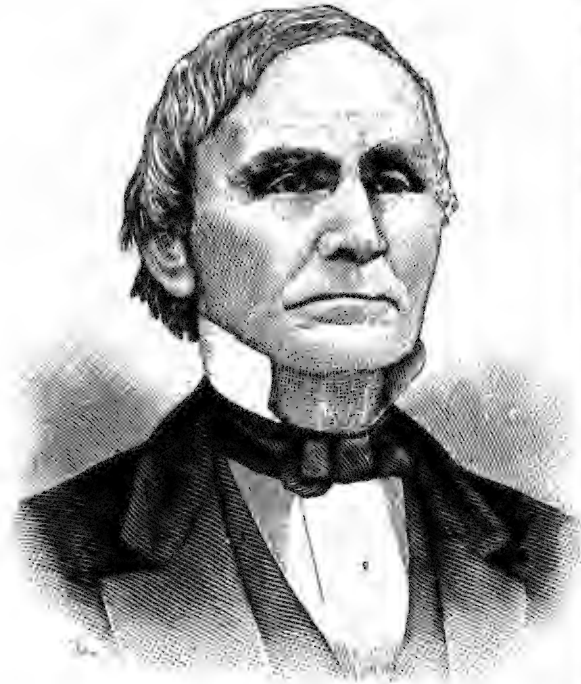
No man in the history of the Baptist denomination in New Hampshire stands out more prominently to our view than Dr. Shepard. His death occurred at Brentwood, Nov. 4, 1815.

Sheppard, Rev. Joseph, was born in Greenwich, N. J., Jan. 9, 1786. He was the son of a respectable farmer. At the age of eighteen he attended Dr. Staughton's school at Burlington. He united with the Burlington church May 1, 1804, was licensed to preach May 4, 1805, and, after studying a little longer with Dr. Staughton, he entered the University of Pennsylvania, where he graduated in 1808. He was ordained pastor at Salem, N. J., April 19, 1809, by Wm. Staughton, D.D., Wm. Rogers, D.D., and Rev. Henry Smalley. He labored hard and successfully there for more than twenty years, baptizing many. In 1829 he became pastor at Mount Holly; he also supplied Marlton every third Sabbath, and taught a private school. Six years of this work wore upon his

health, and he was obliged to give up the pastorate, but he supplied churches as his strength permitted, and engaged in evangelistic labor. On Dec. 9, 1838, he preached at Pemberton three times, and walked several miles visiting the sick. On Tuesday he reached his home, and was taken with apoplexy, from which he died on Thursday. Preaching was his delight, and he was very fond of instructing youth. He was faithful, kind, and beloved.

Shermer, Rev. Henry B., was a native of Philadelphia, Pa., who graduated at Madison University in 1850, and from Rochester Theological Seminary in 1852. He went as a missionary to the Bassa tribe in Africa in 1852, but fell a victim to the African fever, and was obliged to return to this country in 1854. Though in broken health, he served the church at Newton, N. J., for four years, and at Schooley's Mountain, N. J., for five years. He died in triumph there on March 22, 1869.

Sherwood, Adiel, D.D., a most distinguished minister and educator, a man of remarkable piety,



ADIEL SHERWOOD, D.D.

zeal, humility, and learning, was born at Fort Edward, N. Y., Oct. 3, 1791. He died at St. Louis, Mo., Aug. 18, 1879, when he had nearly completed his eighty-eighth year. His father was a member of the New York Legislature, a Revolutionary soldier, and a personal friend of Gen. Washington, whom he had the pleasure of entertaining twice after independence was secured.

Adiel Sherwood studied three years in Middlebury College, and then, after an honorable dismissal,

entered Union College, Schenectady, in 1816, and was graduated in 1817. The following fall he entered Andover Theological Seminary, remaining one year. He then went to Georgia for his health, where he resided for many years, taking his place side by side with Abram Marshall, Jesse Mercer, Henry Holcombe, William T. Brantly, Sr., Gov. Rabun, Charles J. Jenkins, Gov. Lumpkin, Thomas Stocks, B. M. Sanders, and a host of others who built up the Baptist denomination in that State and gave it tone and direction. Entering at once upon evangelistic labors, he became one of the foremost workers in the State. In 1820 he, through the clerk, offered a resolution which led to the formation of the Georgia Baptist Convention in 1822. In 1823 he attended the Triennial Convention, in Washington City, and introduced a resolution urging all the States to form Conventions, which was accomplished in a few years. He was, also, one of the founders of the American and Foreign Bible Society.

His pastorates in Georgia were many, his first being that of Bethlehem, near Lexington. It was at the request of the Bethlehem church that he was ordained in March, 1820, at Bethesda, Greene Co., Mercer, Reeves, Roberts, and Matthews forming the Presbytery. Afterwards, during a period of many years, extending to 1865, most of which time was spent in Georgia, he was the pastor of many churches in the State, a mere list only of which can be given: Freeman's Creek, Clarke Co.; Greensborough from May 1821 to 1832 or 1833, which church he and Jesse Mercer organized; New Hope, Greene Co.; Eatonton from 1827 to 1837; Milledgeville, 1827 to 1834; Macon, 1829; Monticello, 1829; Indian Creek, 1831-33; Penfield, 1839; Bethesda, Griffin, Greenville, and others.

In 1827 he took charge of the academy in Eatonton, Ga., becoming pastor of the Baptist church also; and in that year a most memorable revival commenced at Eatonton, spread all over the State, and resulted in the conversion and baptism of many thousands, during the two years it lasted. The numbers may be surmised when it is stated, in his own records, that 16,000 persons were baptized in three Associations only. His labors may be computed when it is stated that, besides all his other official and ministerial labors, he preached, during 1828, 333 sermons, in as many as forty counties. At the session of the Georgia Baptist Convention, in 1831, he offered the resolution in favor of a theological institution, that resulted in the establishment of Mercer Institute, which, finally, merged into Mercer University. He himself had a small theological school at Eatonton in 1831, and in 1832 opened a manual labor school, but discontinued it in January, 1833, when Mercer Institute was established at Penfield.

Elected a professor in Columbian College, Washington, D. C., he spent 1837 and 1838 in Washington, but returned to Georgia to accept the professorship of Sacred Literature in Mercer University, in which institution he spent 1839, 1840, and 1841. He was then elected president of Shurtleff College, Alton, Ill., where he remained for years. During 1846 and 1847 he served as secretary of the American Baptist Indian Missionary Society, and during 1848 and 1849 he was president of the Masonic College, Lexington, Mo. He then accepted the charge of the Baptist church at Cape Girardeau, Mo., where he remained until 1857, when, on account of rheumatism, he returned to Georgia, and became the president of Marshall College, Griffin. This position he filled, while serving various churches, until the war commenced. After the war, in 1865, he returned to Missouri, where he resided until his death, on Aug. 18, 1879, preaching constantly.

To Dr. Sherwood much of the credit is due for the high position in point both of numbers and intelligence attained by the Georgia Baptists. He was learned and eloquent, an earnest and incessant worker, wise and prudent, and an able financier. He did much to elevate the standard of education in Georgia; he strenuously promoted unity of action in the denomination; his missionary zeal was second to that of none; and when the anti-missionary and antinomian spirit aroused such bitter dissension in the State, from 1827 to 1837, ending in division, he stood side by side with those who rolled back the tide and made Georgia what she has been nearly ever since,—the banner mission State of the South.

All his life Dr. Sherwood was an indefatigable writer, and his articles and sermons have appeared in nearly every Baptist paper in the country. His "Gazetteer of Georgia" is a valuable book, and so is his "Christian and Jewish Churches," but his most important work is his "Notes on the New Testament," written almost entirely while confined to his bed by rheumatism. In his preaching he was systematic and concise, and in his young days very vehement and impressive. His character was altogether above reproach, and his spirit much resembled that of the Master he served. In appearance he was tall and commanding, with noble and dignified features.

Shirley, Rev. Philemon Perry, was born Dec. 16, 1827, in Hancock Co., Ind. He was converted and baptized in 1840. In 1841 his parents removed to Iowa. His mother died in 1848. Thirsting for knowledge, he left home at the age of twenty-one, without money or helper, and studied, taught, and preached for four years among the destitute. With a fair knowledge of natural sciences he entered Madison University, N. Y., and in 1854 became

pastor at Grafton, where he was ordained. A year later he returned to Iowa, and labored in that State and in Illinois, preaching for many of the important churches, partly as a pastor, and much of the time as an evangelist, helping other pastors. He has baptized about 1000 converts, and seen many others baptized by their pastors, with whom he has labored. In 1879 he removed with his family to California, and became pastor of the church at Petaluma; but poor health prevents his continuous work in the pulpit. He is sympathetic, genial, and eloquent whenever he is able to plead with men, in the pulpit, for the gospel of Christ.

Shorter, Alfred, the son of Jacob Shorter and Adelpha Bankston, was born in Wilkes Co., Ga., on the 23d of November, 1803. During his infancy he lost his mother, and before he reached the age of manhood he was made an orphan by the death of his father. At sixteen he found employment as a clerk in Monticello, Jasper Co., and developed such extraordinary business qualifications that, besides gaining the respect and confidence of the community, he became, at the age of thirty, one of the substantial men of the town, noted for his honor and strict integrity. About that time he was fortunate enough to secure the affections of one of the most beautiful and charming ladies of the State, Mrs. Martha Baldwin, who became his wife. In 1837 he removed to Rome, Ga., where he has resided to the present time, amassing a fortune sufficient to class him among the most wealthy men of his State. For the past fifty years he has been a Baptist, ever most liberal in his contributions to charitable institutions and benevolent objects. In 1877 he founded the Shorter College, of Rome, Ga., and presented it as "a gift to our daughters,"—a deed accompanied by a degree of enlightened liberality which places him among the great benefactors of the day. Mr. Shorter is a gentleman of modesty, acknowledged piety, and great generosity. Since the death of his wife, which occurred in 1877, he has lived quietly and alone at his retired but elegant mansion near the city of Rome, Ga.

Shorter College.—This Baptist institution of learning for young ladies, at Rome, Ga., was organized as the Cherokee Baptist Female College, in October, 1873. In 1877 the property was transferred to Alfred Shorter, whose name the college now bears. He paid its debts, demolished the old buildings, and erected others larger and far more elegant. After their completion he selected a board of trustees, to whom he committed the property in trust for the daughters of the land. The buildings stand upon an eminence, and command views of charming landscapes in all directions. The grounds have been laid out in beautiful walks and carriage-drives, and have been artistically terraced. The entire premises are inclosed by a beautiful iron

railing. The buildings themselves are magnificent structures of brick, of the latest and most approved style of architecture, and elaborately finished. The memorial chapel, with its windows of stained glass, and its walls and ceiling superbly adorned with fresco-paintings, has been pronounced the most elegantly finished room in the Southern States.

Pennington Hall, the principal boarding-house, a fire-proof brick edifice, four stories high, crowns the summit of the beautifully terraced hill. Its large apartments are all neatly finished and thoroughly warmed and ventilated, and are supplied with everything necessary for the convenience and comfort of the inmates. The buildings are all supplied with gas-pipes and steam-pipes, which are used for lighting and heating the various apartments. The institution is furnished with an excellent chemical and philosophical apparatus, and with a cabinet of minerals and fossils.

Though young in years, Shorter College is already known throughout the land as one of the best public institutions of learning in the country, and is classed with the first colleges for females in America. It is a noble monument of the munificent liberality and enlightened zeal in the cause of education of him whose name it bears, and whose donations, to the extent of more than a hundred thousand dollars, have made him one of the greatest benefactors of Georgia.

Shorter, Col. Eli, was a leading lawyer, a man of the first order of culture, a member of the United States Congress before the war, colonel of a Confederate regiment during the war, and prominently connected with Alabama politics since. Col. Shorter was an orator of a high order, and every way a brilliant man. He was a brother of the late Gov. Shorter, of Alabama, and otherwise honorably connected in family relations. He was a member of the Eufaula church, and an officer of the Alabama Baptist Convention. He died in 1878.

Shorter, Gov. John Gill, was born in Jasper Co., Ga., in 1818, and graduated at the university of that State in 1837. His father having previously removed to Eufaula, Ala., the son followed, and began the practice of the law. In 1842 he was appointed State's attorney for a circuit composed of nine counties. In 1845 he was elected to the senate, and in 1851 to the house. In 1852 he was appointed by the governor circuit judge. The appointment was ratified by the people, and Judge Shorter continued on the bench nine years. He was an able and upright judge, administering the law fearlessly and impartially, exerting a healthful influence on the bar, and creating by his charges to the grand juries and intercourse with the people, a sound public opinion. The law in Alabama then required alternation of circuits, and Judge Shorter became the most popular man in the State.

When the troubles between the North and the South began, he was appointed commissioner from Alabama to Georgia, and in 1861 was appointed by the Convention a deputy in the Provincial Confed-



GOV. JOHN GILL SHORTER.

erate Congress. He was then elected governor, and served with ability for two years. When he retired from public life he resumed the practice of the law, and continued in it until May 29, 1872, when he died, his last words being

"To Canaan's fair and happy land,
Where my possessions lie."

I want to be off."

Gov. Shorter was a deacon in the Baptist church at Eufaula, the moderator of his Association, a liberal contributor to all benevolent enterprises, and universally beloved as a man of God.

The death-bed of this Christian lawyer, patriot, and statesman bore clear testimony to the truth and comforts of the religion of Jesus. It was illumined by celestial radiance. The atonement of Christ was the basal truth of his religious creed. Repeatedly, in his last days, he said, "I have no fear, nor doubt, nor anxiety, *none whatever*. The atonement of Christ, oh, it is a rock, a refuge!" With undimmed faith, he said, "There *is* a truth in religion; it is all true; and a power in the atonement of Christ. It is a reality, a glorious reality. As sure as the sun shines, so sure is my faith in the plan of redemption and in the atonement of the Lord Jesus Christ, which will stand firm as the everlasting hills."

Shouse, Daniel Lewis, was born in Shelby Co., Ky., April 5, 1827. He left his father's home at nineteen years of age, and taught a district school. He taught also in Shelby Co., Ky. He united with the Baptist church in Fisherville, Ky., and engaged in business. He became active in the Sabbath-school, the chief work of his life. In 1855 he removed to Missouri, and became a resident of Kansas City, where he lived until his death. At first he was a merchant, then cashier of the Mechanics' Bank for several years, till he organized the Kansas City National Bank, of which he was cashier till he died. He was a power in advancing the growth of the city, its banks, schools, and churches. His church, the Baptist, owes much to his toils, prayers, and gifts. The Baptist college at Liberty, the General Association, and the Sabbath-School State Convention, of which he was so long the efficient secretary, all were aided in no ordinary degree by him. For years he was the efficient and loved superintendent of the Sabbath-school in Kansas City. By the advice of his physician he gave up its care. In peace and war he was with it, and it was the largest and best in the city. In his last days he was patient, waiting for the Master's call. He was cheerful and hopeful in the darkest hour. Rarely has a death produced such a feeling in the community as Mr. Shouse's. The influence is still felt. Rarely is a man so sincerely and universally honored and loved by man, woman, and child. Truly "a good name is rather to be chosen than great riches."

Shreveport University, Shreveport, La.—In 1870 an association of gentlemen at Shreveport purchased the Helm School property, with seventy acres of land attached, in the suburbs of the city, intending to develop the value of the property, and devote the proceeds to the establishment of a university. A company was organized to extend the street railroad to the property. An arrangement was made with the Southern Life Insurance Company by which policies were to be taken in favor of the university, and the insurance company advanced money to put up buildings. A large brick edifice was erected, and nearly completed. The school was opened in 1871, under Rev. M. S. Shirk. In 1872, Rev. W. E. Paxton was elected president. But in 1873 the city was ravaged by yellow fever, succeeded by a financial panic. The insurance company failed, the property depreciated, and a collapse was the result.

Shuck, Rev. J. Lewis, was born at Alexandria, Va., Sept. 4, 1812. In early life he became a Christian. He was ordained in 1835, and at once went as a missionary to China, sent by the Triennial Convention. In 1837 he baptized his first convert at Macao. In 1840 the agent from whom he received support failed. He removed to Hong-

Kong and supported himself by editing a paper, but did not suspend his work as a missionary. In 1843 the church he had organized numbered twenty-six.

His wife died in 1843, and in 1845 he returned to the United States to make provision for his children. In 1846 he went back to Shanghai, China, under the patronage of the Southern Baptist Convention, taking his second wife with him.

He returned to the United States in 1853, having lost his second wife. In 1854 he was sent by the Southern Baptist Convention as a missionary to the Chinese in California, taking his third wife with him. Here he spent seven years, discharging the double duties of missionary and pastor of Sacramento church. He organized the first, perhaps the only, Chinese church on the continent.

Having spent twenty-five years in laboring among the Chinese, he returned to Barnwell Court-House, S. C., in 1861, where he spent the remainder of his life, preaching to the surrounding churches. In 1863 he rested from his labors, in the fifty-first year of his age. His son, Rev. L. H. Shuck, D.D., pastor of the First Baptist church in Charleston, received the mantle of the ascending father.

Shuck, L. H., D.D., was born at Singapore, on the Malay Peninsula, while his parents were on their way to China as missionaries, in 1836. After the death of his mother, in 1844, he was sent back to his grandfather, Rev. Addison Hall, in Virginia, where he was prepared for college. He graduated at Wake Forest College, N. C., from which he received the degrees of A.B., A.M., and D.D.

After his graduation he spent a year as professor in the Oxford Female College, N. C., and then became principal of the Beulah Male Institute, in the same State.

On the death of his father, Rev. J. L. Shuck, the son took his place as pastor of several churches in Barnwell Co., S. C. He was next chosen pastor of the Baptist church at Barnwell Court-House, and from it he removed to Charleston, and took the pastoral care of the old First church, in 1869, which position he now holds.

Shuey, Gen. Martin, was born in Lebanon Co., Pa., Sept. 28, 1785, of Lutheran parents; entered the military service, passed through various official grades, until he was promoted to the rank of brigadier-general for his eminent services. In 1825 he entered into business and settled in Indiana, and subsequently in Illinois, and upon his conversion, in 1826, examined the subject of baptism; became an active Baptist and liberal supporter of all benevolent and church enterprises. In 1859 he crossed the plains, and settled at Brooklyn, Cal.; aided in organizing the church there, in 1860; was its first deacon, and held that office until he was over ninety years old. He died Feb. 12, 1876.

Shurtleff, Benjamin, M.D., was born in Boston in 1775. He graduated in 1796, and commenced at once the study of medicine. Having received the degree of M.D., he was appointed to a situation in the medical department of the naval service of the United States. He returned to Boston after a brief period of service, and gave himself with untiring energy and success to the practice of his profession for fifty years. He possessed those traits of character which made him from the outset a popular and acceptable physician.

In 1835, Dr. Shurtleff made a donation to Alton College, Ill., of \$10,000. As a token of their appreciation of the value of the gift the trustees named the institution Shurtleff College. His death occurred in Boston, April 12, 1847.

Shurtleff College.—The first suggestion of Upper Alton, Ill., twenty-five miles north of St. Louis, as a suitable place for a Baptist college seems to have been made by Dr. Jonathan Going, who visited it in 1831. Special attention had only in the previous year been directed to Alton itself as a possible commercial centre, and the two towns, two and a half miles apart, were then in their infancy. The suggestion of Dr. Going, however, was received with approbation, and on June 4, 1832, the seminary at Rock Spring having been removed to the new point, seven gentlemen "formed a compact to establish a college to be under the supervision of Baptists, and engaged in a written obligation to advance each \$100, which was subsequently increased to \$125, and to become jointly obligated in the loan of \$800 more." We quote the words of Dr. John M. Peck. These seven, with James Lemen and J. M. Peck, added in 1833, were the original trustees of the Alton Seminary. With a part of the sum named above a tract of 122 acres was purchased adjoining the town of Upper Alton; with the remainder and added donations from citizens a building was erected. The school opened with twenty-five students, with Rev. Hubbell Loomis as principal, and Rev. Lewis Colby as professor in the theological department. The college charter was granted by act of the State Legislature in 1835. In its original form this charter forbade the establishment of a theological department, but a modification of it, by act of the Legislature in 1841, removed that restriction. The institution, at first called Alton College, received the name it now bears through Dr. Benjamin Shurtleff, of Boston, who, in 1835, made to the college the donation, very liberal at that time, of \$10,000.

Instruction in theology has always been an important feature of the college work, and a few years since, chiefly through the liberality of Mr. Elijah Gove, a theological department was formally organized, with Dr. R. E. Pattison and Prof. E. C. Mitchell as instructors. The president of the col-

lege now gives instruction in Systematic Theology. Justus Bulkley, D.D., is Professor of Church History and Church Polity, and Rev. J. C. C. Clarke, Acting Professor of Biblical Literature and Interpretation. The successive presidents of the college have been Prof. Washington Leverett (acting president), 1836-40; Rev. Adiel Sherwood, D.D., 1840-46; Prof. Washington Leverett (acting president), 1847-49; Rev. N. N. Wood, D.D., 1850-55; Rev. Daniel Read, LL.D., 1855-69; at which last date the present president, Dr. A. A. Kendrick, came into the office. Upon the faculty, besides those already named, are Orlando L. Castle, LL.D., Shurtleff Professor of Oratory, Rhetoric, and Belles-Lettres; Charles Fairman, LL.D., Hunter Lecturer on Chemistry, Geology, and Mineralogy; J. C. C. Clarke, Gove Professor of the Latin and Greek Languages and Literature; Charles Fairman, LL.D., Professor of Mathematics and Natural Philosophy; John D. Hodge, A.M., M.D., instructor in Botany, Zoology, and Physiology; Charles B. Dodge, A.M., principal of the preparatory department.

In the year 1876 a centennial fund of \$100,000 was raised for the college by Dr. G. J. Johnson, which has greatly relieved the college by placing its finances upon a sounder basis. In all respects Shurtleff College is a prosperous institution, holding a high rank among the colleges of the West. Its past record is one for which any institution may cherish abounding gratitude to the God of goodness.

Shute, Samuel M., D.D., was born in Philadelphia, Pa., Jan. 24, 1823; prepared for college in the academy of Dr. Wm. Curran; entered the Sophomore class of the University of Pennsylvania in 1841; graduated, with the degree of A.B., in 1844, and received the degree of A.M., in course, in 1847; was baptized, in the fall of 1845, by the Rev. Dr. Shadrach, and united with the Fifth Baptist church, Philadelphia; licensed by the same church to preach, July 26, 1847. Prosecuted his theological studies in the seminary of the Reformed Presbyterian Church, Philadelphia, at that time under the supervision of the Rev. S. B. Wylie, D.D., vice-provost of the University of Pennsylvania. Dr. Crawford, Dr. Theo. T. Wylie, and others. While engaged in his theological studies he was chosen instructor of English literature in the Sigoigne (French) Academy for young ladies, in Philadelphia, which position he held for several years, until his ordination. During one year of this period he also served as assistant editor of the *Christian Chronicle*, a Baptist religious journal, published in Philadelphia, under the auspices of the American Baptist Publication Society, and conducted by the Rev. Heman Lincoln, D.D., and the Rev. W. B. Jacobs. In the fall of 1852 he received

a call to the pastorate of the Baptist church in Pemberton, Burlington Co., N. J., which he accepted, entering on his labors there Jan. 1, 1853, and receiving ordination on the 17th of the following



SAMUEL M. SHUTE, D.D.

February. He remained in Pemberton three years, and at the termination of that period, in consequence of the ill health of his wife, he prepared to remove to Alexandria, Va., having been invited to the pastorate of the First Baptist church in that city, on the resignation of Rev. H. H. Tucker, D.D. He remained here three years, during which time a beautiful church edifice was built, and about 100 baptized and added to the church. In the fall of 1859 he was elected to the chair of the English Language and Literature in the Columbian College, which position he accepted, and still holds, having given the institution up to this time a continuous service of twenty-two years. During his connection with the college he has spent most of his Sabbaths in preaching, although having charge of no churches, except for short periods, and while they were endeavoring to secure regular pastors. In addition to his one year of editorial labors in Philadelphia, Prof. Shute has written quite a good deal, having contributed frequently to monthly and weekly periodicals, to *The Nation*, of New York, and occasional articles to the *Southern Review* and to the *Baptist Quarterly*. In 1865 he published an "Anglo-Saxon Manual," the second text-book of the kind issued in this country, and the first to reject the primary English methods of grammatical exposition of the language, and to base it on

the more scientific plan of Heyne and other German scholars. This book has passed to a third edition, and has been extensively used in the high schools and colleges of this country. Prof. Shute, at the request of Rev. Dr. Cathcart, the editor of the "Baptist Encyclopædia," has prepared the biographical sketches contained in this work of the ministers and laymen of Maryland, Virginia, and the District of Columbia.

His first wife, who lived only three years after their marriage, having died before the close of his pastoral labors in Pemberton, was Miss Phebe H. Taylor, of Taylorsville, Bucks Co., Pa.; his present wife was Miss Jane C. Kerfoot, daughter of Daniel S. Kerfoot, of Fauquier Co., Va.

The degree of D.D. was conferred upon him by Mercer University, Ga.

Dr. Shute is a man of a quick and penetrating intellect, and of a sound judgment, and to these gifts of nature years of diligent study have added a wide and varied culture. He has been not only a successful professor of the Greek, Latin, Anglo-Saxon, and German languages, but also a careful student in other departments of knowledge, and especially in English literature and in theology.

As a professor, in the branches above referred to, as well as in rhetoric and in kindred studies, he has been able, faithful, successful, and popular.

As a writer, he is forcible and chaste.

As a preacher of the gospel, he is instructive, and there is a frequent demand for his pulpit services in Washington and in the neighboring cities.

Sibley, Rev. W. L., a pioneer preacher in Louisiana, was born in Georgia in 1795; settled in Washington Parish, La., in 1825. In 1847 he removed to Sabine Parish, and became a co-laborer with Father Bray. He was instrumental in building up many churches both in Eastern and Western Louisiana. He died Oct. 21, 1861.

Sicklemore, Rev. James, was a clergyman of the Episcopal Church of England, and became a Baptist about 1640.

His change of views about baptism occurred singularly, and yet very naturally. He was rector of Singleton, Sussex, and in catechising the young people of his parish he took occasion to speak of the promises made by godfathers and godmothers on behalf of children at their baptism. One of those who were present inquired if the Holy Scriptures gave authority for anything he said. For the moment he defended himself by the general practice of the Christian Church, but, after examining the Word of God and other ancient Christian documents, he saw that infant baptism was a mere human tradition, without the authority of inspiration or of the apostolic age. He disapproved of tithes, and gave away most of his income to the needy. He was "famous for his piety and learn-

ing," and under God he was the founder of the Baptist churches of Portsmouth and Chichester.

Simmons, James B., D.D., was born in the township of Northeast, N. Y., April 17, 1827. He made a profession of faith in Christ at the age of sixteen years, was graduated from Brown University in 1851, and in Newton Theological Seminary in 1854. He was pastor of First Baptist church of Providence, R. I., three years; of the First Baptist church of Indianapolis, Ind., four years; and of the Fifth (old Sansom Street) church of Philadelphia, Pa., five and a half years. In Indianapolis he established a mission, which has grown into the South church. In Philadelphia he set in motion the celebrated adult "Bible schools" now so common in the churches. In 1867 he was elected corresponding secretary of the American Baptist Home Mission Society, in which capacity he served for seven years. He had special charge of the freedmen's department, establishing seven schools for their education. He received the degree of D.D. in 1870. In 1877 he accepted the pastorate of Trinity Baptist church, New York, which he still retains. His special labor for the salvation of Chinamen has resulted in the conversion of a few of them, and about twenty are members of his Bible schools. He is the author of several tracts published by the American Baptist Publication Society.

Simmons, Lockey, was born in Montgomery Co., N. C., April 14, 1796; baptized by Noah Richardson at the age of twenty-three; was county surveyor for many years; accumulated a good estate, and was a great friend of education. He aided several young ministers in their studies. He died at Wake Forest College, at the house of his son, Prof. W. G. Simmons, Jan. 23, 1880.

Simmons, Prof. W. G., was born in Montgomery Co., N. C., March 4, 1830; graduated with high honor at Wake Forest in 1852; read law at Chapel Hill with Judge Battle and Hon. S. F. Philipps; came to Wake Forest College in 1855 as Professor of Mathematics; is now Professor of Natural Science in the same institution and a man of undoubted learning.

Simonson, Rev. George A., is of Baptist ancestry. His grandfather, Rev. George Allen, was pastor at Burlington, N. J., and his father, Rev. P. Simonson, at Providence, R. I. He was born at Providence. His father dying early, George's boyhood was spent in Burlington, N. J. Baptized at twelve years of age, George, by the loss of his mother, was an orphan at thirteen, passing his three following years in a boarding-school. The remaining years of his youth he was in the West, learning practical surveying and civil engineering, though he afterwards returned and graduated at the Polytechnic College of the State of Pennsyl-

vania. He then resumed the practice of his profession as division engineer on the Pittsburgh, Fort Wayne and Chicago Railroad. In 1856 he taught the high school at Indianapolis. Here, feeling called to the ministry, he gave up teaching to take the full theological course at Rochester, graduating in the class of 1864. The seven following years were given to incessant labors in the Western ministry, most of them in the State of Illinois. Leaving his last settlement there of nearly four years in Pontiac, Ill., he became pastor of the Windsor Avenue church of Hartford, Conn., in 1871. He entered upon the pastorate of the Fifth church, Newark, N. J., in the spring of 1874, since which time the meeting-house has been enlarged and beautified at considerable expense, and many members have been added to the church.

Singing in Public Worship.—In the end of the seventeenth century singing was introduced among the English Baptists. Probably persecution had much to do with its general omission in their religious assemblies. Nothing more useful to the informer could have been contrived than songs of praise from a large congregation. In Benjamin Keach's church, for some years before the happy revolution which placed William III. upon the throne and gave the Dissenters restricted religious liberty, singing was practised at the close of the Lord's Supper, even when it was used as a guide to the informer. It is thought that church music was first employed in divine service among the Baptists in Mr. Keach's meetings. He introduced it among his people gradually. At first, after the celebration of the Supper; and they had no singing but this for six years, then on public thanksgiving days, and this continued for fourteen years, and then the church solemnly agreed to sing the praises of God every Lord's day. But some of his people withdrew and founded the Maze Pond church on the principles of the mother-church, but they formally prohibited singing in their worship.

In 1691, Mr. Keach wrote a work called "The Breach Repaired; or, Singing of Psalms and Hymns and Spiritual Songs proved to be a Holy Ordinance of Jesus Christ." It seems strange that such a book was necessary, and more remarkable that it met with bitter opposition for a season.

When the Second church in Newport, R. I., was formed, in 1656, among the reasons given by the twenty-one persons who founded it for leaving the First church was that they disapproved of psalmody which the parent community used. Dr. Guild, speaking of the First church in Providence, R. I., when Dr. Manning settled in that city, and of Mr. Winsor, who preceded Dr. Manning as pastor, says, "The true cause of opposition to Dr. Manning was his 'holding to singing in public worship, which was highly disgustful to Mr. Winsor.'

On this point the sentiments of the Quakers appear to have prevailed in the church, and singing was discarded as unauthorized by the New Testament." Mr. Winsor and his friends seceded from the church because of the supposed departure of Dr. Manning and the church from the six principles laid down in Hebrews vi. 1, 2: "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

Sioux City, Iowa, with a population of 7246, is on the east side of the Missouri River, about 1000 miles above St. Louis. It is the county-town of Woodbury County, and the largest city of Northwestern Iowa. The Sioux City Baptist church was organized in 1860, but remained a feeble interest for several years. In 1871, when Rev. James Sunderland became pastor, there were only 14 members, but in 1876 the number had increased to 90. They have recently enlarged and improved their meeting-house, and now have 144 members.

Sisty, Rev. John, was born March 26, 1783; baptized July 4, 1802, by Rev. Thomas Ustick, of Philadelphia, Pa.; and in August, 1817, he began to hold meetings at Haddonfield, N. J., which resulted in the organization of the church there in 1818. He continued as pastor there for twenty-one years, and was greatly prospered and beloved. He was instrumental in forming the Baptist church at Moorestown. He died Oct. 2, 1863.

Six-Principle Baptists.—These churches of the great Baptist family hold, as their distinguishing doctrines, the six principles mentioned in Heb. vi. 1, 2. They claim a history running far back into the past, as may be learned from Rev. Richard Knight's "History of the General or Six-Principle Baptists in Europe and America," published in 1827. In this country, at first, they did not differ from the Particular or Regular Baptists, save in the matter of the laying on of hands; but later they swerved to Arminianism, yet remained strict communionists. They were once comparatively strong in Rhode Island, being among the first to establish themselves in the soul-free colony; and for a time they claimed the First Baptist church in Providence, the Second Baptist church in Newport, and the first churches in many of the towns. They once had the lead in thirteen of the present thirty-six towns of the State. Near the year 1700 they formed a Yearly Meeting; indeed, they now date their annual meeting from 1670. This Yearly Meeting embraces their churches in New England. In 1729 it counted twelve churches and eighteen ordained elders.

As a people they flourished until about the period of the Revolution, when failing to manifest a proper degree of enterprise, and neglecting education, liter-

ature, and an aggressive spirit, they began, prior to 1800, to decline in popularity and numbers, and have rapidly decreased within the last sixty years. A number of their once strong churches have become Regular Baptists. A few from sheer feebleness have fallen into the arms of the Free-Will Baptists. They are now, as they have always been in this country, without an academy or college, or periodical organ or distinctive literature, or missionary society for home or foreign work. They seem to have waned on account of their inactivity; yet they have ever been a pure, sincere people.

At present, in New England, they count less than a dozen small, expiring churches, and a roll of hardly more than a thousand active members. They, however, maintain a Yearly Meeting. A small—very small—Association of this order is reported in Pennsylvania and New York, where their existence is like a flickering lamp. In New England we can find at present (1880) but two churches outside of Rhode Island,—one in Connecticut and one in Massachusetts.

Skinner, Deacon Charles W., was born, in 1780, in Perquimans Co., N. C. The death of his first wife led to his conversion, and he is said to have been comforted in reading the fortieth chapter of Isaiah. He joined the Presbyterian church at Princeton, N. J., where his brother Thomas was studying theology, but afterwards connected himself with Bethel Baptist church in Perquimans County, and was baptized by Rev. Robert F. Daniel. He was one of the founders of the Baptist State Convention, and used to ride hundreds of miles in his sulky to attend its sessions. He was one of the first and best friends of Wake Forest College, pledging his personal property for its debts, and giving it at one time as much as \$5000.

Mr. Skinner was remarkable for his benevolence, and probably gave to the cause of Christ more money than any Baptist who ever lived in North Carolina. He gave \$2000 towards building the church at Bethel; he gave \$7000 towards the beautiful church in Hertford, which cost \$16,100; he gave \$2000 to erect the house of the First Baptist church of Raleigh, and he probably gave, all told, \$10,000 to Wake Forest College. It has been said that he gave not less than \$50,000 to the various objects of benevolence in North Carolina. His brother, Thomas H. Skinner, D.D., was so eminent a Presbyterian minister that, when he died a few years since in New York City, hundreds of ministers attended his funeral. Dr. Thomas E. Skinner, pastor of the First Baptist church of Raleigh, is his son. Deacon Skinner died April 15, 1877.

Skinner, Thomas E., D.D., youngest son of Charles W. and Mary C. Skinner, was born in Perquimans Co., N. C., April 29, 1825; graduated at

the University of North Carolina in 1847; began life as a planter; was baptized at Bethel church, by Rev. Q. H. Trotman, Jan. 19, 1851; graduated at the Union Theological Seminary, N. Y., May 8, 1854, his uncle, Dr. T. H. Skinner, being a professor in that institution; settled as pastor in Petersburg, Va., in November, 1854; became pastor of First Baptist church, Raleigh, in November, 1855; settled as pastor of First Baptist church, Nashville, Tenn., November, 1867; removed to Columbus, Ga., in November, 1870; to Athens, Ga., in August, 1871; to Macon, Ga., in December, 1875, being pastor in each of these places; and in September, 1879, became pastor the second time of the First church in Raleigh, being both the predecessor and successor of Dr. Thomas H. Pritchard, D.D. Besides being the pastor of the largest and most influential church in the State, Dr. Skinner is the president of the board of trustees of Wake Forest College. He was made a D.D. by Furman University, S. C.

Slack, Mrs. Mary, was born in New Castle Co., Del., Nov. 18, 1809. Died in Philadelphia, Pa., Sept. 12, 1878.

She commenced business in a limited way, in Wilmington, Del., in 1840, and was so successful as to retire in 1873 with a small fortune.

She was baptized March 13, 1842, upon profession of her faith in Christ, by Rev. Sanford Leach, then pastor of the Second Baptist church, with which church she united. Withdrew, in 1865, with others, from the Second church to form the Delaware Avenue church, Wilmington, Del.

Rev. Geo. W. Folwell, first pastor of the Delaware Avenue church, and her pastor for some years, says of her: "I believe Sister Slack gave about \$10,000 to the Delaware Avenue Baptist church. During most of my pastorate she rented two of the most expensive pews in the church, for which she paid \$80 per year. This she did not only to increase the revenue of the church, but also to have the privilege and pleasure of inviting friends and visitors to sit with her. She was very seldom absent from any of the services of the church. She was unostentatious and unobtrusive, simple and sincere in her professions and practices, and evidently constrained by the love of Christ. On more than one occasion, when offering to add one or more thousand dollars to her contributions to the building fund, and I questioned whether or not it was her duty to do so, she said, 'I was awake nearly all night praying about it, and I believe my heavenly Father wants me to give it.' When she thought I was trying to check her liberality, she said, 'Do you want to rob me of the pleasure of doing good?'"

The last large contribution she gave, one of \$2000, she procured by giving a mortgage on her

home for the greater part of it, and paid the interest herself.

In addition to her larger donations, she gave liberally to every benevolent object presented in the church, besides giving to our denominational societies, sometimes, one-fourth of the church's annual contribution. She was decidedly the largest contributor to the funds of the Delaware Avenue Baptist church.

The number and extent of her private benefactions no man knows. The writer frequently heard of them as he visited among the sick and poor. Her pastor and his family, and even their friends who visited them, were many, many times refreshed by her gifts.

Slack, Rev. W. L., M.D., a distinguished preacher and teacher at Pontotoc, Miss., was born in Cincinnati, O., in 1819. His father was an eminent Presbyterian minister, and president of Cincinnati College, under whose careful training Dr. Slack became a fine classical scholar, and in 1846 received the degree of A.M. from Miami University. Having studied medicine, circumstances diverted him from his original plan, and he engaged in teaching in Tennessee. While giving instruction in Greek he was led to change his views on baptism. The reasons for this change he has given in a little work entitled "Slack's Reasons for becoming a Baptist," which has been widely circulated. He united with the Baptists, and was ordained in 1852, at Denmark, Tenn., where he was teaching. Subsequently he became president of Mary Washington College, Pontotoc, Miss. The buildings having been destroyed by fire during the war, he founded the Baptist Female College at the same place, with which he remained until failing health compelled him to desist. He has also supplied the Pontotoc church twenty-five years.

Slade, Rev. T. B., for many years principal of a high school for young ladies in Columbus, and a distinguished and successful educator, was born in North Carolina. He graduated at Chapel Hill, taking the first honor. He came to Georgia, and opened a school at Clinton, Jones Co.; helped to organize the Wesleyan Female College at Macon; took charge of a female seminary at Penfield, and then removed to Columbus, about 1842, where he has resided ever since. Few men, if any, in the State have sent forth into society more well-educated young ladies than Rev. Thomas B. Slade, of Columbus. At present he is an octogenarian.

Slater, Rev. Franklin S., was born in St. Lawrence Co., N. Y., Feb. 11, 1823; graduated from Madison University in 1850; had brief settlements in Connecticut and New York, but most of his ministerial life has been spent in New Jersey. During his six years' pastorate at Keyport a fine church edifice was built, and at Matawan, where

his pastorate has extended to fifteen years, the church has grown, and the name of the good pastor is a household word in the community.

Slater, Rev. Leonard, missionary to the Ottawa Indians, was born in Worcester, Mass., Nov. 16, 1802; was converted at the age of sixteen, and studied for the ministry with Dr. Goings. He was appointed missionary to the Indians by the board of the Triennial Convention in 1826. After reaching Detroit, in company with Mrs. Slater, he traveled on horseback 200 miles through the woods to Carey Station, near where Niles now is, and began his missionary work. The next year he was transferred to Thomas Station (now Grand Rapids), where he remained nine years, teaching and preaching. He learned their language so as to use it as readily as English. The progress of white settlements made necessary a change of residence for the missionary, and in 1836 he removed to Barry County, near Prairieville, and continued his work among the Ottawas for the next sixteen years. The Indians became greatly attached to him, and many of them were hopefully converted. In 1852 he retired from active missionary labor, with a constitution greatly impaired, and resided in Kalamazoo till his death, April 27, 1866. A firm friend of all our denominational enterprises, he contributed largely of his earnings for their promotion.

Slaughter, Gov. Gabriel, was born in Virginia in 1767. He was an early settler in Mercer Co., Ky., where he united with Shawnee Run Baptist church, and was prominent in his church, his Association, and all the enterprises of his denomination, as well as in the councils of state. He was elected to the Legislature in 1799, and re-elected in 1800. He served in the State senate from 1801 to 1808, and was during the following four years lieutenant-governor. He held a colonel's commission in the war of 1812-15. In 1816 he was again elected lieutenant-governor, and, on the death of Col. Madison, the governor-elect, became governor of the State, in which capacity he acted four years. At the close of his gubernatorial term he retired to his farm in Mercer County, where he died in 1830.

Slocum (Frances) Mission.—In the year 1780 a little girl about six years old, Frances Slocum, was stolen by the Indians from Wyoming, Pa. Her father and brothers followed as far north as Niagara Falls, but could find no clue to her whereabouts. Sixty years passed away. Washington Ewing, a member of Congress, and a trader among the Indians, stayed one night at the house of one of the Indians, near Peru, Ind. He saw there an elderly white woman. He inquired about her history. She remembered that her first name was Frances, and that she was taken from a place called Wyoming. Within about one year it was established that she was the same Frances Slocum.

She was wealthy, but said she never could again become accustomed to civilized life. She wished to adopt her brother's son. He and his wife came to the settlement, went through the form of adoption, and settled near their aunt. They were Baptists, and began Christian work on behalf of the Indians. Rev. T. C. Townsend assisted them in organizing a Sunday-school. The two sons-in-law of Frances Slocum—Capt. Bruillette and Peter Bundy—were the first to join the church that had been organized. A church house worth \$1500 was built. The church grew. Bruillette and Bundy were licensed to preach. A general revival was enjoyed, and another Baptist church was formed. Christian Indians, of their own accord, went as missionaries to their people in Kansas. In 1858 the Indiana Baptist State Convention resolved "that the mission heretofore sustained among the Miami tribe of Indians by the board of the Huntington and Weasaw Associations be now transferred to the board of the State Convention, and that the school, mission-house, land, and all other property belonging to the mission, be henceforth under their patronage."

By removals and deaths the tribe gradually declined, and the mission declined also. In the death of George Slocum, in 1860, the mission sustained a great loss.

Small, Rev. J. S., was born in Guilford, N. H., Aug. 16, 1826. The progress which he had made in his youthful studies is shown by the circumstance that when he was but fifteen years of age he began to teach in the public schools. It was his early ambition to be a lawyer, and with this end in view he began to fit for college, but his health failing he was obliged to give up his plan. His hopeful conversion took place when he was twenty-three years of age. At once his thoughts were turned to the Christian ministry, and he became a student in the Fairfax Institution, Vt., and was graduated in the class of 1858. His ordination took place at Williamstown, July 9, 1837. In 1859 he went to East Wallingford, Vt., where he remained about a year. Wishing to pursue still further his theological studies, he returned to Fairfax, where he remained some time as a resident graduate. He preached in Montgomery, Vt., and Lowell, Mass., in 1861, and was settled, July 15, 1862, at Enosburg, where he remained four years, leaving his pastorate to accept a call to the Fairfax Institution, to act as president after the removal of Dr. Upham. This position he occupied about three years, when, feeling the want of a more thorough intellectual training, he decided to take a full college course of study. He was a graduate of Dartmouth College in the class of 1872, preaching more or less during his four years' residence in Hanover. His pastorates after leaving college

were at Bristol and Felchville, Vt. He died very suddenly, after preaching the annual sermon before the Woodstock Association, Vt., Sept. 22, 1880.

Smalley, Rev. Henry, was born in Piscataway, N. J. He was baptized by Rev. Reune Runyon in 1781, at the age of sixteen. He studied at Queen's College, New Brunswick, and at the College of New Jersey, in Princeton, where he graduated in 1786. In 1788 he was licensed; in 1790 he was ordained pastor of the Cohansey Baptist church, N. J., where he exercised an able and successful ministry of forty-nine years, and died Feb. 11, 1839, in his seventy-fourth year. Mr. Smalley was abundant in labor, adding to his stated preaching and catechising, services in neighborhoods beyond the bounds of his own congregation. His judgment was excellent, his success in peace-making and settling difficulties was prominent; he rightly divided the word of truth, and the fruits of a judicious and long pastorate are abundant.

Smiley, Rev. Thomas, was born in Dauphin Co., Pa., in 1759; baptized in 1792, in Wyoming Co., Pa.; licensed December, 1796, by the Braintrim church; ordained December, 1802, when forty-three years of age; died in 1832 in White Deer, Lycoming Co., Pa., in his seventy-third year. In two things he was quite distinguished,—controversies about land titles in the northern portion of the State between the Pennymites, as they were called, and the Connecticut claims, and in his fearless defense of the cardinal doctrines of the Word of God. No minister held more tenaciously to the doctrines of grace. In these sentiments he had been reared from childhood, his father being a rigid Presbyterian of the Scotch Seceder branch. In his day the conflict between Arminianism and Calvinism was peculiarly marked and bitter. Elder Smiley, as he was generally called, held to the less popular side of both questions, and while failing to secure applause, he nevertheless won for himself in his advocacy of sovereign grace what is infinitely better, the plaudit of his Lord when called to his rest. His work as a minister was in sowing seed. The harvest came in due time, but others, the writer included, were permitted to gather it. His character was of the purest type, and his constant and earnest exhortations to practical godliness, as well as his appeals to the unconverted, proved him to be far from fatalism, and entirely forbade his relation to such as claim him for saintship in the dogmas of "old-schoolism." His advocacy of sovereign grace in election was pure and thoroughly Biblical.

Smith, Hon. Almerin, died on the 31st of June, 1854, at Savanna, Ill., at the age of seventy-one years. He was a native of Manchester, Vt., and of a patriotic ancestry, his father, Maj. Nathan Smith, having been one of those who accompanied

Ethan Allen in his memorable expedition against Ticonderoga. He himself, immediately upon the breaking out of the war of 1812, joined the army, with the commission of lieutenant, and served until the close of the war, chiefly in the northern part of the State of New York. His services were so highly appreciated that he was offered a desirable post in the regular army at the close of the war, which he declined, as he had other aims in life. He had married previous to the breaking out of the war, and upon the conclusion of peace he purchased a farm and made his home in Ticonderoga, N. Y., where most of his life was spent. His fellow-citizens expressed their trust in his capacity and integrity by calling him to various posts of civil service. During thirty years he was successively elected justice of the peace. Various county offices were given him, besides one term of service as a member of the State Legislature. He refused a renomination when tendered him, as a political life was not his choice. About the year 1850 he removed to Illinois, and there died, as mentioned at the beginning of this article. In his earlier life he was skeptical, but when nearly fifty years of age he became convinced of the truth of Christianity, and sought and found a personal participation in its benefits. One who knew him well says of him, "In the army, in the halls of legislation, in the courts of justice, he was faithful, wise, impartial, and capable. Three sons survive him; the eldest being Dr. J. A. Smith, editor of the *Standard*; the others, John L. Smith, Esq., of Omaha, and Prof. E. C. Smith, of Dixon, Ill. One daughter of four is left,—Mrs. Lucy M. Olin, widow of J. R. Olin, Esq., a son of Hon. Henry Olin, of Vermont, and brother of Dr. Stephen Olin, so well known as president of Wesleyan University. The youngest daughter, wife of Rev. W. W. Harsha, D.D., of Jacksonville, Ill., died a few years since; another, wife of Dr. A. Kendrick, of Waukesha, Wis., died some years before; while the second daughter has slept during more than a generation in the soil of Vermont.

Smith, Dester P., D.D., was born in Tully, N. Y., Dec. 16, 1810; entered Madison University, N. Y., in 1831, and remained some time in the theological department after graduation. He had consecrated himself to the foreign mission work, but enfeebled health prevented him entering upon this service. For a year and a half he was pastor of the Baptist church of Manchester, Vt. He was also pastor in Strykersville, N. Y., where he baptized 200. In 1845 he came to Iowa City, Iowa, and was pastor of the church there until 1851, during which time a good meeting-house was erected and the church gained a commanding position. From 1851 to 1859 he was the general agent for Sunday-schools for the State. From 1858 to

1861 he served as financial agent of the Iowa Baptist State Convention, and for a number of years he was the secretary of the Iowa Baptist Union for Ministerial Education. He still resides in Iowa City, where for thirty-five years he and his honored wife have commanded the respect of that community and exercised a saving influence over many hearts. Though not now engaged in any consecutive labors, he is doing good service for Christ and the Baptist cause in Iowa. Conciliatory in spirit, earnest in purpose, and wise in counsel, his usefulness continues with declining years, and makes his presence an impulse and power in the deliberations and plans of his brethren in the State.

Smith, Prof. D. Townsend, was born on Edisto Island, near Charleston, S. C., Aug. 9, 1842. He left the Junior class in the South Carolina College to join the army near the commencement of the late war, and served as a private until its close. His early conversion is but one of the many illustrations of the truth of Solomon's adage, "Train up a child in the way he should go, and when he is old he will not depart from it."

Soon after the war he resumed his studies in Furman University. On the death of Prof. Edwards in 1867 he took the lower classes in Latin and Greek. He was retained after his graduation the same year as Professor of Languages, and has occupied that position ever since.

Smith, Eli B., D.D., was born in Shoreham, Vt., April 16, 1803. While preparing for college he was hopefully converted at the age of fourteen, and united with the church Feb. 3, 1817. He graduated at Middlebury College in 1823; spent two years at Andover in theological study; and, as a member of the first class at Newton, graduated from that institution in 1826, the other member of the class being Rev. John E. Weston. In September, at the meeting of the Boston Baptist Association held in South Reading, he was ordained as an evangelist, and entered at once upon his duties as pastor of the Baptist church in Buffalo, N. Y. At this time it was a small church, numbering but a little over thirty members, and had no house of worship. Under his energetic efforts a meeting-house was erected, and dedicated in the summer of 1828. Dr. Smith continued with the church in Buffalo until June, 1829, when he resigned and accepted a call to Poultney, Vt. He had the satisfaction of seeing his labors blessed in that place, and large numbers were converted under his ministry. Dr. Smith was called away from this happy and successful pastorate to take charge of the New Hampton Academy, upon the resignation of its principal, Rev. B. F. Farnsworth. He entered upon the duties of his office in May, 1834, and found himself associated with teachers who stood in the first rank of their profession, among whom were Miss Martha

Hazeltine, for twelve years the lady principal of the institution, and Miss Sarah Sleeper, afterwards the wife of Rev. Dr. Jones, of Siani, and, after his decease, the wife of Rev. S. J. Smith. The special department which came under the supervision of Dr. Smith was that of theology, and in conducting that department he performed a service for the churches the value of which cannot be easily estimated.

President Smith, for twenty years, gave himself with the utmost enthusiasm to the great work to which he had been called. The discouragements were many, owing to the want of pecuniary endowment, but they were met with a heroic spirit of sacrifice for the cause of education. In the fall of 1853 the institution was removed to Fairfax, Vt., and it seemed as if its future prosperity was guaranteed at once by the change of location. Unexpected difficulties arose, and new burdens came upon its presiding officer. Domestic sorrows also added to the weight of his cares. He resigned his office as president of the New Hampton Institution in October, 1860. He died Jan. 5, 1861, at Colchester, Vt. In summing up the traits of character which were most conspicuous in Dr. Smith, his associate in office, the Rev. Dr. James Upham, selects the following as deserving of special notice: "his fixedness of purpose, his self-control, his wisdom in council, his administrative talent, and his practicalness of mind." The influence he exerted directly and indirectly on the Baptist churches in Vermont and New Hampshire was very great. He left the mark of his own sterling mind upon a multitude of others, who, in the ministry and occupying important posts in Church and State, have served faithfully their God and the generation.

Smith, Rev. Eliphalet, was the minister of a Presbyterian church in Deerfield, N. H., in 1770. At that time he was a young man, distinguished for talents, piety, and success. While preaching on the words, "If ye love me keep my commandments" (John xiv. 15), the truth about baptism flashed into his mind so clearly that he felt compelled to proclaim it to his people; and President Manning says that "he convinced the church of which he was pastor that believer's baptism, by immersion, *only* is a divine institution." And he further states that "they sent a messenger to him to come and administer the ordinance to both minister and people, the most of whom expected immediately to submit thereto." Dr. Manning, on account of the distance, requested Dr. Hezekiah Smith, of Haverhill, Mass., to take his place. On Thursday, June 14, 1770, Dr. Smith baptized the pastor and a portion of his people; on the same day a church was formed, and two days later the ex-Presbyterian minister baptized seven persons into the fellowship of the Baptist church, of which

he had been elected the pastor. Eliphalet Smith had the strongest reasons for retaining his old faith, and nothing but the force of truth can account for a change so remarkable. In other denominations the Lord has trained throngs of Baptist ministers and multitudes of Baptists.

Smith, Rev. Francis, was born in what is now Wakefield, but was formerly South Reading, Mass., July 12, 1812. He graduated at Brown University in the class of 1837, and at Newton in the class of 1840. He was ordained as the pastor of the Fourth Baptist church in Providence, R. I. For thirteen years he continued the minister of the church. Happy in his residence in Providence he did not remove from the city, but, while living here, supplied, one after another, several small religious societies, and for about two years the church in Rutland, Vt. For three years he was the district secretary for New England of the American Baptist Publication Society. The closing part of his life was spent in the most acceptable missionary labors in and about Providence. He died Jan. 29, 1872.

Smith, Maj.-Gen. Green Clay, was born at Richmond, Ky., July 2, 1832. After attending a preparatory school at Danville, he entered Transylvania University, graduating in 1850. He studied in the office of his father, Hon. John Speed Smith, and graduated in a law-school at Lexington, in 1853. After a partnership of several years with his father, which terminated in 1858, he commenced business in Covington. In 1860 he was elected to the Kentucky Legislature. In 1861 he entered the army as a private, and during the civil war attained the rank of major-general. In 1863 he was elected to Congress, and served two terms. At the close of his second term he was appointed governor of Montana, in which position he acted until the fall of 1868, when he resigned for the purpose of entering the gospel ministry. He united with a Baptist church, of which his mother (a daughter of Gen. Green Clay and sister of Hon. Cassius M. Clay) was a member. He was licensed to preach, and ordained in 1869. He was called to the Baptist church in Frankfort, and served as pastor several years, when he resigned, and engaged in the more laborious work of an evangelist. He afterwards took charge of the Second church in Frankfort, to which he now ministers. He was elected moderator of the General Association of Baptists in Kentucky in 1879, and was re-elected in 1880. He is a chaste and pleasing orator, has been very successful in his holy calling, and is much beloved by his brethren.

Smith, Hezekiah, D.D.—Fortunately for the writer of this sketch of Dr. Smith, the materials for doing it are abundant in the interesting memorials furnished by Dr. S. F. Smith for Dr. Sprague's

"Annals," and in the centennial discourse of the late Dr. Arthur S. Train, of Haverhill.

The birthplace of Hezekiah Smith was Long Island, N. Y. He was born April 21, 1737. His college life was spent in Princeton, N. J., where he graduated in 1762, under the presidency of that prince of pulpit orators, Rev. Samuel Davies. He was ordained at Charleston, S. C., but assumed no pastoral charge at the South, although he preached constantly as opportunity presented. In 1764 he came to New England, and preached for some time in the west parish of the town of Haverhill, Mass., to a Congregational church, where his labors were greatly appreciated and much blessed. As, however, he was a most conscientious Baptist, it could not be expected that he could long sustain such a relation as this. The circumstance which led him to make Haverhill the scene of what proved to be a most successful ministry is thus related by Dr. S. F. Smith:

"Mr. Smith now resolved to return to New Jersey, where several of his relatives resided. The day was fixed for his departure from the scene of his labors and successes. In the morning several young persons came to visit him, deeply affected by the prospect of losing their loved and revered teacher, by whose instrumentality they had been brought to believe on the Lord Jesus Christ. They exhibited their ardent affection towards him, and expressed the wish that he would baptize them. Still they found him fixed in his determination. Notwithstanding, they ventured to utter their conviction that he would soon return and be their minister. He replied, 'If I return, your prayers will bring me back.' The same day he proceeded to Boston, and the day following commenced his journey to Providence. But after he had advanced eighteen or twenty miles, the words were impressed with unusual weight on his mind, 'Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.' Stopping his horse, he mused awhile on the occurrence. He soon proceeded, but was shortly after arrested again by the same passage. Yielding to the impulse, he turned his horse, and rode back to Boston. Here he found two persons, sent by his friends in Haverhill to solicit his return. He readily accepted their invitation, and went back the next day to Haverhill, where he was received with many expressions of affection and gratitude."

The church in Haverhill was organized May 9, 1765, and its pastor publicly recognized Nov. 12, 1766, and he held that position for forty years. Faithful to the trusts that were committed to his hands, he felt it to be his duty no less than his

privilege to preach the gospel in the regions beyond the field of his own special cultivation. Accordingly, acting under the direction and by the advice of his church, he would start out, accompanied by one or two of his members, to make evangelizing tours through destitute sections of New Hampshire and the district of Maine. Returning from these towns, he would call the church together, as the apostles did in primitive times, and rehearse the wonderful things which God had wrought by their hands. Persons holding Baptist views, but living too far away from any church of their own faith and order, would be brought into vital relations with the Haverhill church. In the course of time the population would increase in the places where these persons lived, and there would be encouragement to form Baptist churches out of these scattered materials. "Thirteen churches" we are told were thus established by the action of the Haverhill church and the evangelizing labors of its ministers and members.

In connection with such friends of religious freedom as Backus, President Manning, his friend and college classmate, and others of kindred spirit, he labored incessantly to have the Baptists delivered from the oppression which they suffered from the standing order. He took, moreover, the deepest interest in the prosperity of the new college which had been established in Rhode Island, and at one time was absent nearly nine months collecting funds for it. When the war of the Revolution broke out, he was appointed chaplain in the American army. Here he was brought into terms of intimate relations with Gen. Washington, and enjoyed the confidence and friendship of that great and good man. As soon as he could be released from his duties in the army he gladly returned to his beloved church, and took up his ministerial and pastoral work where he had laid it down. Preaching in the sacred desk, and from house to house, literally "in season and out of season," making his evangelical tours through different sections of New England; his coming was everywhere hailed with delight, now in the "backwoods" of Maine, now among the grand old hills of New Hampshire, and now attending the meetings of the corporation of Brown University in Rhode Island; such is a picture of the life of one of the busiest ministers of his times. "He often expressed the wish," says Dr. S. F. Smith, "that he might not outlive his usefulness, and his desire was graciously fulfilled. He preached for the last time, among his people, on the Sabbath, from John xii. 24: 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' The sermon was unusually impressive, and a revival of religion followed, to which it seemed introductory. On the Thursday succeeding he was seized

with paralysis, and spoke no more. His life-work was finished and its record complete. He lay a week in this condition, and died Jan. 22, 1805, in the sixty-eighth year of his age and the forty-second of his ministry."

It is not difficult to assign the place which Hezekiah Smith will always be regarded as having held among the Baptist fathers of New England. It is safe to say that no man did more than he to give character to the denomination which had to fight every step of its way in securing for itself a foothold, and at last a permanent home in the Eastern States. There was no good cause in which he did not take an interest. He lived a most useful life. Like one of kindred spirit who came after him,—Dr. Baldwin,—the summons to depart and be with Christ came suddenly, but found him prepared for it. Devout and loving hands laid him away in his grave, with many of his own parishioners sleeping by his side, and his own dust mingling with that of the friends of his youth and the co-workers of his riper years.

Smith, Rev. James, widely known as the author of the "Daily Remembrancer" and other evangelical works of large circulation, was born Nov. 19, 1802. When he was eighteen years of age he was baptized and admitted into the Baptist church of his native place,—Brentford, England. Manifesting gifts of utterance, he was encouraged to preach; but he was slow to yield to the solicitations of his pastor and the brethren. In 1829 he was invited to become pastor of a congregation in Cheltenham, to which he had preached as a probationer for several months. Soon after his settlement in Cheltenham he was convinced of the duty of pointedly addressing the unconverted, to which many of his friends vehemently objected. He therefore withdrew from the edifice where he had hitherto ministered and organized a new church in 1835. His ministry was remarkably successful until 1841, when he removed to the New Park Street church, London, now the Metropolitan Tabernacle. His London ministry was not unsuccessful, but he never felt the comfort and encouragement he had enjoyed in his old field. Failing health at length led him to leave London. He preached at Byrom Street, Liverpool, in 1850 for a short time, and subsequently at Shrewsbury. At length, in 1852, he returned to Cheltenham. Here old friends rallied around him, many new friends were raised up, and the remainder of his life till the period of his final illness was spent in building up a large and important church, and in every good word and work. A new edifice, called Cambray chapel, was built and opened in 1855. In 1861 he was attacked by paralysis, and, although he partially recovered, and his life was prolonged, his public labors were ended. He died Dec. 14, 1862. Only great energy of character and earnestness of purpose could have

sustained him amidst such multifarious exertions, and doubtless his constitution, though naturally vigorous, succumbed to a pressure too great for its strength. He had the pen of a ready writer. No fewer than forty distinct productions were given to the press, and he was a constant and always acceptable contributor to several religious periodicals. His writings are characterized by great plainness of diction, remarkable felicity of Scripture quotation and illustration, and an exuberant richness of Christian experience. Cultivated persons of all ranks as well as unlettered Christians bought James Smith's little books. They had an immense sale; but as he wrote mainly with a view, as he said, to the poor of the Lord's flock, his books were published at a very cheap rate, and the author's profits were not large. By his preaching and his pen he turned many to righteousness, and few ministers of any denomination, who were contemporary with him, were worthier to be considered a master in Israel.

Smith, Rev. James F., was born in Jessamine Co., Ky., in 1811; made a profession of religion when twenty-four years of age, and was baptized by Rev. Jeremiah Taylor, of Marion Co., Mo., who was the first pastor of the Bethel Baptist church.

Brother Smith was ordained in 1843. He has helped to organize many churches, and has labored a great deal in revival meetings. Over 1200 persons have been baptized by him upon a profession of faith, and as many more have been converted in meetings he has held who were baptized by other pastors. He has for nearly forty years been a standard-bearer of the Cross in North Missouri, where he is now an active and highly esteemed Christian minister.

Smith, James Wheaton, D.D., was born at Providence, R. I., June 26, 1823. His father, Hon. Noah Smith, served the State in both branches of the Legislature, was a member of the governor's council, secretary of state in Maine, and candidate for governor, and at the time of his death, in 1867, was chief legislative clerk in the United States Senate. His mother's maiden name was Hannah D. Wheaton, a near relative of Mr. Henry Wheaton, author of "International Law" and "History of the Northmen."

His parents removed to Calais, Me., when he was ten years of age. He was baptized in his twelfth year by Rev. James Huckins, and united with the Calais church, then recently formed, of which his father was a deacon and his mother a devoted member. He was one of sixty children baptized about the same time into the fellowship of that church. Entered Brown University in 1844, and graduated in 1848, receiving the "Jackson premium" for the best essay on Moral Philosophy; graduated from Newton Theological Institution in

1851. While yet a student at Newton was ordained pastor of the Worthen Street church, Lowell, Mass. In 1853 he became pastor of the Spruce Street church, Philadelphia, and has remained in con-



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tinuous pastoral relations with that people to the present time. In 1870, under his efficient leadership, a colony went out from the Spruce Street church to a growing and important centre of population and organized the Beth Eden church, whose beautiful sanctuary at the corner of Broad and Spruce Streets, one of the most attractive church buildings in the city, was recently burned down. In this new field of labor he continued in pastoral service until 1880, when his impaired health induced him to tender his resignation; whereupon the church immediately elected him "Pastor Emeritus." He continues in their fellowship, and his increasing strength gives promise of many years of useful labor. He received the degree of D.D. in 1862 from the university at Lewisburg.

Dr. Smith has been long and prominently identified with the various educational and missionary societies of the denomination, and has frequently been called upon to aid in the management of important secular and religious trusts. During what may be called the forcing period in Philadelphia no man has exerted a wider influence. It was often his to set the key-note of denominational thought and feeling, and shape some of the grandest enterprises in the State. He is a man of commanding presence, and is possessed of rare pulpit talents. His manners are easy and graceful, and his diction

fluent and elegant. He preaches without notes, and develops his subject with logical clearness and magnetic power. He is an adept in polemics, and, although his discourses are marked by a fullness of catholicity, he is nevertheless quick, forceful, and tender in his defense of "the faith once delivered to the saints." He has been a frequent contributor to denominational literature, and the "Life of John P. Crozer," published in 1868, is a beautiful product of his graphic pen.

Smith, Judge J. B., an eloquent preacher and distinguished jurist at Clinton, La., believed to have been a native of Virginia, came to Louisiana in 1832 as a missionary of the American Baptist Home Missionary Society, and labored in the Red River region; in 1836 he aided in the constitution of the church at Clinton, La. He located here and engaged successfully in the practice of the law, preaching in the surrounding country; was district judge for one or more terms: fell a victim to yellow fever in 1868.

Smith, J. Byington, D.D., was born in Scroon, N. Y., May 1, 1830. He was baptized by Rev. John Smitzer into the fellowship of the Baptist church of Elbridge, N. Y., in 1846. He was graduated from the University and the Theological Seminary of Rochester. He labored awhile in Dunkirk, where he was ordained to the work of the ministry in 1854. In 1855 he settled at Fayetteville, N. Y., where he remained five years, during which many additions were made to the church by baptism.

In 1860 he settled with the Famaerville Baptist church, where his pastorate continued six years, during which a fine house of worship was built. From 1866 to 1869 he filled the office of chaplain of the prison at Sing Sing, on the Hudson. The other officers in charge said he was the most successful chaplain ever chosen to fill that place.

In 1869 he accepted the pastorate of the Baptist church of Geneva, N. Y., which continued seven years. He then spent a year traveling in Europe, and on his return settled as pastor of the church of Peekskill, N. Y. While chaplain in Sing Sing he published the "Prison Hymn Book," a selection well adapted to prisoners, which is still in use in some of the prisons. He is also the author of "Sayings and Doings of Children," published by U. D. Ward, and "Sunday-School Concert Exercises." Several of his sermons and public addresses have also been published.

Smith, Hon. John, the first pastor of the First Baptist church in Ohio, organized at Columbia, near Cincinnati, in 1790. Mr. Smith was a man of fine natural abilities and most pleasing address, and became so popular in the new State that he was elected a United States Senator during the administration of Jefferson, and spent the rest of his life in political and public affairs.

Smith, John Lawrence, M.D., LL.D., one of the most distinguished scientists in the United States, and equally distinguished in Europe, was born near Charleston, S. C., Dec. 16, 1818. He



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was educated in Charleston College and in the University of Virginia. At first he selected civil engineering for his profession. After devoting two years to the study of its various branches, including geology and mining, he was employed as assistant engineer on the Charleston and Cincinnati Railroad. This pursuit proving uncongenial, he commenced the study of medicine, and graduated in the medical school of the University of South Carolina, and then pursued his education for three years in France and Germany. Upon returning to the United States, in 1844, he commenced the practice of medicine at Charleston, and shortly afterwards received the appointment of assayer of bullion for South Carolina. At the request of the sultan, he was selected by the President of the United States, in 1846, to instruct Turkish agriculturists in the methods of cultivating cotton. On his arrival in Turkey he was appointed mining engineer to the Turkish government, and occupied the position four years, made extensive mineralogical explorations, and published a report "On the Thermal Waters of Asia Minor" in 1849. On his return from Turkey he was instrumental in the discovery of deposits of emery and corundum in the United States. He invented, in 1851, the inverted microscope, and in that year was elected Professor of Chemistry in the University of

Virginia. He was married to the daughter of Hon. James Guthrie, of Louisville, Ky., and settled in that city about 1850, and was appointed to the chair of Chemistry in the medical department of the University of Louisville. He held this position several years, and then resigned to take charge of the scientific department of the Louisville Gas-Works, which position he still retains. About 1855 he made a profession of religion, and united with the Walnut Street Baptist church in Louisville, of which he has since been a pious, faithful, and useful member. Adding his own fortune to that of his most excellent Christian wife, he possesses abundant means for indulging his fondness for study, investigation, and scientific labor. He has made many discoveries and inventions. His original researches are embraced in upwards of seventy papers, a list of which has been published by the Royal Society of England. He is a member of the American National Academy of Sciences, etc., membre correspondant de l'Institut de France (Académie des Sciences), etc., member of the Chemical Society of Berlin, of the Chemical Society of Paris, of the Chemical Society of London, of the Société d'Encouragement pour l'Industrie Nationale, of the Imperial Mineralogical Society of St. Petersburg, corresponding member of the Boston Society of Natural History, of the American Academy of Arts and Sciences, of the American Philosophical Society, American Bureau of Mines, the Société des Sciences et des Arts de Hainaut, etc., Chevalier de la Légion d'Honneur, member of the Order of Nishan Iftahar of Turkey, member of the Order of Mijiddeh of Turkey, Chevalier of the Imperial Order of St. Stanislaus of Russia.

Smith, Rev. Joseph, was born in Hampstead, N. H., Jan. 31, 1808. He worked on his father's farm until he reached the age of nineteen. Feeling it to be his duty to prepare for the Christian ministry, he commenced his studies at the New Hampton Academy, and then repaired to the Newton Theological Institution with the purpose of completing them there. Impressed, however, with the conviction that it would be wise to extend his course of study, he went through Brown University, graduating in 1837. On leaving college he was ordained pastor of the church in Woonsocket, R. I., where he remained until 1841, when he removed to Newport, R. I., where he was the pastor of the First Baptist church for nine years. It was a season of prosperity with the church. He resigned his pastorate in 1850, and after two years he became pastor of the church in Grafton, Mass., and remained such for five years. After a brief connection with the "Female Collegiate Institute," in Worcester, he took charge, in 1852, of the church in North Oxford, Mass., where he remained until his death, which occurred suddenly, April 26, 1866.

Smith, Rev. Josiah Torrey, was born at Williamstown, Mass., Aug. 4, 1815. He made a profession of faith at the early age of fourteen, being baptized in December, 1829. He fitted for college at Cummington and Williamstown, and graduated at Williams College in the class of 1842. His theological studies were pursued at Newton, and he was ordained at Lanesborough, Mass., in 1845. Mr. Smith has served the following Baptist churches: Lanesborough, Sandisfield, and Hinsdale, in Massachusetts; Bristol, in Connecticut; Amherst, Mass., Woodstock, Conn., and Warwick, R. I. Besides performing his ministerial and pastoral work, he has found time for the preparation of articles for some of our leading quarterlies, and for the daily secular and weekly religious press. He has written for the *Biblical Repository*, the *Christian Review*, the *Congregational Review*, the *Baptist Quarterly*, and the *Baptist Missionary Magazine*. He has also contributed to the *Watchman*, the *Christian Era*, the *Christian Secretary*, and the *New York Examiner*. He has published the following treatises on subjects connected with Baptist sentiments: "Review of Peters on Baptism," "The Covenant of Circumcision, Considered in its Relation to Christian Baptism," "New Testament and Historical Arguments for Infant Baptism Considered." One or two other pamphlets, the production of his pen, have been published. The present residence of Mr. Smith is Warwick, R. I.

Smith, Justin A., D.D., was born on the 29th of December, 1819, at Ticonderoga, N. Y. His father, Almerin Smith, was a man of influence and ability, and encouraged the literary tastes early developed in his son. At the age of fifteen he studied one year at New Hampton Literary and Theological Institute. Soon after his return home he was converted, and united with the Baptist church in Ticonderoga. After three years' suspension of study, save such as could be carried on privately, and a few months of study in North Granville Academy, he entered Union College, Schenectady, N. Y., graduating in 1843, Dr. Alonzo Potter being then acting president, although Dr. Nott, so famous in his time, was still alive, and by no means past service. After graduation he served one year as principal of Union Academy, at Bennington, Vt. His thoughts, however, had been directed towards the ministry, and at the solicitation of the people he preached a few times for them. The church of North Bennington having urgently called him to the pastorate, he at once relinquished his project of teaching, and assumed the pastoral care of the church. Here he remained five years. From it he was called to the pastorate of the First Baptist church of Rochester, N. Y., where he labored for five more years. In 1853, having resigned his

charge at Rochester, he removed to Chicago, Ill., and became associated with Rev. Leroy Church in the editorship of the *Christian Times*. Here he found the sphere of labor to which his tastes and



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talents most adapted him, and in the management of this paper he has continued up to the present time. Dr. Smith, after twenty-eight years of editorship, still maintains the principal editorial control of the paper, now called the *Standard*, and with no less vigor and ability than at his first connection with it.

Besides his journalistic labors during this period, he has engaged extensively and influentially in church work. It has been his privilege to lead in the organization of three Baptist churches of the city which have had creditable histories: the North Baptist church, in 1857, the Indiana Avenue, in 1863, of which he was pastor five years, and the University Place church, which he served for some months, leaving it for an extended European tour for travel and study, and also in part for attendance at the Vatican Council at Rome in 1869.

Not a few excellent books have come from Dr. Smith's pen, the best known being the "Memoir of Nathaniel Colver," the "Shetland Apostle," the "Spirit in the Word," and "Patmos; or, the Kingdom and the Patience." One or two other works are now in process of preparation. He has devoted no little time and energy to the educational interests of the denomination, having been connected as a trustee with the University of Chicago and the Theological Seminary from their founda-

tion. He is at present giving two courses of lectures each year in the seminary, and is thus enabled to meet personally and to strongly influence many of the young men who assume the care of churches. His writings are in a marked manner chaste and elegant in diction, comprehensive in thought, while the spirit is that of an humble disciple of the Master.

Smith, Rev. Lewis, was born in Chester Co., Pa., July 20, 1820. His father was Rev. Samuel Smith, a Baptist pastor. When twenty years old he was converted, and baptized by Rev. A. D. Gillette; studied at Hamilton; became pastor of the church in Hatborough, Pa.; spent several years as a missionary in New Mexico; returned in 1855, and settled with the First church of Trenton. In 1858 he became pastor of the large and prosperous church at Hightstown. In 1864 his failing health warned him to seek a change. While on a journey in Minnesota he departed to his rest on Aug. 24, 1864. He was an eloquent and powerful preacher. A number of his sermons have been published in a memorial volume. His brotherly affection, outspoken patriotism, glowing devotion to the missionary cause, and deep personal piety were well known to all who were acquainted with him.

Smith, Rev. Lucius, the pastor of the Baptist church in Verona, Wis., is a native of Westmoreland, Oneida Co., N. Y., where he was born in 1830. He was educated at Phillips Academy, Exeter, N. H., and ordained to the work of the Christian ministry at Bristol, Wis., in 1866. In April, 1868, he was called to the pastorate of the Baptist church in Stoughton, Wis., where he remained five years, developing fine abilities as a preacher and pastor. In 1873 he was called to the vacant pastorate at Verona, Wis., and his second pastorate still continues. He is an earnest, natural, simple, and strong preacher of the gospel.

Smith, Lucius E., D.D., was born in Williamstown, Mass., Jan. 29, 1822, and graduated at Williams College in the class of 1843. He read law in the office of Hon. D. N. Dewey, of Williamstown, and was admitted to the bar in 1845. He was associate editor of the *Hartford Daily Courant* for a time, and editor of the *Free-Soil Advocate* in 1848. In 1849 he was associated with Hon. Henry Wilson in editing the *Boston Republican*. During the years 1849-1854 he was assistant in the secretary's department of the American Baptist Missionary Union. The next three years he spent at Newton, graduating with the class of 1857, and was ordained pastor of the Baptist church in Groton, Mass., in 1858, continuing in office until 1865, when he was appointed Professor of Rhetoric and Pastoral Theology in the University of Lewisburg, Pa., which position he held until 1868. During one year of this time he was the editor of the *Bap-*

tist Quarterly. In 1868 he entered upon his duties as literary editor of the *Examiner and Chronicle*, and held that office until 1876, when he was called to the chair of editor of the *Watchman*, which place he now occupies.

Dr. Smith's editorial calling seems to be the one for which he has special and most superior qualifications. His experience in this line goes back to his student days, when for a year he was editor of the *Williams Miscellany*, a college magazine. President Hopkins said at the expiration of that year's work, "I do not believe you are done with editing. I am inclined to think it is your vocation." The event has justified the correctness of his confident assertions. Besides articles contributed to reviews, magazines, and various newspapers, Dr. Smith published, in 1852, "Heroes and Martyrs of the Missionary Enterprise, with an Historical Review of Earlier Missions." The degree of D.D. was conferred upon him in 1869 by Williams College. Dr. Smith is one of the ablest and best men in the denomination.

Smith, Martin Henry, A.M., present principal of the Connecticut Literary Institution, eldest son of Henry and Lydia Smith, was born in Suffield, Conn., Aug. 5, 1833; converted at the age of sixteen; baptized by Dr. Dwight Ives into the fellowship of the Second Baptist church in Suffield; prepared for college at the Connecticut Literary Institution; entered Williams College in 1853, and graduated in 1857; for two subsequent years taught mathematics in Connecticut Literary Institution; in 1859 was elected principal of Maysville Literary Institute, at Maysville, Ky., a high school chartered with collegiate privileges, and remained until June, 1880, when he was elected principal of the Connecticut Literary Institution; was prominently identified with the Baptists of Kentucky; has contributed valuable articles to denominational and educational journals.

Smith, Judge Perrin M., was born in Middlebury, N. Y., in 1811. At the Wyoming Academy, at the age of nineteen, he was converted, and joined the Baptist Church; studied law, and entered upon its practice in Leroy; came to Centreville, Mich., in 1849. He was the chief supporter of the church in that place, and a brotherly helper in all the churches. As a trustee of Kalamazoo College, he was earnest and judicious, expecting great things from it, and attempting great things for it. Added to the contributions of his life were large bequests for the college in his will, which, unhappily, failed of realizing his designs through disastrous litigations. He was honest and manly in his profession, and incorruptible upon the bench, from which death suddenly took him in 1866.

Smith, Robert, the Martyr, was in the employment of Sir Thomas Smith, provost of Eton

College in 1555. Then he came to the Windsor College, where he had a clerkship of ten pounds a year. He was tall and slender in stature, very active in his labors, and invested with great powers of mind. The ferocious Bonner, bloody Mary's principal inquisitor in murdering the saints of Jesus, met in him an intellectual giant, who could expose his sophistries in a moment and defy his rage. When he found Christ precious to his soul he was filled with a glowing enthusiasm and a fearless courage which made him despise danger and death. He was deprived of his clerkship by Mary's visitors, and brought to Newgate by command of the council.

He was led in due time before Bonner, and we give a few of the questions and answers of his examination:

BONNER.—"How long is it since you confessed to any priest?"

SMITH.—"Never since I had years of discretion. For I never saw it needful, neither was I commanded of God to show my faults to any of that sinful number whom you call priests."

BONNER.—"How long is it since you received the sacrament of the altar?"

SMITH.—"I never received the same since I had years of discretion, nor ever will by God's grace; neither do I esteem the same in any point, because it hath not God's ordinance, neither in name, nor in other usage, but rather is set up to mock God."

BONNER.—"You must be burned."

SMITH.—"You shall do no more to me than you have done to better men than either of us. But think not thereby to quench the spirit of God, or make your case good; for your sore is too well seen to be healed so privily with blood. For even the very children have all your deeds in derision; so that although you patch up one place with authority, yet shall it break out in forty to your shame."

BONNER.—"I believe, I tell thee, that if they (infants) die before they be baptized, they be damned."

SMITH.—"Ye shall never be saved by that belief. But I pray you, my lord, show me, are we saved by water or by Christ?"

BONNER.—"By both."

SMITH.—"Then the water died for our sins; and so must ye say that the water hath life, and it being our servant and created for us, is our Saviour. This, my lord, is a good doctrine, is it not?" (Acts and Monuments, vii. pp. 348, 352. London, 1838.)

The protracted examination of this great man shows a marvelous acuteness of mind and lofty heroism in danger. He was given to the flames at Uxbridge, and out of their midst he discoursed to the spectators. *When black with smoke and almost roasted, drawn into a shapeless mass, and regarded*

as dead, he suddenly rose up before the people, lifting the stumps of his arms, and clapping the same together, he told them of his triumphant joys, and then, bending down over the fire, his spirit soared away to the everlasting glories of heaven.

Smith, Samuel Francis, D.D., was born in Boston, Oct. 21, 1808. He was fitted for college in



SAMUEL FRANCIS SMITH, D.D.

the Boston Latin School, and graduated at Harvard College in the class of 1829. Among his classmates were Judge G. T. Bigelow, Dr. James Freeman Clarke, Judge B. R. Curtis, Oliver Wendell Holmes, M.D., Prof. Benjamin Pierce, and Dr. Chandler Robbins. Immediately on graduating he went to the Andover Theological Seminary, and completed his course of study there in 1832. For the next year and a half he was the editor of the *Baptist Missionary Magazine*. He was ordained pastor of the Baptist church in Waterville, Me., in February, 1832, and elected at the same time Professor of Modern Languages in Waterville College. He remained in Waterville eight years, and then removed to Newton Centre, Mass., where he was pastor of the Baptist church twelve years and a half. During this period he was the editor of the *Christian Review* from the commencement of the seventh volume to the close of the thirteenth, writing for it about sixty articles, making 1380 pages. In addition to all this, he prepared nearly all the literary notices which were published while he was editor. He has been editor of the publications of the American Baptist Missionary Union for about seventeen years.

Dr. Smith was the author of the national hymn "My Country, 'tis of Thee," and of the missionary hymn "The Morning Light is Breaking," and of many other familiar hymns. In connection with Rev. Dr. Baron Stow, he compiled the "Psalmist," which for many years was a standard hymn-book in the denomination throughout the country. He has also published "Lyric Gems" and "Life of the Rev. Joseph Grafton." Dr. Smith continues to reside in Newton Centre, supplying a neighboring church, and occupied with such literary work as he finds congenial with his tastes.

Smith, Prof. S. K., D.D., was born in Litchfield, Me., Oct. 17, 1817. He became a Christian early in life, and made a profession of religion in his twentieth year. His studies preparatory to college were pursued at the Monmouth and Waterville Academies. He was a graduate of Waterville College in the class of 1845. Soon after his graduation he took charge of Townsend Academy, Vt., where he remained until he was appointed tutor of Waterville College, in 1846. He spent one year at the Newton Theological Institution, and then became editor of *Zion's Advocate*. He occupied this position two years, at the end of which he was chosen Professor of Rhetoric in Waterville College. In 1872 he was ordained as a minister of the gospel, and the same year received from Colby University the degree of D.D. Dr. Smith is still connected with Colby University in the chair to which he was called in 1850.

Smith, Rev. Thomas, one of the most brilliant, popular, and consecrated young preachers that Kentucky has ever produced, was born in Henry County, of that State, in June, 1827. His father was a Baptist, and a man of great wealth. In 1845, while studying law at Georgetown College, he professed religion, and joined the Baptist Church. He graduated in 1846, and was licensed to preach. He spent three years in Princeton Theological Seminary. On his return to Henry County he commenced holding meetings in the churches around him. He labored with consuming zeal and great power, and his ministrations were blessed in the conversion of hundreds. He went to Louisville, united two small churches, formed Walnut Street Baptist church, and became its first pastor. After a few months of labor with his new charge his health failed, never to be restored. He died in Florida, March 8, 1851.

Smith, Gov. Wm. E., was born in Scotland in 1824. His parents were Alexander and Sarah Grant Smith; both are dead. He came with them to America when a boy, and spent his youth in New York and Michigan. He was married to Mary Booth in 1849, and soon afterwards removed to Wisconsin. He settled at Fox Lake, Dodge Co.,

and engaged in business. Like many Western men of activity of body and mind, Mr. Smith took practical hold of political matters as soon as he could vote. In 1851 he was elected a member of



GOV. WM. E. SMITH.

the Legislature and re-elected in 1871, when he was chosen Speaker of the house. In 1858-59 he was State senator from his district, and he occupied the same position in 1864-65. He was elected State treasurer in 1866, and held the office for four consecutive years. In 1858 he was appointed by the governor of the State a member of the board of regents of normal schools, which position he held until 1876. In 1874 he was appointed a director of the State prison, and retained this position until 1878. Mr. Smith was chosen governor of Wisconsin in 1877, and entered upon the duties of his office in January, 1878. He was re-elected in 1879, receiving the largest majority ever given to a governor in Wisconsin. In addition to these public trusts, Gov. Smith has often been chosen to county and municipal offices, and to the position of director in banks, insurance companies, and institutions of learning. In his important and responsible office his conduct is visible to all men, and it is without reproach. His intimate friends, and indeed the whole people of the State, fully appreciate the rare talents which he so ably exercises in his administration. Gov. Smith has through his many years of public service not only maintained but increased his reputation as a wise and just legislator, and faithful and conscientious executive officer. He has shown in all his public

duties courage, integrity, justice, and a steady and untiring industry. Immediately upon his settlement at Beaver Dam he united with the Baptist church, having been previously converted and baptized. Of this church he was an active and useful member until his removal to Milwaukee in 1871. Gov. Smith is well known throughout the State as an exemplary and laborious Christian, a practical and consistent temperance man, and a generous giver to every good cause. In all the political controversies of his day no attack has been made upon his private character. Few men in his position have received such considerate treatment in this respect as Gov. Smith. In the early history of the church of which he was for many years a member he was one of its most useful men. When weak and struggling for existence he was its sexton, usher, Sunday-school superintendent, and deacon. He has been a Sunday-school teacher nearly all his Christian life. In the early educational and missionary work of the State he has taken a deep interest. For many years he was the treasurer of the State Convention, and has always been a member of its board.

Smyth, Rev. E. T., was born in Lawrence District, S. C., June 3, 1828; removed with his parents to Calhoun Co., Ala., in 1837, where he has resided ever since; was baptized by Rev. W. R. Harris in 1843; ordained in 1849. His culture is of a highly useful character. The first ten years of his ministry were spent with village and country churches, and attended with gratifying success. For twenty years he has been a popular pastor in the flourishing town of Oxford, where he has established a strong and working church, gaining for himself the honor of being recognized as one of the best pastors in the State, and he is also usefully connected with the general interests of the denomination. A good preacher, with great energy, gifted in the details of pastoral work, and distinguished for sound judgment in whatever he undertakes, his life has been eminently successful.

Smyth, Rev. John, was a beneficed clergyman of the Church of England, holding the living of Gainsborough, in Lincolnshire. After Robert Brown gave his religious doctrines to his countrymen, Mr. Smyth adopted them, and he became very hostile to Episcopalian ceremonies and prescribed forms of prayer. He suffered heavily from the persecuting spirit of the times, and to escape its evils he and a great company of his followers fled to Holland in 1606, where they united with the English Brownist Church, of which Mr. Johnson was the pastor, and Mr. Ainsworth the teacher.

Mr. Smyth adopted sentiments that rendered him liable to the charge of Arminianism; and he also rejected infant baptism. The Brownist congregation was filled with agitation about him; many re-

ceived his principles, but the greater number expelled him and his friends; they charged him with being "a murderer of the souls of babes and sucklings, by depriving them of the visible seal of salvation." Several works were written against Mr. Smyth's real and imaginary errors. Mr. Ainsworth, teacher of the Brownist congregation of Amsterdam, wrote one, Mr. Johnson, the pastor, published another, Mr. Robinson, minister of the Brownist congregation of Leyden, issued a third. Even the good bishop, Joseph Hall, printed a work against him and other Nonconformists.

Mr. Smyth's enemies bring several charges against him which look frivolous and ridiculous. The most important one was that he had baptized himself, and this they denounce as a dreadful heresy. We see no evidence to substantiate the charge.

Mr. Smyth was a great man among the Dissenters of his day; Bishop Hall bears emphatic evidence on this question; and others speak with equal force about his prominence. "He was accounted," says Ephraim Paget, "one of the grandees of the separation, and he and his followers did at once, as it were, swallow up all the rest of the separation." He was the author of four works. He died in 1611.

Sneed, Rev. Robert, was a native of Virginia, and removed to Tennessee some forty years ago; was then a deacon of the Baptist church. He united with the old Sweetwater church, under the pastorate of Rev. Eli Cleveland, and soon after this was ordained to the work of the ministry. He was a man of giant mind. He preached extensively in East Tennessee; was a good pastor, a fine presiding officer, and for many years was moderator of the Sweetwater Association, and also of the General Association. He was doctrinal in his style of preaching. His influence was deeply felt in his days of usefulness. He died March 29, 1878, in Knoxville, Tenn. He labored most zealously for the salvation of men until the last few years of his life, during which he suffered great affliction. He fell asleep in Jesus in the full assurance of the Master's approbation. His last words were, "Glory to God!"

Snelling, Rev. Vincent, was the first Baptist minister on the Pacific coast. He was born March 15, 1797, in Christian (afterwards Caldwell) Co., Ky., of Baptist parents. At the age of thirteen he was baptized, suffering much ridicule from his companions, some of whom he afterwards led to Christ. He was ordained in Missouri. In 1844 he removed to Oregon, and gave himself fully to the ministry. Soon after his arrival he organized a church at West Union,—the first Baptist church west of the Rocky Mountains. In 1846 he organized the Yamhill and Lacreole churches, and after-

wards assisted in forming several others. In 1848 he helped to organize the Willamette Association, the oldest Baptist Association on the Pacific coast. In preaching he was earnest and practical, with doctrinal tendencies. He was a thorough pioneer Bible Baptist, and traveled extensively through Oregon and California, convincing men mightily by the multitude of his Scripture proofs and his positiveness in stating the truth. About the beginning of 1856 he died at Yreka, Cal., in the triumph of Christian faith. The Willamette Association, at its meeting in 1856, made this record of him: he was "a pioneer in the Baptist cause in Oregon, a strong pillar, and active co-laborer in the cause of Christ."

Snyder, Rev. Frederick, was a graduate of Union College, N. Y., and pastor of the First church, Dayton, O., from 1844 to 1851; subsequently pastor of churches in Terre Haute, Ind., and Williamsburg, N. Y., where he died July 2, 1853; was buried at Dayton, O., where he had been greatly successful and much beloved.

South Carolina, The Baptists of.—The First Baptist church of Charleston, S. C., the first in the colony, was probably founded in Kittery, Me., by Rev. William Screven, Deacon Humphrey Churchwood, and eight other brethren, with some sisters, in September, 1682. Persecutions in Maine, it is said by some, dissolved the community, and it is certain that they drove away the leaders and others from that territory. In the same, or in the following year, Mr. Screven, with a number of his Kittery brethren, arrived in South Carolina, and either regarded their Eastern church organization as still in force or formed a new one. They settled first on the west side of the Cooper River, and soon after removed to Charleston, then a village.

The second, the Ashley River church, was formed in 1736, with Rev. Isaac Chanler as pastor.

The third, the Pee Dee, now the Welsh Neck church, was organized in 1738. James James, Esq., was the leader in the movement, whose son Philip soon after became the pastor.

The fourth church was the Euhaw, formed in 1746 as an independent body, having for some years been a branch of the Charleston church. The old building was burnt during the war. The old barrel-like pulpit and the sounding-board were still preserved because Whitefield had once preached there. The writer saw them shortly before they were consumed.

THE CHARLESTON BAPTIST ASSOCIATION

was formed in 1751, the first meeting being held in Charleston, Oct. 21. Rev. Oliver Hart was the moving spirit. They obtained from the Philadelphia Association Griffith's "Essay on the Nature, Power, and Duty of an Association" as the basis

of union. The object was declared to be the promotion of the Redeemer's kingdom by the maintenance of love and fellowship. The independence of the churches was asserted, and the power of the body restricted to an advisory council.

MISSIONS.

In 1755 they began to collect funds to supply the destitute places with preaching in their own and in the adjoining provinces, and the next year Rev. John Gano was sent by the Philadelphia Association to the Yadkin settlement, in North Carolina, and wherever Providence might direct his steps, and his labors were eminently successful.

CONFESSION OF FAITH.

In 1767 the Association adopted the Confession of Faith published by the London Assembly in 1689. That year there were 8 churches, with 390 members, in South Carolina.

CONTRIBUTIONS.

In 1774 a resolution was adopted by the Association recommending the churches to contribute funds for the Rhode Island College, now Brown University. The body also urged the churches to send funds to the brethren in Massachusetts, then suffering for righteousness' sake.

The Religious Society and, afterwards, the General Committee were the agencies through which funds for missions and the education of young ministers were collected and disbursed. Probably nearly one hundred young men have from time to time shared in its benefactions. Among these were the elder Dr. Brantly, Rev. J. L. Brooks, the venerable Jesse Mercer, and the writer, who most gratefully acknowledges his obligation to the same source.

RELIGIOUS LIBERTY.

It is pleasing to find here, as everywhere else, our brethren contending for complete religious liberty. In 1779 the Charleston Association appointed a standing committee for several purposes, and "particularly to treat with the government in behalf of the churches" for complete freedom from political control.

NEW ASSOCIATIONS.

Churches having sprung up here and there in the "backwoods," the distance sometimes traveled to reach the Association, and the want of facilities for traveling, led to the formation of the Bethel Association in 1789. In 1800 the Broad River was constituted. In 1802 the Savannah River, the Saluda in 1803, the Edgefield in 1808, and the Moriah in 1815. Thus did our Zion "lengthen her cords and strengthen her stakes," until, in 1819, the letter of the High Hills church suggested to the Charleston Association the formation of

THE SOUTH CAROLINA BAPTIST STATE CONVENTION.

From their settlement in South Carolina its Baptist people took an active interest in ministerial education and missions. In colonial times they gave a large sum to aid in establishing Rhode Island College, now Brown University. "The Religious Society" was founded, in 1755, in the First church of Charleston to aid missions and ministerial education. This society rendered efficient help to ministers preaching among whites and Indians, and it sustained, in whole or in part, a number of candidates for the ministry who were under the instruction of Rev. Oliver Hart and others.

In 1819 both the Charleston and High Hills churches suggested to the Charleston Association the propriety of forming a more general union of the churches for this double purpose. The plan had been drawn by Dr. R. Furman, then pastor in Charleston. This led to the meeting of delegates from the Charleston, Savannah River, and Edgefield Associations, in Columbia, in December, 1821, who formed the Baptist State Convention. Dr. Richard Furman was its first president, and held that position until his death, Aug. 25, 1825. His successors have been W. B. Johnson, Basil Manly, J. C. Furman, J. B. O'Neill, E. T. Winkler, J. P. Boyce, J. L. Reynolds, J. A. Broadus. No Convention can show a more distinguished list of presiding officers.

The Convention founded the Furman Theological Institute, which has grown into both Furman University and the Southern Baptist Theological Seminary.

The State Board of Missions employed last year (1880) about thirty missionaries, and not only paid them, but reserved sufficient funds to pay the first quarter's salary for 1881 in advance.

There are now twenty-eight white Associations in the State co-operating with the Convention.

There is great harmony and hearty effort in sustaining the Convention.

The present officers are Col. B. W. Edwards, President; T. P. Smith, Vice-President; Capt. A. B. Woodruff and Rev. Luther Broadus, Secretaries; and Prof. C. H. Judson, Treasurer. Executive Board: Rev. Charles Manly, D.D., President; Rev. A. W. Lomax, Vice-President; Rev. W. H. Strickland, Corresponding Secretary and Treasurer.

In 1880, according to the "Baptist Year-Book," there were in South Carolina 44 Baptist Associations, 1126 churches, and 140,442 members. The white and colored Baptists are included in these statistics.

South Carolina, Baptist Journalism in.—Rev. Joseph A. Lawton distinctly remembers that Rev. W. H. Brisbane, M.D., was publishing a paper in Charleston in 1836. It is probable that

Dr. Manly assumed the editorship when Dr. Brisbane retired.

There are now two copies of *The Southern Watchman and General Intelligencer* in existence, dated Feb. 3 and Feb. 10, 1837, printed in Charleston by James S. Burges, and edited by the late Basil Manly, D.D. These numbers belong to the fourth volume. The terms were \$3 in advance, \$3.50 in six months, and \$4 afterwards.

From among many interesting items we select the following statistics of South Carolina Baptists for 1835: Associations, 14; churches, 336; ordained ministers, 158; licentiates, 55; baptisms, 1985; members, 33,486. There is an extract from the *Religious Herald*, and one from the *Mississippi Christian Herald*.

Rev. T. W. Haynes published a monthly in Charleston, and in 1843 he began the *Carolina Baptist*, which was published for some years.

The Southern Baptist was first published in 1846. It was for years edited by a committee of brethren, consisting of Rev. J. R. Kendrick, James Tupper, Esq., and others. Next by Rev. E. T. Winkler, D.D., then by Rev. J. P. Tustin, and finally by Rev. W. B. Carson. At the beginning of the war the paper was suspended on account of the uncertain future, and never resumed.

The Baptist Church and Sunday-School Magazine (monthly), edited and published by Rev. T. R. Gaines, gave us a tenfold blessing. The latter did not continue long. In about three years Brother Walters sold the subscription-list and good-will to the *Religious Herald*, of Richmond, Va.

After an interregnum of about a year, Brother T. R. Gaines began to publish the *Working Christian* at Yorkville. A year or so afterwards he removed to Charleston, and then to Columbia. He sold out to Mr. Junkin, who, again, transferred it to the present proprietor, Col. James A. Hoyt. Brother Hoyt removed it to Greenville, and soon after exchanged the name of *The Working Christian* for that of *The Baptist Courier*, and placed it under the editorial management of Rev. J. C. Hiden, D.D. It is now edited by the proprietor and Rev. J. A. Chambliss, D.D., whose classic pen is certainly not inferior to any of its predecessors.

South Jersey Institute, The.—The idea that gave birth to this noble academy was first seriously entertained by that veteran and honored pastor, the Rev. R. F. Young, of Haddonfield. At his suggestion, when settled at Salem, in 1849, a convention of churches connected with the West New Jersey Baptist Association was held in his meeting-house, at which resolutions were passed com-



SOUTH JERSEY INSTITUTE, BRIDGETON, N. J.

It was succeeded by the *Confederate Baptist*, published in Columbia, and edited by that accomplished scholar and Christian gentleman, Rev. J. L. Reynolds, D.D.

Soon after the war *The South Carolina Baptist* was started; it was edited and published by Rev. W. E. Walters, at Anderson Court-House; and

mending the project for establishing a first-class academy.

The church at Salem, through an educational committee, fitted up a room in the rear of their lecture-room in 1852, and secured the services of the Rev. Samuel Richards and his wife, of Providence, to take charge of the infant enterprise.

They were specially qualified for the work, and their success was in the highest degree flattering. But Mr. Richards accepted another position in Salem, which resulted in the closing of the school.

On Sept. 12, 1865, the West New Jersey Baptist Association appointed a committee to consider this question and report during the Association. The committee was numerous, earnest, and able, and their report, which was adopted, recommended immediate efforts to secure a suitable building. A committee was appointed to carry out the decision of the Association. They selected Bridgeton as the place where the school should be located, and a first-class academy for the education of both sexes as the institution to be founded.

Bridgeton lies at the head of navigation on both sides of the Cohansey River. It contains about 8000 inhabitants. It has two Baptist churches. The character of its population specially fits it to be the seat of a large academy. The scenery around it is charming, and the health of its residents makes it peculiarly desirable for those who wish long life. The site of the academy is one of the most beautiful, for educational purposes, in the whole country. Forests, rich farms, and the winding Cohansey are spread out before the spectator as he looks down from the grounds of the institute. These grounds were given by H. J. Mulford, Esq., of Bridgeton; they contain about ten and a half acres.

The structure consists of a central building 43 by 58, with an east and west wing, each 57 by 41, making the entire length 157 feet. It is built of brick, lighted by gas, and heated by steam; and it is five stories high. Its appearance is imposing, and it has every convenience for carrying out the aims of its Christian projectors. It is fitted to accommodate one hundred and twenty-five boarders. It was opened for pupils in October, 1870. The buildings and grounds are valued at \$75,000. Ladies and gentlemen bearing the honored name of Mulford have on various occasions given \$50,000 to the institute. Many others in New Jersey, and some friends in Pennsylvania, have contributed liberally in the erection of the building and in centennial gifts.

The principal, H. K. Trask, LL.D., by scholarship, talents, and experience is fitted for the marked success that has attended his labors in the institute. In 1880 ten instructors assisted the principal in training one hundred and fifty pupils for the toils of coming life.

Southern Baptist, a Baptist paper published at Meridian, Miss., by Rev. A. Gressett. Circulation encouraging.

Southern Baptist Convention.—That Adoniram Judson and Luther Rice by independent study of the Scriptures should become Baptists, while voyaging to India, was a singular fact in the his-

tory of missions. This change of opinion necessitated their support by the Baptists of the United States. Luther Rice returned to America to arouse among the Baptist churches increased missionary ardor. Traveling much in the South, he so enlisted an interest in behalf of the work of missions that, when the General Missionary Convention was formed, Southern Baptists participated largely in the movement. Dr. Richard Furman, of South Carolina, was the first president. Under the constitution and proceedings of that body, for thirty years no discrimination was made in favor of or against either section. Northern and Southern Baptists acted in entire harmony. In course of time the anti-slaveholding sentiment became so strong that the Board of Foreign Missions declared, in response to a demand for an explicit avowal of opinions and purposes, that a slaveholder offering himself as a missionary would not be appointed. The Home Mission Society, organized for domestic mission work, avowed practically a similar opinion, and declared in favor of a separate missionary organization at the South and at the North.

In view of this antagonism of opinion, the board of the Virginia Foreign Mission Society suggested a convention to confer on the best means of promoting the foreign mission cause and other interests of the Baptist denomination in the South. Augusta, Ga., and Thursday before the second Lord's day in May, 1845, were suggested as a proper place and a proper time for the meeting; on May 8, 1845, 310 delegates from Maryland, the District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky met at Augusta. Among these men, who came together to deliberate, were Fuller, Manly, Furman, Johnson, Jeter, Robinson, Howell, Curtis, Brantly, Taylor, Mell, Crawford, Dagg, Lumpkin, Hillyer, Cooper, Dockery, Witt, Hume, Mallary, Winkler, etc.

Wm. B. Johnson, D.D., of South Carolina, was chosen president. A resolution was unanimously adopted that "To accomplish the greatest amount of good, and for the maintenance of those Scriptural principles on which the General Convention of the Baptists was originally formed," the Convention should organize a society for the propagation of the gospel. A constitution, precisely that of the original union, was adopted, "for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel." A board for foreign missions was appointed and located in Richmond, Va., and a board for domestic missions at Marion, Ala.

No good would come of a discussion of the causes of the origin of the Southern Baptist Convention. Property in slaves has now happily ceased to disturb political and religious assemblages. The sep-

aration was reluctant and painful, but God has brought good out of apparent evil. A separate organization has developed the resources and energies of Southern Baptists, quickened a sense of responsibility, and trained to more active beneficence. Baptist societies for the spread of the gospel, existing in different portions of the Union, are now working without jar or discord, the most fraternal feelings are cherished, and few desire an organic union co-extensive with our territorial limits. Southern Baptists have contributed for foreign missions from 1845 to 1879, \$939,377.23. In the last seven years \$284,010.99 have been given for foreign missions, \$72,000 more than the whole amount raised during the thirty years' connection with the Triennial Convention.

The Board for Foreign Missions had J. B. Jeter, D.D., for its first president, and James B. Taylor, D.D., for its corresponding secretary. J. L. M. Curry, D.D., LL.D., is the present president, and H. A. Tupper, D.D., the corresponding secretary.

Dr. Tupper, the scholarly secretary, has recently published, with the imprimatur of the Publication Society, a very valuable book, giving full information of the past and present work of the board.

The Home Mission Board at Marion, Ala., formerly called the Domestic Mission Board, has E. T. Winkler, D.D., for its president, and W. H. McIntosh, D.D., for its corresponding secretary. This board seeks to remedy religious destitution in the Southern States and among the Indian tribes adjacent to its territory. It has also a mission among the Chinese in California. During the war a valuable work was done in the Confederate army in supplying the soldiers with the Scriptures and religious literature, and in supporting seventy-eight missionaries.

In 1863 the Convention established a Sunday-school board at Greenville, S. C., and, under the efficient secretaryship of C. J. Elford, Esq., and C. C. Bitting, D.D., did active and valuable service. In 1868 it was removed to Memphis, and in a few years was discontinued.

The Southern Baptist Theological Seminary, now at Louisville, Ky., while not under the control of the Convention, is regarded with peculiar favor, and receives at every meeting attentive consideration.

Since the war the Convention meets annually. The boards submit to the Convention reports of their operations, receipts, and expenditures, and the officers and members are annually appointed.

Organized to "promote foreign and domestic missions and other important objects connected with the Redeemer's kingdom," and respecting fully "the independence and equal rights of the churches," the Convention consists of members who contribute funds, or are delegated by religious

bodies contributing funds, on the basis of one delegate for every \$100 given within the twelve months next preceding the meeting of the body. To bring the Convention into still closer affiliation with State Conventions and General Associations, representatives from those bodies are also admitted on the basis of \$500 expended for objects similar to those in the promotion of which the Convention is engaged.

Between the Southern Baptist Convention and the three great Baptist organizations at the North—the Missionary Union, the Home Mission Society, and the Publication Society—the utmost harmony and fraternity exist. Each working in its own approved way has the good will and prayers of the others.

FOREIGN MISSIONS AND MISSIONARIES.

BRAZILIAN MISSION.—This mission in the province of San Paulo, adopted in 1879, has a church of thirty members at Santa Barbara, and another of twelve members at "Station." Rev. E. H. Quillan has been teacher and preacher. On Jan. 13, 1881, Rev. W. B. Bagby and wife, of Texas, were sent to reinforce the mission. In 1859 the Convention started a work in Rio de Janeiro, under Rev. and Mrs. T. J. Bowen, former missionaries to Africa. The mission was abandoned in 1861, on account of obstacles that do not now exist and the wrecked health of Mr. Bowen. The present outlook is promising, though the field is hard.

MEXICAN MISSION.—The Convention had but recently accepted as their missionary Rev. J. O. Westrup, stationed at Muzquis, in the State of Coahuila, when, on Dec. 21, 1880, he was murdered by a band of Indians and Mexicans. Another missionary will be soon appointed, and probably stationed at Monterey, where there is a Baptist Missionary Society. Rev. T. M. Westrup, of Corpus Christi, brother of the murdered missionary, writes, Feb. 5, 1881: "I sometimes think Catholic fanaticism or national prejudice had more to do with the case than appears so far." This blood may be seed.

ITALIAN MISSION.—This work was organized in Rome, in the fall of 1870, by Rev. W. N. Cote, M.D., who labored, with marked success, until 1873, when he was succeeded by G. B. Taylor, D.D. Dr. Cote died in Rome in 1877. Rev. J. H. Eager and wife joined the mission in 1880. The chapel at Rome cost some \$30,000. To build one at Torre Pellice \$3000 have been collected. This mission has prospered from the beginning, and is in a flourishing condition. There are five schools, with some 150 pupils: the church membership is about 175. The stations and laborers are as follows:

At Rome, G. B. Taylor, Mrs. Taylor, J. H. Eager, Mrs. Eager, and Signor Cocorda; Torre Pellice,

Signor Ferraris; Milan, Signor Paschetto; Modena and Carpi, Signor Martinelli; Naples, Signor Colombo; Bari and Barletta, Signor Volpi; island of Sardinia, Signor Cossu; Venice, Signor Beltondi; Bologna, Signor Basile.

A sketch of Dr. G. B. Taylor, whose praise for eminent wisdom is in all the churches, appears elsewhere in this "Encyclopædia."

AFRICAN MISSIONS.—*Liberian and Sierra Leone Mission.*—The First Baptist church of Monrovia, Liberia, was organized with twelve members, in 1821, in a private dwelling in Richmond, Va., Feb. 2, 1846, the Board of Foreign Missions of the Southern Baptist Convention having resolved to start a mission in Africa. That year two colored brethren, Rev. John Day and Rev. A. L. Jones, were appointed missionaries. From 1846 to 1856 many others were appointed, and churches and schools were established in fourteen villages of Liberia and two in Sierra Leone. In 1852 and in 1854 the mission was visited respectively by Rev. Eli Ball and Rev. John Kingdon in the interest of the board. In 1860 there were 24 stations and churches, 18 pastors, 1258 members, 26 teachers, and 665 pupils. During our civil war the mission suspended, and resumed in 1871, under Rev. A. D. Philips, who had been identified with the Yoruban Mission of the Convention. Eight stations were established in Liberia and the Beir country, and fifteen missionaries and teachers were appointed. The stations in Liberia were posts for the interior work in the Beir country, through which it was hoped that access might be had again to Yoruba, from which the missionaries had been driven in 1867. In 1873 the missionaries were expelled from the Beir country. Our country being under a fearful monetary pressure, the missionaries, except the supervisors,—B. P. Yates and J. J. Cheeseman,—were dismissed. A gratuity of \$500 was distributed among them. They acted with noble Christian spirit. Jan. 8, 1875, Rev. W. J. David and Rev. W. W. Colley (colored) sailed for Africa. Finding Yoruba reopened to missionaries, they, according to instructions, settled all accounts, and closed the mission in Liberia, and in October, 1875, resumed work in Yoruba. From 1845 to 1875 thousands had been converted and taught through the Liberian and Sierra Leone Mission, and many strong and godly men and women of the African race were developed. Among the colored missionaries publicly recorded are F. S. James, who left in his churches the savor of a holy life; B. P. Yates, J. H. Cheeseman, J. J. Cheeseman, noted respectively for financial ability, spiritual devotion, and uncommon culture; A. P. Davis, B. J. Drayton, J. T. Richardson, R. E. Murray, J. M. Harden, J. J. Fitzgerald, Lewis K. Crocker, Jacob Von Brunn, Milford D. Herndon, and Josephine Early. John Day,

the first missionary, was born at Hicksford, Va., Feb. 18, 1797; was baptized in 1820; licensed to preach in 1821; went to Liberia in 1830; resigned a judgeship, and was elected, without his consent, lieutenant-governor, in 1847. In 1849 he established a manual labor school of fifty pupils at Bexley. In 1854 he became pastor of the church at Monrovia, where he founded and presided over a high school, known as "Day's Hope," in which were departments elementary, classical, and theological. As superintendent of the mission, he made extensive preaching tours, and reported "a Sunday-school in every village, and the Word preached steadily to more than 10,000 heathen." This remarkable man was gathered to his fathers in 1859. Prof. E. W. Blyden, the learned African linguist, in pronouncing an eulogy on Mr. Day, considered his subject thus: 1. His love of metaphysics; 2. His burning zeal for the gospel; 3. A household word; 4. As judge and statesman; 5. The good physician; 6. As a soldier; 7. His moral and religious character; 8. As educator and theologian; 9. His life and death a legacy.

THE YORUBA MISSION was founded in 1850 by Rev. T. J. Bowen. In 1853 it was reinforced by Rev. Messrs. J. S. Dennard and J. H. Lacy, with their wives; in 1854 by Rev. W. H. Clarke; and in 1856 by Rev. Messrs. S. Y. Trimble, R. W. Priest, J. H. Cason, and their wives, and Mr. J. F. Beaumont. Stations were opened in Lagos, Abbeokuta, Ijaye, and Ogbomishaw. Residences and chapels were built, churches and schools were established, the heathen were soon preached to in their own language, and not a few of them were saved. The labors in Africa of all these missionaries, except Mr. Bowen, were brief. Rev. Henry Goodale, who accompanied Mr. Bowen, was buried at Golah, before Yoruba was reached. Dennard and his wife were put under the sod; Clarke, Trimble, and Beaumont came home to go to their reward. Priest and Lacy and Cason toil on in their native land. In 1855, Rev. J. M. Harden, a colored missionary, was transferred from the Liberian to the Yoruban mission, and died in Lagos in 1864. His wife is now in the employ of the board. Rev. A. D. Philips entered the field in 1855, and labored with signal success until 1867, when he was driven out of the country by war and persecution. He retired from the service of the board in 1872, and preaches in Tennessee. Rev. T. A. Reid labored at Awyaw and elsewhere, and was devoted to the work from 1857 to 1864. Like Mr. Philips, he left his noble wife a sleeper in African sands. Rev. R. H. Stone worked from 1863 to 1869. He is a faithful minister in Virginia. As has been stated, the mission was reorganized by Messrs. David and Colley in 1875. They found a number of the native Christians steadfast, and overjoyed at the answer of their

prayers through long years for the return of "God's men." A chapel and residence, at the cost of some \$4000, have been erected at Lagos, and buildings put up at Abbeokuta and Ogbomishaw. The last station is occupied by a native missionary, Rev. Moses L. Stone. Rev. S. Cosby, missionary of the Colored Baptist Convention of Virginia, is associated with Mr. David in the mission. Mr. Colley was recalled by the board in 1879. On Dec. 22, 1879, Mr. and Mrs. David lost their infant daughter. In the mission there are 60 scholars and 80 church members. Some further record of Mr. Bowen, the founder of the mission, is fitting. He was born in Georgia, Jan. 2, 1814; was a gallant soldier in the Creek-Indian and Texas wars; studied law, but abandoned it, in 1841, for the ministry; traveled extensively in Central Africa, and was the soul and inspiration of the Yoruban Mission from 1850 to 1856. He married, May 31, 1852, Miss L. H. Davis, of Greensborough, Ga., who shared his toils and successes in his second missionary campaign in Africa. Mrs. Bowen resides in Greensborough, loved and honored for her own sake, and for her good and great husband. He entered his heavenly rest Nov. 24, 1875. He was the author of an admirable work on "Central Africa," and a quarto volume on the Yoruban language, published by the Smithsonian Institute.

CHINA MISSIONS.—*Canton Mission*.—Rev. J. L. Shuck and Rev. T. J. Roberts, missionaries of the Triennial Convention, transferred themselves to the Southern Convention soon after its organization. The former had constituted the First Baptist church of Canton, and traveling in this country in 1846 with a native convert, Yong Seen Sang, raised for a chapel \$5000. This chapel fund, with the consent of the donors, was transferred with the missionary, in 1847, to Shanghai. Mr. Roberts had preached six or seven years to lepers at Macao. In 1847 his chapel was destroyed, and the mission property of the Missionary Union was bought by the Southern Convention. Mr. Roberts raised much money on the field, and published and distributed large numbers of tracts and portions of the Scriptures. In 1850 the mission had been reinforced by Messrs. S. C. Clopton, George Percy, F. C. Johnson, B. W. Whilden, and Miss H. A. Baker. There were three preaching-places. A union effected between Mr. Roberts's (Uet-tung) church and the First church was not happy. In 1852 "the relation between Mr. Roberts and the board was dissolved." He had done some good foundation-work. He remained an independent missionary until 1866, when he returned to America. He died of leprosy, Dec. 28, 1871, at Upper Alton, Ill. Mrs. Roberts lives at St. Louis, Mo. Mr. Clopton was born in Virginia, Jan. 7, 1816, fell asleep July 7, 1847, lamented as a choice spirit. Mr. Percy and Miss

Baker were transferred to the Shanghai Mission. Mr. Johnson went as "Theological Tutor and Missionary," and after making great progress in the written language, returned, in 1849, with broken health. He resides in Marietta, Ga. In 1848 the native assistants, Yong and Mui, went to Canton. In 1850, Mrs. Whilden died, and Mr. Whilden brought home his children. The health of his second wife failing, they retired from the field finally in 1855. Mr. Whilden, much beloved, resides in his native State, South Carolina. In 1854, 1856, 1860, Rev. Messrs. C. W. Gaillard, R. H. Graves, and J. G. Schilling joined, respectively, the mission. In 1856, Mr. Gaillard reported "69 Sunday-school scholars, 32,200 tracts and Scriptures distributed;" and in 1860, "40 baptisms and 58 church members." July 27, 1862, he was killed by the falling of his house in a typhoon. Mr. Schilling made "good progress in the language," but after the death of his wife, in 1864, came home with his children. He practises law in West Virginia. Rev. N. B. Williams, whose wife is the daughter of the returned missionary, Rev. B. W. Whilden, went to China in 1872, accompanied by his wife's sister, Miss Lula Whilden, who, supported by the women of South Carolina, is doing a grand work among the women of Canton. Mr. Williams had a school of forty pupils, and was treasurer of the mission. In 1876, Mrs. Williams's failing health compelled their return to the United States. Mr. Williams preaches in Alabama. In 1874, Wong Mui died. Yong Seen Sang, supported by the Ladies' Missionary Society of the First Baptist church of Richmond, Va., since 1846, still labors for the Master. Rev. E. Z. Simmons and wife arrived in Canton Feb. 6, 1871, and are doing good work for the Lord. Miss Sallie Stein, sustained by the Young Ladies' Missionary Society of the First Baptist church, Richmond, Va., joined the mission in 1879. Rev. R. H. Graves, D.D., was born in Baltimore, May 29, 1833; was baptized by Dr. R. Fuller, Oct. 15, 1848; graduated at St. Mary's College in 1851; arrived at Canton 14th August, 1856. For twenty-five years he has been consecrated to his mission, in which he has achieved great success, and has won, as many a brother missionary has done, a name for purity of character and ability as a gospel laborer which is imperishable. He married first the missionary Gaillard's widow, who died Dec. 12, 1864. His present wife, daughter of G. W. Norris, Esq., of Baltimore, has been, since 1872, a self-sacrificing and successful missionary worker for Jesus. In the last eight years Dr. Graves has published, in Chinese, two hymn-books, a work on the Parables of our Lord, a book on homiletics, a work on Scripture geography, and will soon publish a "Life of Christ." In the same time "a dwelling has been built in Can-

ton, one chapel finished, and money raised for another in the country, six country stations have been opened, and two native brethren ordained to the ministry. The Chinese Native Missionary Society has also a station and two assistant preachers, supported mainly by contributions from Chinese Christians in Demerara and the United States." The results of the preaching and Scripture distribution and holy living of this long line of missionaries in the city of Canton, and among the dense masses of the interior of Southern China, can never be estimated. The statistics reported in 1880 are as follows: 2 churches, 230 members, 52 baptized, \$255 annual contributions, 9766 tracts and Bibles distributed, 4514 medical cases, 5 schools, with an average attendance of 121, 6 foreign missionaries and 12 native assistants, \$5585.35, cost of house recently built, \$4591.87 house fund in Canton treasury.

The *Shanghai Mission* was started in 1847 by Rev. Messrs. M. T. Yates, J. L. Shuck, and T. W. Tobey. Mr. Yates was the first on the ground. Nov. 6, 1847, a Baptist church of ten members was founded. Two natives—Yong and Mui—were licensed to preach. In April, 1848, a gloom over-spread the infant church by the drowning of Dr. and Mrs. J. Sexton James, who were daily expected at Shanghai. Mr. Percy, from Canton, joined the mission in November, 1848. The meetings were attended by "500 or 600 natives." In 1849 Mr. and Mrs. Tobey, very useful missionaries, were forced home by the ill health of the latter. In May, 1850, a mission building was erected at Oo-Kah-Jack. Mr. Shuck wrote, "Our board is the first Protestant board of missions in the world which ever held property and gained a permanent footing in the interior of China." In 1851, Mrs. Shuck died. Her biography was written by Dr. Jeter. Mr. Shuck returned with his children to America. In China he had been very "faithful and effective." In 1854 he went to California, where he labored for seven years, baptizing sixteen Chinese, and organizing a Chinese church. He died in Barnwell, S. C., Aug. 20, 1861, aged fifty-one. His widow resides in Charleston, S. C., with his son, Rev. L. H. Shuck, D.D. In 1852, Rev. and Mrs. Crawford and Dr. G. W. Burton reinforced the mission, and early in 1853, Rev. and Mrs. A. B. Cabaniss arrived. In the city there were three schools and six places of worship. In 1854, Miss H. A. Baker, who came from Canton in 1851 and opened a boarding school, was recalled by the advice of her physician. She lives in California, and is the author of the "Orphan of the Old Dominion." Mr. and Mrs. Percy, on account of his shattered health, returned home in 1855. He passed away July 21, 1871, "mildly and grandly as the setting sun." That year, 1855, there were "eighteen pub-

lic services per week, with an average attendance of 2500 souls; five day schools, with an average attendance of 100 pupils. This year was signalized by *the first baptism of a Chinese woman*. The board reported, "The gospel has won glorious triumphs in China. Multitudes having given evidence of saving faith in the Redeemer." The next year the board commended the missionaries as performing "almost superhuman labors in their wide-opened field." In 1859, Rev. and Mrs. J. L. Holmes came to Shanghai, and the next year were settled in the Shantung province. In 1859, Rev. J. B. Hartwell and wife arrived, and in 1860 joined Mr. Holmes in Shantung. In 1860, Mr. and Mrs. Cabaniss, after eminent service, returned home. The same year Rev. and Mrs. A. L. Bond, assigned to this mission, were lost at sea, with Rev. and Mrs. J. Q. A. Rohrer, assigned to Japan, in the ill-fated "Edwin Forrest." In 1863, Rev. and Mrs. T. P. Crawford, having done a good work in Shanghai, went to Tung-Chow. In 1861, Dr. Burton, a great benefactor of the mission, returned to America, and is practising his profession in Louisville, Ky. In 1865, Mr. and Mrs. Yates were alone in Shanghai, and have remained so until now. To sum up the labors and holy influences of these missionaries, and of this great man and his noble wife, would be impossible. Dr. Yates wrote,—

"Sept. 12, 1877.—This is the thirtieth anniversary of our arrival at Shanghai. At first our way was in the dark; but every successive decade has shown marked progress in our work. To-day the missionary influence in China is a mighty power. The leaven of divine truth has been deposited in this mass of error and corruption, and its irresistible force is beginning to be seen and felt far and wide. The Bible has been translated into the literary or dead language of the whole country, and also rendered into the spoken language or dialects of many localities,—a style in which the Chinese have not been in the habit of making books. Places of worship have been secured, where multitudes come to the sound of the church-going bell to hear the word of God. Churches of living witnesses have been established. Tens of thousands have been convinced of the truth of the gospel, who have not had the moral courage to make a public confession of their faith in Christ. Thirty years ago, when the prospect was so dark, and the darkness seemed so impenetrable, I would have compromised for what I now behold as my life-work. Now my demand would be nothing less than a complete surrender. I am in dead earnest about this matter, for I fully realize that God is in Christ reconciling the world unto himself, and has committed unto us the word of reconciliation, and that he has commanded us to make it known to all nations. I not only do not regret devoting my life

to the mission work, but I rejoice that he counted me worthy to be his ambassador to the greatest empire on the globe. Now my one desire is that he would give me wisdom to do his will and be a faithful steward. The Lord be praised for all his goodness and mercy to us in our hours of darkest affliction."

Statistics, 1880: 2 churches, 100 members, \$273.17 contributions, 2 important out-stations.

A sketch of Dr. M. T. Yates, whose reputation is as broad as the earth, is found on another page of this volume.

The *Shantung Mission* has had two main stations, viz., at Chefoo and at Tung-Chow. In 1860, Rev. and Mrs. J. L. Holmes settled in the former, and Rev. and Mrs. J. B. Hartwell in the latter. The next year Mr. Holmes was brutally murdered by the rebels. He was born in Preston County, now in West Virginia; was graduated from Columbian College in 1858. In "Our Life in China" Mrs. Nevins describes him as "handsome, talented, ardent, with very winning manners, and peculiarly fitted for usefulness among the Chinese." Mrs. Holmes removed to Tung-Chow, where she is still doing heroic work. She has issued several editions of "Peep of Day." In 1871, Mr. Hartwell reopened the station in Chefoo. In 1872 he located in Chefoo, which, he said, had "sextupled itself" since 1860, and asked the board "to appropriate \$4000 for a residence and \$4000 for a chapel." He rented a commodious dwelling, where he had "at evening family prayer a company of twenty Chinese," and used the chapel of the English Baptist mission, kindly offered by Dr. Brown of that mission. In 1875 he wrote, "I think the people are receiving the ideas of the gospel." That year he was forced home by the ill health of his wife, who died Dec. 3, 1879, in California, where Dr. Hartwell has a mission under the home board of the Convention. Dr. Hartwell was born in Darlington, S. C., in 1835; graduated with distinction from Furman University in 1856. In 1858 he married Miss Eliza H. Jewett, of Macon, Ga., who died in China in 1870, greatly lamented. His second wife, Miss Julia Jewett, was her sister. With sixteen years' experience in China, Dr. Hartwell is eminently adapted to the work in California, where he has organized a Chinese church. The Doctorate was conferred on him by Furman University.

Tung-Chow Station.—Mr. Hartwell, as has been stated, located there in 1860, and constituted a church of eight members, Oct. 5, 1862. It was known as the North Street church. In 1864 there were eighteen members. Mr. Crawford, coming to Tung-Chow, took charge of the church, while Mr. Hartwell supplied a temporary absence of Mr. Yates from Shanghai, and baptized eight converts.

There were two schools there, and some "6000 books had been printed and distributed." In 1866, Mr. Crawford constituted a second church, of eight persons, known as the Monument Street church. In 1868 "a deep religious revival" arose in neighboring villages, through the instrumentality of a native baptized by Mr. Hartwell, and twenty were baptized. In 1869, Mr. Hartwell reported his church contributions to be \$127. In 1871 the membership was fifty-six. In 1870, Woo was ordained a native pastor. In 1872, Mr. Hartwell wrote, "Woo has managed the church with great discretion and propriety. He tells them that instead of their being dependent on the missionaries, the missionaries should be dependent on them." In 1873 the statistics were: membership, 63; connected with the church from the first, 81; income of church, \$224. The church bears its own expenses, except chapel rent. In 1875 the board reported, "Rev. Woo is pastor, but Brother Hartwell, though living in Chefoo, kept an advisory relation to it, and aided it by his constant counsel and occasional presence." After sundry vicissitudes this church is virtually merged in the Monument Street church.

In 1871, Mr. Crawford, greatly encouraged, wrote, "Christianity gains ground day by day. The government and people all feel that their ancient strongholds are giving way." In 1873 he built a chapel for \$3000. In 1872, Miss Edmonia Moon joined the mission, but, after remarkable progress in the language, she had to yield in 1876 to broken health and quit the field. In 1873 her sister, Miss Lottie Moon, a woman of distinguished ability, joined the mission, and, with Mrs. Crawford and Mrs. Holmes, is teaching in the city, and telling of Jesus far in the country. In four years the ladies made 1027 visits to country villages. In 1879 the schools numbered 56, the church 115. In 1880 "more than a thousand visits were made for preaching the gospel and distributing books in villages around Tung-Chow." Dr. Crawford adds, "May God bless the seed thus sown under many difficulties!"

T. P. Crawford was born in Warren Co., Ky., May 8, 1821; graduated from Union University, Tenn., in 1851, "at the head of his class, and with the first honors of the institution." He was ordained in 1851, and married Miss Martha Foster, of Alabama, daughter of the late Deacon J. L. S. Foster. The same year he was appointed a missionary; labored in Shanghai until 1862, when he went to Tung-Chow, where he has toiled indefatigably ever since. Mrs. Crawford has published several books. The last work of Dr. Crawford's is "The Patriarchal Dynasties." In 1879 the degree of D.D. was conferred on him by Richmond College, Va.

RECEIPTS AND EXPENDITURES.

From 1846 to 1881 the Convention has received and expended for foreign missions \$1,029,920.90.

HOME MISSION BOARD.

The home mission work of the Baptists of the South in the United States is mostly performed by State Mission Boards. Still, a large measure of general evangelical labor has been accomplished, and is still being performed, by the Home Mission Board of the Southern Baptist Convention. This evangelical labor may be divided into the following departments: 1. Home mission work; 2. Indian missions; 3. Chinese Mission, in California; 4. Work of the Bible Board; 5. Work of the Sunday-School Board. (See articles on those topics.) The Southern States, properly speaking, are Maryland, Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Tennessee, and Kentucky. The Southern Baptist Convention and its two mission boards—domestic and foreign—were formed at Augusta on May 8, 1845. The first officers of the Domestic Board, as it was then called, were Rev. Basil Manly, Sr., President; Rev. J. L. Reynolds, Corresponding Secretary; Rev. M. P. Jewett, Recording Secretary; Thos. Chilton, Treasurer; and Wm. N. Wyatt, Auditor. The board was located at Marion, Ala. Owing to the distance of his residence, Dr. Manly resigned, and Dr. Hartwell was elected president. Prof. Reynolds also declined, and, in November, Rev. Russell Holman became corresponding secretary, and Mr. Wm. Hornbuckle was elected treasurer, as Mr. Chilton removed from Marion. For many years Mr. Holman and Mr. Hornbuckle filled their respective positions with honor to themselves and to the satisfaction of their brethren, nobly sustained by a board of managers which contained such men as J. H. De Votie, E. D. King, and Wm. N. Wyatt. In 1851, Mr. Holman resigned, in consequence of feeble health, and Rev. Thomas F. Curtis was elected secretary; but he retired, after two years' efficient service, and was succeeded, in 1853, by Rev. Joseph Walker. In 1855 the American Indian Mission Association of Kentucky transferred its work to the Southern Baptist Convention, together with a heavy debt, which was promptly paid. Thenceforth the Domestic Board was designated as the Domestic and Indian Mission Board until 1874, when its name was changed to Home Board. This union and transfer gave a mighty impulse to the work of the board, and a great enlargement to its field. The sympathies of the denomination were strongly enlisted, and its liberality largely increased. At the close of 1856, Rev. Joseph Walker resigned the secretaryship, a position he had filled with eminent ability, and Rev. R. Hol-

man was again called to the position, but, after prosecuting his labors with much consecration, he was compelled by ill health to retire in 1862. Rev. M. T. Sumner, who had entered the service of the board as financial secretary in 1858, succeeded Mr. Holman, and conducted the affairs of the Home Board with wonderful ability and success until 1875, when he resigned. Wm. N. Hornbuckle, Treasurer, and Wm. N. Wyatt, Auditor, both efficient, faithful, and beloved, were respectively succeeded by J. B. Lovelace and S. H. Fowlkes, who have given their valuable services to the present time. Dr. Basil Manly, Jr., was elected to succeed Dr. Sumner, but declined, and Dr. Wm. H. McIntosh, the present most able and efficient secretary, was elected to fill the vacancy, and entered upon his duties Oct. 1, 1875. He reported the board almost entirely free from debt in 1877, and since that time it has enlarged its work to the full extent of the means furnished.

The Home Mission Board has sustained missionaries in every Southern State, has planted churches, and fostered interests that needed support. Weak churches, in most of the large cities of the South, have been assisted by it, until able to sustain themselves. Notably among these cities are Baltimore, Washington City, Richmond, Petersburg, Fredericksburg, Raleigh, Augusta, Atlanta, New Orleans, Galveston, Houston, Texas, Mobile, St. Louis, Memphis, Knoxville, and many others. Young and growing cities on the frontiers have contained its missionaries. Especial attention has been paid to Texas, into which a rapid tide of population from other States has flowed constantly. Among the many missionaries employed in that State may be mentioned Rev. Wm. M. Tryon, Rev. James Huckins, Rev. R. C. Burleson, Rev. J. W. D. Creath, Rev. Z. N. Morrell, Rev. Jesse Witt, and Wm. M. Pickett; and the work accomplished by these and others in Texas is now seen in a membership, in that State, larger than that claimed by any other denomination, in a numerous, devoted, and most efficient ministry, and in male and female Baptist colleges of a high order. The board, in connection with Associations and State Conventions, has always labored most earnestly and energetically in bestowing religious instruction upon the colored people. It has ever found the Christian masters and mistresses keenly alive to the moral responsibilities growing out of their relations to their servants, and ever ready to aid in giving them gospel privileges. Generally, all the missionaries of the Home Board had colored interests in connection with their charges, and, in many instances, rich blessings crowned their labors in the conversion of colored people. The wonderful success of this evangelical labor among the colored people of the South is clearly demonstrated by the existence,

after the war, of hundreds of thousands of colored Baptists in those States where emancipation occurred, not to mention the numerous colored church members of other denominations. In the State of Georgia alone there are over 30 colored Associations, about 900 churches, and 110,000 church members. During the war the work of the board was necessarily suspended in many parts of the country, but effective service was done by its missionaries among the soldiers of the Confederate armies, many professing conversion through their instrumentality. During the war one hundred and fifty-one commissions were issued by the board to chaplains and missionaries to the armies and hospitals.

The conclusion of the war left the board prostrate. Gradually it has resumed and enlarged its home mission work, as vigorously as its means allowed, adding to its other efforts the holding of ministers' institutes for the benefit of colored Baptist ministers. Its report for 1880 shows twenty missionaries and three missionary agents in the field, as follows: six in Florida, four in Arkansas, two in Georgia, two in Texas, one in California, three in Alabama, one in Tennessee, one in Virginia, and a missionary agent and evangelist in each of the States of North Carolina, Kentucky, and Alabama. It also kept employed one white and four native missionaries in the Creek nation, two natives in the Choctaw nation, one, Rev. A. Frank Ross, an intelligent educated man, one white missionary in the Chickasaw nation, and a Seminole Indian missionary among the wild tribes.

CONTRIBUTIONS.—The contributions to the Home Board from 1845 to 1859, inclusive, \$266,358.13. During the last twenty years its receipts have been \$739,483.64, so that the total receipts from 1845 to 1880, inclusive, were \$1,005,841.77.

GENERAL SUMMARY.—Since its organization the Home Board has issued 1893 commissions. To the year 1881 the total number of the weeks of labor performed by its missionaries makes a period of 506 years. The number of baptisms performed by its missionaries is 36,874, an average of 1053 annually. Five thousand and fifty churches and stations were supplied with preaching, and many churches were constituted and Sunday-schools organized.

INDIAN MISSIONS.—From the beginning of the century Southern Baptists have manifested much interest in the reformation and evangelization of the Indians. Organized efforts were made first in Kentucky and then in Georgia for their education and Christianization, and were carried on, partly, through the Mission Board of the General Convention, at Philadelphia, until 1842, when a Western Baptist Convention met at Cincinnati, and the result was the formation, in 1843, of the American Indian Mission Association. This association es-

tablished missions in the Choctaw and Creek nations, sending as missionaries to them Rev. Sidney Dyer, Rev. Joseph Smedley, Rev. Ramsey Potts, Rev. A. L. Hay, and Rev. H. F. Buckner, who was sent in 1848, and who is still laboring successfully in the Creek nation. These missionaries, aided by faithful native preachers, baptized many converts and established various churches. In 1854 the American Indian Mission Association, through its Mission Board at Louisville, transferred all its Indian mission work to the Domestic and Indian Mission Board of the Southern Baptist Convention, which accepted the charge in 1855, at Montgomery, Ala. Since that time this board has been most earnestly and zealously engaged in the Indian mission work, and wonderful success has crowned its efforts. From time to time the board has sent out various missionaries to labor in the Indian Territory, among whom were Rev. R. G. Moffatt, sent in 1853; Rev. R. J. Hogue, sent in 1858; Rev. A. E. Vandivere, in 1858; Rev. J. A. Slover, in 1859; Rev. Willis Burns, in 1859; Rev. J. A. Preston, in 1860; Rev. J. S. Murrow, of Georgia, a most efficient and faithful missionary, was sent out in 1857, and, supported by the Rehoboth Association, has continued to labor most efficiently until the present time. From first to last, however, Dr. H. F. Buckner has remained in connection with the Convention, and his laborious faithfulness constitutes him the "Judson" of the West.

Among the missionaries were many half-breed and full-blood natives, whose long and faithful labors in the employ of the board have aided immensely in making the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles what they are to-day, a civilized, Christian people; and their names should be put on record,—Peter Folsom, Simon Hancock, Lewis Cass, William Cass, John Jumper.

A few figures will give an idea of the number of missionaries employed, the amount disbursed for their support, and the nature and result of their labors as employes of the Domestic and Indian Mission Board. In 1856 and 1857, 26 white and native missionaries were employed, at a cost of \$16,780.26, among the Creeks, Cherokees, and Choctaws. Several schools, also, were maintained in successful operation. In 1858–59, 35 missionaries were sustained,—19 among the Creeks, 10 among the Choctaws, and 6 among the Cherokees,—and \$18,019.77 were expended. The amount collected for Indian missions in five years was \$61,641.74. The work performed was the supply of preaching to 135 churches and out-stations, 355 converts baptized, 5 churches constituted, 5 meeting-houses built, 4 Sabbath-schools organized, with 13 teachers and 117 pupils, and 2 ministers and 10 deacons ordained. In 1860 and 1861, 31 missionaries and 8 interpreters

were employed, at a cost of \$23,835. During the two years 171 churches and stations were supplied with preaching, 20 churches were constituted, 23 ministers and 8 deacons were ordained, 3 temperance societies were formed, and 400 persons were baptized, while both Sunday-schools and secular schools flourished.

The war then came on, and finally caused a total suspension of Indian missions. Previous to 1870 about half a dozen missionaries only were kept employed. In 1875 there were sixteen,—two in North Carolina among the Cherokees in that State. In 1876 eleven were sustained in the Indian Territory; but of late years the board has been gradually increasing its operations and enlarging its field among the Indians.

Results.—As late as 1845 the Creeks had laws in force to punish “praying people,” and in that year four Christians were whipped. Now, the Baptists alone have among the Creeks 2 Associations, 32 churches, with 17 Sunday-schools, about 30 native preachers, and a membership of 1500. Among the Seminoles there are 700 members and several native preachers; and yet, except for a few years only, H. F. Buckner has been the only white missionary of the board to these two tribes, containing a population of 14,500 Creeks and 2500 Seminoles. Among the Choctaws and Chickasaws there are 2500 church members. The Choctaw and Chickasaw Baptist Association, connected with Southern Baptist Missions, had 29 churches, with 1300 members, and 16 Sunday-schools, with 626 scholars and 45 teachers, in 1880. Among the Cherokees there is a Baptist Association comprising a membership of more than 1000. In connection with its Creek mission the board has a manual labor school, capable of educating at one time 50 girls and 50 boys; and it has, also, a church with 69 members among the wild tribes, the pastor of which, John Jumper, is a full-blooded Seminole.

MISSION TO THE CHINESE IN CALIFORNIA.—In November, 1879, the Home Mission Board sent Rev. J. B. Hartwell, D.D., as a missionary to the Chinese in San Francisco, Cal. Immediately after his arrival Dr. Hartwell entered heartily into his work, and soon baptized a convert. He employed a hall for preaching, and he opened a night school for the Chinese. His labors gradually extended successfully, and he at length united the Chinese Baptist converts into a church, having baptized one woman, who is, perhaps, the first Chinese female convert ever baptized in the United States.

Rev. J. B. Hartwell has fine talents. He spent twenty years in Northern China; but being compelled by the ill health of his family to return to America, he was thus providentially at hand, well prepared for this important mission in California. It is thought that it will assist greatly in the evan-

gelization of China by the return to that country of converts from California.

THE BIBLE BOARD.—In 1846 the Southern Baptist Convention constituted its two boards its agents for Bible operations, and in the next four years \$10,000 were contributed and disbursed in the distribution of the divine Word. During the same time the Southern Baptists gave more than twice as much—that is, \$20,308.89—to the American and Foreign Bible Society. In view of this and similar circumstances, the Convention organized a Bible board, in 1851, for the purpose of more effectually circulating the holy Scriptures at home and abroad. The four great objects designed by the origination of the board were,—“1. To aid our Foreign Mission Board in the translation and distribution of the Scriptures in foreign lands; 2. To co-operate with the Domestic Mission Board in the home distribution of the Scriptures; 3. To concentrate and develop the liberality of the Southern Baptists; 4. To supervise and provide for the vast moral destitution at home and abroad.”

The board was located at Nashville, Tenn. Its first president was Dr. Samuel Baker. The other officers were W. C. Buck, Corresponding Secretary; W. P. Jones, Recording Secretary; and C. A. Fuller, Treasurer. The first biennial report, in 1853, showed over \$8000 collected and \$6920 expended.

The report of 1855 exhibited \$10,126.90 received and \$8862.40 disbursed, of which \$3254 were expended in sending copies of the Bible to foreign countries.

In the mean time, Dr. S. Baker had resigned, and W. H. Bayliss was elected President, and A. C. Dayton had become Corresponding Secretary, and J. J. Toon, Recording Secretary.

The third biennial report, in 1857, showed an income of \$33,135.27, collected and disbursed partly through State societies, with the exception of \$2115.38 in the treasury. The report exhibited the existence of various strong and active State Bible societies in different States.

In 1859, Dr. R. B. C. Howell was elected president of the board, and in the next two years about \$8000 only were collected, due partly to the want of a corresponding secretary a large portion of the time, and partly to political agitation. The report, rendered at Savannah in the spring of 1861, manifested that over \$8000 had been collected, Rev. L. W. Allen being the corresponding secretary, and the successor of Rev. Matt. Hillsman; and although Rev. C. D. Mallary brought in a special report advocating a continuance of the board, and although the secretary made a strong report in favor of the operations of the Bible Board, it was apparent that its days were numbered.

A committee was appointed to arrange some plan, if possible, by which a union might be

effected between the Bible Board and the Southern Baptist Publication Society, at Charleston. Many consultations took place; but before any arrangements could be effected the storm of war fell upon the South, the corresponding secretary became an officer in the Confederate army, Nashville fell into the hands of the Federal army in February, 1862, the president of the board was imprisoned, and, of course, the active operations of the board ceased. It had, however, by means of stereotype plates, which had "run the blockade," printed 20,000 small neat Testaments, 14,000 of which had been distributed in the Confederate armies, chiefly in Virginia, Kentucky, South Carolina, and Georgia. Some colportage work was done in 1861, but war disturbances soon caused a suspension of it. It, however, continued to hold its regular meetings until April, 1863. The board met on the 13th of April, 1863, and made a report, which was sent to Dr. Fuller, at Baltimore, to be forwarded through the lines, but it did not reach the Convention until its session at Russellville, Ky., in 1866. In the mean time, at the session of the Southern Baptist Convention in 1863, in Augusta, Ga., a committee, composed of James P. Boyce, B. Manly, Sr., and A. M. Poindexter, recommended the abolition of the board. Their report was adopted, and the churches were recommended to send their contributions for Bible distribution to the two boards of the Convention,—Foreign and Domestic,—according to the field they wished to supply.

Of this action the board remained in ignorance until the 10th of April, 1866, when a meeting was called by the president, and its dissolution was announced. Its final report was made in May, 1866, when it reported \$2148.74 in the treasurer's hands to the credit of the Southern Baptist Convention.

SUNDAY-SCHOOL BOARD.—In 1863, at the session of the Southern Baptist Convention, held at Augusta, Ga., Dr. B. Manly, Sr., chairman, rendered a special report strongly advocating the creation of a board of Sunday-schools of the Southern Baptist Convention. A committee was appointed, by whose advice the following officers were elected, besides the board and vice-presidents: Basil Manly, Jr., President; C. J. Elford, Corresponding Secretary; Rev. John A. Broadus, Recording Secretary; J. C. Smith, Treasurer; and T. Q. Donaldson, Auditor. The board was located at Greenville, S. C. Soon Rev. John A. Broadus was made corresponding secretary, with a small salary. The board within three years published several excellent little question-books and catechisms, works by Drs. Boyce, B. Manly, Jr., and Rev. L. H. Shuck, which still retain a position as favorites in the South. In January, 1866, the board began the publication of a small monthly Sunday-school paper called *Kind Words for the Sunday-School Children*, at the

price of ten cents a copy. Its first editor was Basil Manly, Jr. In the year 1870 this paper was united to *The Child's Delight*, purchased from S. Boykin, of Macon, Ga., and the two papers united bore the name of *Kind Words*, which now maintains a vigorous and useful existence as a Sunday-school paper, and which still remains the property of the Convention, with a wide circulation. Its editor since 1872 has been Rev. S. Boykin. During the first three years of its existence the Sunday-School Board collected \$47,684.10, most of which was expended in publishing *Kind Words*. This was in Confederate money, however, of which \$4583.45 remained on hand in Confederate treasury notes at the end of the war. In the fourth year of its existence the board collected \$7308, including subscriptions received for *Kind Words*, which had reached a circulation of 25,000. It continued to publish various useful catechisms, question-books, and a Sunday-school hymn-book. It employed several evangelists, who organized many Sunday-schools, and performed evangelistic labors in Missouri, North Carolina, Tennessee, and Kentucky. It is pleasing to record that in the year 1866 the American Bible Society made the board a grant of 25,000 Testaments, equivalent to a donation of \$2025.16.

The fifth year of the board's existence showed some vitality and afforded cause for encouragement, yet the States manifested comparatively little interest in it. Rev. C. C. Bitting had become its corresponding secretary, and served with great efficiency. In 1868 the board was removed to Memphis, Tenn., and united with the Southern Baptist Sunday-School Union. In 1870, with Dr. T. C. Teasdale for its corresponding secretary, new life was infused into this board. Its receipts ran up to about \$8000, and it had come into possession of the stereotype plates of many Sunday-school books, through its consolidation with the Southern Sunday-School Union. It consequently soon issued many valuable Sunday-school books. It also employed various colporteurs and missionaries in different States, and appeared to enter upon a grand and good work.

Its receipts during the eighth year of its existence were \$18,807.09, the monetary contributions from the different States amounting to about \$8000. Still it was found that the board was in debt to the amount of \$4500. Dr. T. C. Teasdale resigned his position Sept. 15, 1871. No other corresponding secretary was ever secured, but the business affairs of the board were very successfully managed by S. C. Rogers, acting corresponding secretary and business manager. The receipts for 1872 were \$14,240.65; and the receipts for 1873 were \$16,449.25, of which \$4551.27 were general contributions from the States, and \$11,426.82 were received as sub-

scriptions for *Kind Words*. In the report to the Southern Baptist Convention for that year, the editor of *Kind Words*, S. Boykin, who was acting as corresponding secretary *pro tem.*, made suggestions which led to the consolidation of the Sunday-School Board with the Domestic and Indian Mission Board of the Southern Baptist Convention, at the session which met in Mobile. It was understood that this board, now called the Home Board, should continue the publication of *Kind Words*, the Sunday-school paper of the Convention, which had attained a very large circulation. The paper was removed to Macon, Ga., in 1873, where it has been published ever since, and has been of valuable assistance, by its lesson expositions, to the Baptist Sunday-schools of the South; and it has been beneficial in indoctrinating the Sunday-school children of the Southern States in Baptist principles, and in inculcating missionary sentiments. Its management has been such that for five years in succession it earned \$800 net per annum, and the contract for the next five years secured for the Convention \$1000 per annum.

The Sunday-School Board of the Southern Baptist Convention was greatly needed during the war, when it was originated. After the war, the necessity for its existence was not generally acknowledged, and hence it was not adequately sustained. The field of operations was entirely too large for the instrumentality employed, and it was discerned that the Sunday-school work should properly be left to the denominational machinery of each State. Hence the State Conventions, Associations, and churches were earnestly exhorted to take in hand and perform a work far too great for any one agency, with very limited means. The result has been that each Southern State, through its State Mission, or Sunday-School Board, is now diligently, zealously, and prosperously carrying forward the Sunday-school work within its own borders.

Southern Baptist Theological Seminary, The, at present located at Louisville, Ky., was first opened at Greenville, S. C., the first Monday in October, 1859, with four professors,—James P. Boyce (chairman of the faculty), John A. Broadus, William Williams, and B. Manly, Jr. Twenty-six students attended the first session, thirty-six attended the second session, but the war diminished the number during the third session, and the conscript act of the Confederate Congress caused the suspension of the institution until the close of the war. Its property and a large subscription for its support were rendered almost valueless by the results of the conflict. At the close of the war, Oct. 1, 1865, the seminary was reopened with a full faculty and eight students. It was largely sustained for a time by the private fortune of Prof. Boyce. In 1866 the institution, which had hitherto

been under the direction of the board of an educational society, sought and obtained the fostering influence of the Southern Baptist Convention. From this period till 1871 no attempt was made to raise an endowment. The institution was supported by annual collections. According to a resolution of the board of trustees at that date bids were received for a new location for the seminary. The Baptists of Kentucky pledged \$300,000 for its location in that State. The proposition was accepted, and Louisville selected for its home. Nearly the amount pledged, which was to be supplemented by \$200,000 from the other Southern States, was raised in stocks, individual bonds, and real estate, when a financial crash again blasted the prospective endowment, and the institution was saved from destruction only by a prompt subscription, in 1874, of \$90,000, to be paid in five annual installments for its current expenses. In 1879 the last of what was secured of this subscription was exhausted, and little of the remains of the prospective endowment having been collected, the seminary was again brought to a great strait. But once more its friends were encouraged by the endowment of a professorship by Gov. Joseph E. Brown, of Georgia, who donated \$50,000 for that purpose. The board resolved to put forth an earnest effort to add to this \$150,000, previous to June, 1881. George W. Norton, Esq., of Louisville, has pledged \$10,000 of this sum, provided the whole amount shall be raised. This accomplished, an endowment of at least \$500,000 will be speedily completed. Through all its struggles for existence the seminary has continued to hold its usual sessions, with its full corps of professors and a regularly-increasing number of students. It was removed to Kentucky, and opened its first session in Louisville, Sept. 1, 1877. Since that time it has had an average attendance of about seventy-five students. Its present faculty are James P. Boyce, John A. Broadus, B. Manly, and W. H. Whitsitt. It is but just to say that Dr. Boyce, who is chairman of the faculty, treasurer of the board, and general financial agent for the seminary, has been the life-power of the institution from its conception to the present, notwithstanding his co-laborers have been great, good, and faithful men.

Southern Female College, The, La Grange, Ga., was organized in 1843 by Rev. J. E. Dawson, D.D., as a school of a high order for the education of young ladies. Dr. Dawson, however, was shortly succeeded by Milton E. Bacon, A.M., whose first class of five young ladies graduated in 1845. Under Mr. Bacon's administration the college rapidly grew into favor, the graduating classes and the attendance on the various departments of instruction increasing from year to year. Large and beautiful buildings were erected for the various departments

of instruction and for the accommodation of the boarders, who came in large numbers from this and adjoining States. President Bacon retired from the college in 1855, and was succeeded by John A. Foster, A.M., who, remaining in charge till 1857, was succeeded by I. F. Cox, A.M., the present president.

During the administration of Mr. Bacon the Western Baptist Association purchased a half interest in the property, and secured the appointment of half the trustees, the other half remained with the president and proprietors of the remaining half interest. The college buildings were destroyed by fire, but President Cox with persistent, indomitable energy kept up the organization of the college, in spite of obstacles that seemed insurmountable, and with the returning prosperity of the country, assisted by the liberal and progressive citizens of La Grange, he erected the magnificent buildings now used by the college, and supplied the various departments—literary, music, and art—with an outfit commensurate with the demands of this age of progress and intellectual activity.

The college for nearly a quarter of a century has been under its present management. Its influence extends to all parts of the South. The graduates, to the number of 400, are found in every part of the country, filling the highest social positions, and in their literary, music, and art training beautifully illustrating the work done by their *alma mater*.

The last catalogue of the college, for the year closing in June, 1880, gives the names of 148 pupils, with unusually large classes in the various styles of painting, and in music on the different instruments. The advantages for music offered here are believed, by the best critics, to be unequalled in the South.

Spain, Mission to.—In the latter part of November, 1869, a letter was received from Rev. W. J. Knapp, asking aid of the Missionary Union in his gospel work at Madrid. On the 10th of August, 1870, the First Baptist church in Madrid was constituted with a membership of thirty-three persons. The enterprise was now taken under the charge of the Missionary Union, and Rev. John W. Terry was appointed as the assistant of Mr. Knapp, but his connection with the mission continued for only a short time. Mr. Knapp labored with great zeal and earnestness, and at times with good prospects of success. Several missionary stations were established, conversions took place, and a considerable number were baptized. Having accomplished what he regarded as his special mission in Spain, Mr. Knapp resigned and left Madrid late in the fall of 1876. The Executive Committee of the Union, referring to his work in Spain, say, "He labored with zeal and industry to plant missions in various parts of the country; but owing to the

unsettled state of Spain, the frivolous character of the people, and the inefficiency of the native preachers, one promising interest after another dropped out of sight." Notwithstanding the discouragements connected with the carrying on of the mission in Spain, the Executive Committee have not felt justified in abandoning the field at present. The work is now carried on entirely by native agency. There are four churches, three ordained ministers, and 140 church members in Spain.

Spalding, Albert Theodore, D.D., pastor of the Second Baptist church, Atlanta, Ga., is a man



ALBERT THEODORE SPALDING, D.D.

of ability and administrative capacity; possesses great courteousness of demeanor, and is especially beloved by the young. He is a very ready speaker, has a fine command of language, and his pulpit manner is agreeable, even to the most fastidious. He was born in Elbert County, Oct. 20, 1831, his parents being Rev. A. M. Spalding, A.M., M.D., and Lucinda Burton. Mr. A. T. Spalding was graduated with one of the honors of his class, in 1851, from Mercer University. Impressed with the duty of preaching the gospel, he spent two years more at Mercer, in the theological department, receiving instruction from Dr. John L. Dagg and Dr. N. M. Crawford. In 1854 he was ordained as pastor of the church in Aiken, S. C., where for two years he was pastor; then he was pastor at Madison, Ga., for four years. Called to the charge of the Berean church, in West Philadelphia, he served two years, and returned South on account of the civil war, then in progress. His services

were soon put in requisition at the South. The Selma, Ala., church called him, and had his labors for four years. Mobile then demanded his time and talents, and he preached for the St. Francis Street church four years. A call by the Walnut Street church, Louisville, Ky., drew him to that large church, of which he was pastor four years, succeeding Dr. G. C. Lorimer. His native State once more claimed his services, and, in response to an invitation of the Second Baptist church, he moved to Atlanta in 1871, becoming the successor of Dr. Wm. T. Brantly, who had been called to Baltimore.

He is still residing in his elegant home in that famous city of the South, the successful pastor of one of the largest, richest, and most prominent Baptist churches in the country. The degree of Doctor of Divinity was conferred upon him by Georgetown College, Ky., in 1869.

Dr. Spalding has been well educated, and is a fine scholar. He is a man of cultivated tastes and gentlemanly instincts, and, as a preacher, sustains a good reputation admirably. His churches always grow, and they contribute liberally to our benevolent projects. Wherever Dr. Spalding has labored his natural abilities, force of character, independence of spirit, and unflagging zeal have enabled him to sustain himself well. He is a member of the State Board of Missions and of the Georgia Baptist Convention, and is a trustee of Mercer University. Besides being an able preacher, he is the author of a work called "The Little Gate, an Allegory," that was published by Gould & Lincoln, of Boston.

Spalding, Rev. Amos Fletcher, was born in Boston, Mass., Jan. 12, 1821. His intention was to devote himself to mercantile pursuits, but having been called of God, as he believed, to the work of the ministry, he prepared for college at the Worcester Academy, entered Brown University in 1843, and graduated in 1847. Three years were spent in theological studies at the Newton Theological Institution, and in March, 1851, he was ordained, and settled as the pastor of the Baptist church in Montreal, Canada. He remained here but a short time. The next eight years of his ministerial life were equally divided between the churches in Cambridge, Mass., and Calais, Me. Having been called to Warren, R. I., he was pastor of the Baptist church there for ten years. He was subsequently pastor at Norwich, Conn., and Needham, Mass. The only thing Mr. Spalding published was an interesting centennial discourse on the history of the Warren church, to which reference is made in the historical sketch of this church found in this volume. He died at Chelmsford, Nov. 30, 1877. He was one of our best ministers, respected and beloved by a large circle of friends.

Spear, Prof. Philetus B., D.D., was born at Palmyra, N. Y., May 23, 1811; prepared for college at Ostrander's Mathematical School and Palmyra High School; came to Hamilton Dec. 1, 1831; entered the first class that took a full college course; graduated from college in 1836, and from the theological seminary in 1838.

He became classical teacher in 1835, tutor of mathematics in 1837, then Professor of Hebrew, and in 1850 Professor of Hebrew and Latin; has taught over forty years; was punctual, methodical, thorough, inspiring his classes with high motives, and with enthusiasm.

After the charter of 1846 he was a sort of committee of ways and means to the treasurer. Two emergencies outside of his chair taxed severely his energies:

First. The removal controversy, in the midst of the highest prosperity, was suddenly sprung upon the university, running through three years, with divided counsels and legal proceedings. His position was moderate but firm: "That a new institution was better for the Western field, that the possibility of removal was doubtful, and therefore Madison University should be let alone." He made a historical and legal "Brief" that became the basis of all the injunctions against removal. The positions taken in it were sustained by the courts, and a perpetual injunction issued. Twice he stood alone, once when the "compromise scheme" was urged to take away the university charter and leave "another school." He insisted that it meant death to the Hamilton enterprise, and that the charter must stay or all go. Then again, when all other questions were settled, and by deaths and resignations not even a quorum of Hamilton men were left on the university board, he took the responsibility, pecuniary and otherwise, of "negotiation and adjustment," at an hour when all that had been contended for might have been lost by losing the university charter and board; and thus the university was saved by passing through the narrowest strait possible, there being but a bare quorum to act in the adjustment.

The controversy ended, around Drs. Eaton and Spear rallied the old enthusiasm and patronage, and in three years brought back more than the old prosperity. This success brought large accretions of work and responsibility, and for ten years, besides his chair of Hebrew and Latin, he was librarian, and secretary of both boards, and of the executive and provisional committees. This outside work he discontinued when the necessity ceased.

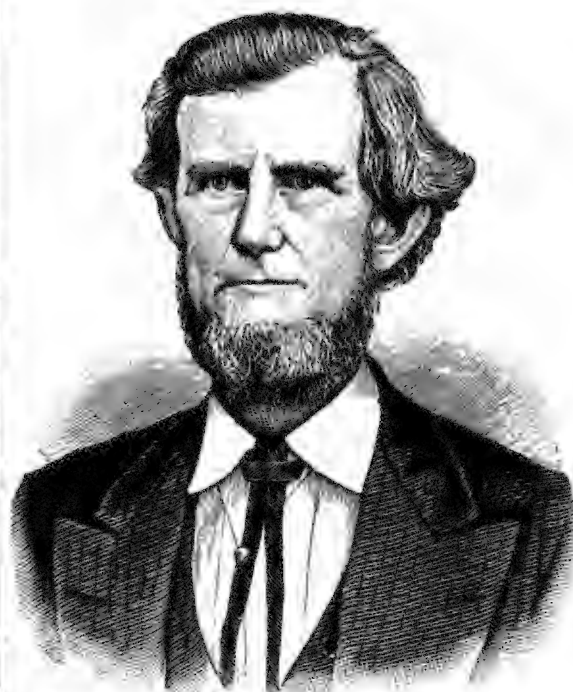
Second. The necessity for an endowment brought another emergency. Salaries were small, income inadequate. To push out with larger plans required larger means. Hired agencies for this specific work had nearly proved a failure. Forced by

the logic of circumstances, he undertook this outside work. He had already, in 1850, engineered the first subscription for \$60,000, then near the close of the war he had organized and started the Colgate plan for \$60,000 more. In 1864 he took more earnest hold of endowment as a voluntary and gratuitous service, but making it a side-issue for recreation. The first year \$82,000 came in; for the "Jubilee," 1869-70, \$220,000; for the "National Centennial," 1876, \$102,000; and other sums straggling in, made for all purposes about half a million in cash since the war. This should be said to recognize the aid of those whole-souled men and women, without whom no success could have followed, namely, the Colgate Brothers and a thousand others, Trevor, with Mrs. Dr. Somers, and many new-comers, Mrs. King, D. Munroe, Cornell, and scores doing equally well.

As a student and professor he has kept pace with the university life for nearly half a century, having personally known every member of the faculty, and being familiar with the different phases of university history. He has used his pen with effect, especially in the removal controversy. He drew up the "Fraternal Address" to Baptists, issued June 9, 1849; also the "Address to the Albany Convention" of Oct. 4, 1849; and then the "Answer to Dr. Williams's Compromise Scheme" of Oct. 22, 1849,—all of which did much to settle mooted questions, and to establish the old devotion, enthusiasm, and patronage.

Speight, Gen. Joseph Warren, was born in Greene Co., N. C., May 31, 1825. His father, Hon. Jesse Speight, was a member of Congress from North Carolina, and U. S. Senator from Mississippi. His early education was obtained at Stony Hill High School. After the family removed to Mississippi, which occurred when he was twelve years old, he completed a higher course of study under the tuition of Rev. R. C. Burleson, then teaching in Mississippi. At the age of twenty he commenced the practice of law in Aberdeen, Miss., and continued it with profit and distinction until failing health induced him to turn his attention to farming. In the fall of 1853 he removed to Waco, then a village in McLennan Co., Texas, and ever since has been constantly employed in agricultural pursuits. His connections and early predilections were Methodist, but "the plain, unmistakable, and irresistible force of God's holy truth compelled him to become a Baptist." Soon after his baptism, in 1857, he was chosen a deacon, clerk of the Waco church, and superintendent of the Sunday-school, and has continued in these offices up to this time. He has served as moderator of Trinity River Association, twice as president of the General Association of Texas, and he is now moderator of Waco Association. He was grand master of the Grand Lodge

of Masons in Mississippi when about twenty-seven years old. His father named him Joseph Warren from a twofold admiration of the distinguished general who fell at Bunker Hill, and who was the



GEN. JOSEPH WARREN SPEIGHT.

first Masonic grand master in North America. The son has ever been a prominent Mason. At the opening of the civil war he raised the 15th Regiment Texas Infantry, and was appointed its colonel, serving with it exclusively in the trans-Mississippi Department. He was promoted to the command of a brigade, and continued to be its general until after the battles of Mansfield and Pleasant Hill, La., at the latter of which he was wounded. His health failing, he surrendered his brigade to Gen. Polignac, and was relieved from field duty till the war closed. From its origin he has been president of the board of trustees of Waco University, and perhaps the best service of his life has been in behalf of that important institution, in whose prosperity he manifests all a father's love. Blessed in his married life, prosperous in secular pursuits, and in the prime of manhood, the church and the world will, Providence favoring, witness yet much work for man and his Creator.

Spence, Rev. George Sumner Goddard, was born in Boston, Dec. 21, 1819; fitted for college at the academy in New Hampton, N. H.; graduated at Brown University in 1839; and, after teaching four years, went to the Newton Theological Seminary, where he graduated in 1846. He was ordained as pastor of the Baptist church in West Wrentham, March 31, 1847, where he remained a

year and a half, and then became pastor of the church in Augusta, Me. Such was the state of his health that he was obliged to give up the ministry and devote himself to business pursuits. He died at Salem, Mass., Sept. 7, 1863.

Spencer, Rev. David, A.M., youngest son of Charles W and Mary Spencer, was born at Enderby, Leicestershire, England, May 23, 1839. His parents, on coming to the United States, settled in Germantown, Philadelphia, where, in 1852, they became constituent members of the First Germantown church. Into the fellowship of this church the subject of this sketch was baptized May 1, 1853. He entered upon his studies at the university at Lewisburg, March, 1857, and remained until 1862; was licensed to preach in 1859, and was ordained at Point Pleasant, Pa., Aug. 6, 1862, where he entered upon his first pastorate. He remained until March 1, 1865, when he became pastor of the Roxborough church, Philadelphia. Here he continued in abundant and fruitful labors until Oct. 15, 1877, when he accepted an appointment as district secretary of the American Baptist Missionary Union. This position he filled with remarkable ability and untiring devotion until Sept. 1, 1880, when he accepted an urgent call to become pastor of the Penn Avenue church, Scranton, Pa., in which field of labor he still remains. He served the Philadelphia Baptist Association for eleven years as clerk or associate clerk, and, as a fitting testimony to the value of his services, his letter of declination was placed upon the minutes of that body for 1878. He has also served as secretary and president of the Philadelphia Conference of Baptist ministers, and has been constantly and zealously engaged in promoting the local and general interests of the denomination. He received the degree of A.M. in 1868 from the university at Lewisburg.

Mr. Spencer is an effective preacher, a faithful pastor, and a devout Christian. He is deeply interested in all that pertains to the history and growth of the denomination, and in 1877 he published an interesting volume entitled "The Early Baptists of Philadelphia."

Spencer, Rev. James, was born in Cape Breton; was baptized, and united with the Baptist church at Sydney, the capital of that island; ordained pastor at Chester, Nova Scotia, May 17, 1853; filled useful pastorates in Nova Scotia, at Lower Granville, Digby, Tusket, and Chebogue. Mr. Spencer is now seamen's chaplain in St. John, New Brunswick.

Spilsbury, Rev. John.—In 1616, in London, England, a Congregational church was formed, of which Henry Jacob was the first pastor. His successor was John Lathorp, who presided over the church in 1633. During 1633 several persons, dissatisfied with the loose way the church held its dis-

senting principles, and convinced that baptism should be administered to all believers and to no babes, sought and obtained the authority of Mr. Lathorp's community to found a distinct church, in accordance with their own principles. The church was constituted Sept. 12, 1633. The Rev. John Spilsbury was elected its first pastor. William Kiffin and others, in 1638, came from the old Congregational home and united with the Baptist church. This was a Calvinistical church, and by some is supposed to have been the first church of the Particular Baptist order in modern England. This view lacks evidence. Mr. Spilsbury attained great eminence as a minister of our denomination, and was long the honored pastor of this people. He was alive in 1660.

Spotts, Rev. John, was born Oct. 8, 1784. He was of German descent, and lived in Lewisburg, Greenbrier Co., W. Va. At the age of thirty he joined the Presbyterians, and became a zealous worker in the church and Sunday-school. It is a matter of record that twenty-one of the young men connected with his Sunday-school became preachers, and one of them, Rev. J. L. Shuck, a missionary to China. Upon changing his views on the mode of baptism, he gave up his connection with the influential and popular Presbyterian church, and became a member of the small Baptist church in Lewisburg.

Not long after this he was licensed to preach, and in 1832 was ordained, and appointed to travel as a missionary.

Mr. Spotts was distinguished for his ardent love of Christian people, and for earnest piety and zeal in his work. Though called home in the very strength of his manhood, being but forty-four years of age, yet he did a grand and glorious work, and many will rise up in the last day and bless God that he lived. He was cheerful in his work, and when the summons came he met it with exclamations of triumph. "Blessed are the dead."

Spratt, George M., D.D., was born in Quebec, Canada, April 7, 1813; was converted when seven years old; entered upon his studies at Hamilton, N. Y., in 1830, having walked all the distance from his home in Pennsylvania; was afterwards ordained as a missionary in Central Pennsylvania. During his labors he organized three churches, built three meeting-houses, and baptized many converts. He subsequently became pastor of the church at Towanda, Pa., where he remained four years; was also pastor of the churches at Elmira and Fairport, N. Y.; received the degree of D.D., in 1869, from the university at Lewisburg. In the establishment and growth of this institution he contributed a large measure of efficient service. In 1851 he was made corresponding secretary and financial agent of the Pennsylvania Baptist Educa-

tion Society. This position he still holds, and to the work of ministerial education he has given the best years and energies of his life. His name and his praise are in all the churches. He has labored

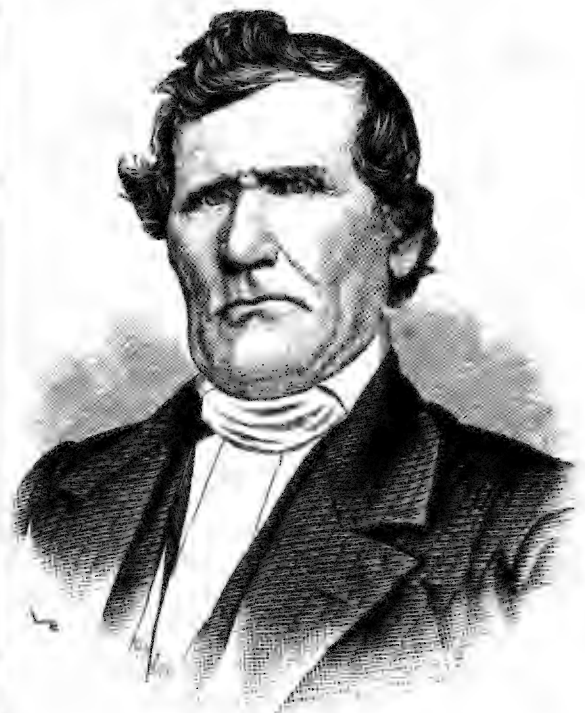
the Great Valley, in Chester County. After closing his labors here, the growing infirmities of years precluded any change, but he supplied occasionally the Valley Forge church, until his sudden death,



GEORGE M. SPRATT, D.D.

long and well, but his eye is not yet dimmed nor his natural force abated. He is an instructive, and earnest preacher, and carries forward his work with intense devotion and efficiency. His daughter, Miss Harriet E. Spratt, was for several years before her death the principal of the University Female Institute at Lewisburg, Pa.

Spratt, Geo. S., M.D., was born in Winchester, England, July 8, 1787. Jan. 11, 1811, he married Miss Elizabeth Main, and three days after set sail as a medical missionary for the East Indies. Providence, however, guided him to Quebec, Canada, where he labored as pastor of an "Independent" church. Removing to Philadelphia, he became thoroughly convinced of the truth of Baptist sentiments, and received not only Scriptural baptism, but also ordination, the brethren of that day being unwilling to recognize the orthodoxy of an alien administration of either baptism or the official act of consecration to the functions of the gospel ministry. His first pastorate in his new connection was over the recently-formed church in Bridgeton, N. J. Subsequent labors were given to the churches of Shamokin and vicinity. The church of Covington, Tioga Co., was formed through his labors; Alleghany and Mead Corners, churches in the north-western portion of the State, shared in his pastoral efforts. The last church he served as pastor was



GEORGE S. SPRATT, M.D.

Jan. 28, 1863, in the seventy-sixth year of his age and the fifty-third of an acceptable ministry. "A sinner saved by grace" was the memorial he ordered in his will to be engraved on his tombstone. A son, the corresponding secretary of the Pennsylvania Baptist Education Society, and a grandson, John Spratt Weightnour, pastor in Pittsburgh, Pa., are in the active service of the ministry.

Spurden, Charles, D.D., was born May 25, 1812, near London, England, where he was converted in 1832; was baptized by Rev. Edward Steane, D.D., of Camberwell; studied four years at the Baptist College, Bristol, under the presidency of Dr. Crisp; ordained in 1841 pastor of the Baptist church of Hereford; became principal of the Baptist Seminary, Fredericton, New Brunswick, in 1843, and continued ably to discharge the duties of his office till his resignation in 1867. Eminently gentlemanly and Christian, sound in theology, earnest and clear as a teacher and preacher, Dr. Spurden's work and ministry in New Brunswick proved a blessing to the denomination and the public.

Spurgeon, Rev. Charles Haddon, the most widely-known preacher of the age, was born at Kelvedon, County of Essex, England, June 19, 1834. At an early age he was removed to his grandfather's house at Stambourne, in the same

county, and remained there several years. His grandfather, who was the pastor of the Independent church of that place, and a man of considerable note for his long-continued and useful labors, was



REV. CHARLES HADDON SPURGEON.

soon impressed with the child's thoughtfulness and keen moral perceptions. Most of the pious people who were acquainted with the family seem to have anticipated a remarkable career for him, and the well-known Rev. Richard Knill, when visiting at Stambourne in 1844, was so struck with the boy's ability and character that he declared to the assembled family his "solemn presentiment that this child will preach the gospel to thousands, and God will bless him to many souls." Having received a liberal education at a private academy at Colchester, he engaged himself in his fifteenth year as assistant in a school at Newmarket conducted by a member of the Baptist denomination. This engagement led to his first associating himself with Baptists, his family and friends being all Independents. At this time, however, he had not found peace in Christ, although deeply convinced of sin. About the close of the year 1850 his distress of soul greatly increased, and he attended religious services in various places, seeking salvation in vain, until on December 15 he happened to go into a Primitive Methodist chapel in Colchester, and heard a sermon on the text, "Look unto me, and be ye saved." From that hour he rejoiced in salvation. He now felt it his duty to make a profession of his faith in Christ, and to unite himself with the Baptists. Although this step was not altogether pleasing

to his family, his father and his grandfather being Pedobaptist ministers, they at length yielded to his wishes, and he was baptized May 3, 1851. A year afterwards he removed to Cambridge, still continuing to teach as an usher, or assistant master. Having joined the old Baptist church in St. Andrew's Street, of which Robert Hall and Robert Robinson had been pastors, he soon found a congenial sphere of work in connection with "The Lay-Preachers' Association." He became a welcome visitor at the thirteen village stations supplied by this body, and in 1852 he was invited by the little church at Waterbeach to assume the pastoral charge. His family and friends wished him to enter a theological seminary, and steps were taken to introduce him to Dr. Angus, the distinguished president of Regent's Park College. Through a misunderstanding the proposed meeting did not take place, and he continued at Waterbeach. His ministry there was so eminently successful that in the autumn of 1853 the deacons of the ancient church in Southwark, London, the church of Benjamin Keach, Dr. Gill, and Dr. Rippon, were led to invite him to supply the pulpit. For some time the congregation there had been dwindling away, and at his first service there were only 200 attendants in a building capable of holding 1200. The result of the first sermon was a great increase in the evening attendance, and an invitation to come again as soon as possible. After three more Sundays he was asked to supply for six months with a view to a permanent settlement as pastor. He agreed to come for three months. Before the three months had passed away the small minority who had opposed the motion to call him to the pastorate were absorbed into the majority, and on April 28, 1854, he accepted their cordial and unanimous call. His metropolitan ministry was a grand success from the start. All London was soon talking of the youthful Whitefield who had been discovered in a Cambridgeshire village. From London his fame spread throughout the land. Within a year the church edifice had to be enlarged. During the alterations Exeter Hall was hired, and overflowing congregations in that spacious and central place attracted towards him the attention and criticism of the press. His "Exeter Hall Sermons" were published and had an extensive sale. Invitations to preach flowed in upon him from all quarters, to which he readily responded. In 1856, the enlarged chapel having proved utterly inadequate to accommodate the crowds who flocked to hear him, he commenced preaching in the Music Hall of the Surrey Gardens, an immense building, which, although capable of seating 7000, was always densely crowded. Here notable persons of all sorts were frequently seen curiously studying this pulpit phenomenon. But, of course, the Music



SURGEON & TABERNACLE, LONDON, ENGLAND.

Hall could not be the home of a church, and in August, 1859, the foundation-stone of the Metropolitan Tabernacle was laid. The structure was completed in March, 1861, and at the conclusion of a series of opening services the entire cost, £31,000 (\$150,000), was contributed. Subsequent improvements have enlarged the accommodations, and there are now seats for 5500 persons, and standing-room for 1000 more. It is well known that the congregations always fill the place on Sundays when Mr. Spurgeon preaches. When the church took possession of the Tabernacle there were 1178 members on the roll; there are now upwards of 5500. Mr. Spurgeon's frequent attacks of illness, and the great increase of the membership, led the church, in 1868, to appoint his brother, the Rev. James Archer Spurgeon, as co-pastor, and this fellowship in service is still harmoniously and prosperously maintained. Besides his pulpit labors, Mr. Spurgeon's pen is ever busy. His contributions to the press and to theological literature rank him with the most eminent masters of style, and are scarcely less effective than his preaching. He is also among the most active leaders in philanthropic work, and princely in his gifts. An orphanage for boys was commenced in 1867, and one for girls in 1880, at Stockwell, London. In these buildings 500 or 600 fatherless children are received, being admitted between the ages of six and ten years, and remaining until they are fourteen. The most needy applicants are generally preferred by the trustees, without regard to sectarian distinctions. Mr. Spurgeon's remarkable faculty of administration has made the Stockwell Orphanage famous among works of benevolence. Early in his ministry he commenced at his own charge the enterprise which has developed into the Pastors' College, from which institution some hundreds of students have gone forth as preachers and missionaries. In 1865 he started a monthly magazine, the *Sword and Trowel*, purposing to make it the foster-parent of the college and orphanage, and the project has proved every way successful. A Colportage Association and Mrs. Spurgeon's Book Fund to provide free gifts of books for poor pastors, are valuable adjuncts to the colossal work of which the Tabernacle is the centre. Week by week for upwards of twenty-five years a sermon by Mr. Spurgeon has been published, and not a few of them have had a remarkably large sale. They have been translated into several languages, and their entire circulation is probably unparalleled. Mr. Spurgeon has two sons, twins. Both are preachers, and one is pastor of a Baptist church at Greenwich, near London.

Spurgeon, James Archer, co-pastor of the Metropolitan Tabernacle, London, and only brother of the senior pastor, studied at Regent's Park College, and began his regular ministry at Southamp-

ton in 1859. Subsequently he became pastor of a church at Croydon, near London, at the same time assisting in tutorial work at the Pastors' College. In 1868 he was invited to his present position, in which he has won the confidence and esteem of the denomination.

Stackelford, Josephus, D.D., was born in Portsmouth, Va., Feb. 6, 1830; baptized by Rev. Martin Ball, in Mississippi, in 1849; graduated from Mercer University in 1855, and ordained the same year at Pontotoc; after a brief missionary work in Memphis, Tenn., he accepted the presidency of the Baptist Female College at Moulton, Ala., in 1856, which was flourishing until broken up by the war. He then entered the army of the Confederate States as captain of cavalry, and became chaplain in 1863. Retiring from the army in 1864, he reopened his school; constantly had charge of churches while he was teaching. In 1865 he commenced in Moulton the publication of the *Christian Herald*, then the only Baptist paper in the State. It was published for some time in Tusculumbia, and then in Nashville, until purchased by the proprietors of the *Christian Index*. He was pastor in Tusculumbia for quite a number of years. In 1876 he removed to Forest City, Ark., as pastor, and was president of the Baptist College in that place. Returned to Alabama in 1879, and took charge of the high school at Trinity, where he still presides, having charge of several churches. The degree of Doctor of Divinity was conferred on him by the Alabama Agricultural College in 1872. Dr. Stackelford stood for many years as our most distinguished minister in North Alabama.

Stallings, Rev. J. N.—The son of a useful Baptist minister, Mr. Stallings was converted at the University of North Carolina; read and practised law for several years before he began to preach, and has combined in himself several different pursuits at the same time. Just now he is pastor, teacher, and editor: for many years he was pastor, attorney, and editor, and has been in politics somewhat, having represented his county, Duplin, in the State convention of 1875. He is principal of the Warsaw High School and a very useful man.

Standard, The.—In the year 1853 the subscription list of the *Watchman of the Prairies*, published at Chicago, was purchased from Rev. Luther Stone by Rev. J. C. Burroughs, then pastor of the First Baptist church in Chicago. The new paper, *The Christian Times*, was for some months conducted by Mr. Burroughs, in association with Rev. H. G. Weston, of Peoria, and Rev. A. J. Joslyn, of Elgin. In November, 1853, Rev. Leroy Church and Rev. J. A. Smith became joint proprietors and editors of the paper, the proprietary interest of the latter, however, being soon transferred to Rev. J.

F. Child, who was succeeded in the proprietorship by Edward Goodman. By Messrs. Church & Goodman the paper continued to be published until Jan. 1, 1875, when the interest of Mr. Church was purchased by Dr. J. S. Dickerson, of Boston, who removed to Chicago and became connected with the paper as joint editor and joint proprietor. Upon his death, in March, 1876, his proprietary interest passed to his widow, Mrs. Emma R. Dickerson. His eldest son, J. Spencer Dickerson, has since become also a member of the firm, which is now known as Goodman & Dickerson.

During the twenty-seven years of its history the paper has consolidated with itself *The Illinois Baptist*, published for several years at Bloomington, Ill., by Dr. H. J. Eddy; *The Witness*, at Indianapolis, by Rev. M. G. Clarke,—at which time its name was changed to *The Christian Times and Witness*,—and *The Michigan Christian Herald*, of Detroit. At the time of the last-named consolidation the name was changed to *The Standard*, the name by which it is now known.

The Standard is the denominational organ for Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Kansas, Nebraska, Colorado, Dakota, and Wyoming, with a circulation, also, in all the States and Territories of the Union; its circulation, in fact, having become strictly national. It now ranks second in the number of its subscribers and readers in the list of American Baptist journals. Rev. J. A. Smith, D.D., has been connected with the paper since 1853 either as associate editor or editor-in-chief, in which latter capacity he still serves.

Stanford, John, D.D., was born Oct. 20, 1754, in Wandsworth, Surrey, England. In early life the Saviour found him, and revealed himself to him. He united with the Baptist church in Maze-Pond, London. He was ordained, and served the church at Hammersmith for a few years as pastor. In 1786 he arrived in Norfolk, Va., but soon after sailed for New York; there he opened a seminary, and he received the patronage of many respectable families. He preached for the Rev. John Gano and others with such power that his time on Lord's days was continually occupied in that blessed work. For one year he was pastor of the First church of Providence, R. I., to their great satisfaction. He, however, felt a peculiar call to preach for nothing, and to teach for a living. He returned to New York, and carried out his plan for thirty-six years.

In 1813 he was appointed chaplain of the almshouse and city hospital and of the State prison; along with these institutions he regularly ministered at the orphan asylum, the penitentiary, lunatic asylum, debtors' prison, and the house of refuge. Several of the benevolent institutions of New York were largely indebted to him for their existence. His influence was so great that the city

authorities and the citizens generally were prompt in carrying out his plans. He was justly regarded as "one of the most practical and distinguished philanthropists of modern times." He died Jan. 14, 1834. In 1830 Union College, Schenectady, conferred upon him the degree of Doctor of Divinity.

Stapp, Hon. Milton, was born in Scott Co., Ky., in 1793. He studied and practised law; was for a number of years a member of the Indiana Legislature, and was Speaker of the house, first at Corydon and afterwards at Indianapolis. He was regarded as the leader of the internal improvement system of the State. He was for four years lieutenant-governor, and was the first fund commissioner. He was for several years internal revenue collector at Galveston, Texas. He was for a number of years mayor of Madison, Ind., his home. He became a member of the Madison Baptist church in 1844, and was an active Christian. He was for six consecutive years president of the Indiana Baptist State Convention, and was president of the board of trustees of Franklin College during several different years. He was sanguine, and scarcely ever failed in accomplishing what he undertook. "He did more for his city and county than any other man who ever lived in it."

He died in Galveston, Texas, in 1870, in his seventy-seventh year, and his remains were brought to his old home for burial.

Starkville Female Institute, located at Starkville, Miss., was founded by Rev. T. G. Sellers, who is principal.

Staughton, Wm., D.D., one of the first of American preachers and educators, was born at Coventry, England, Jan. 4, 1770. At the age of twelve he wrote poems from Goldsmith's "Animated Nature," which were published, and thought to indicate great native talent. Having been baptized at the age of seventeen by Rev. Samuel Pearce, of Birmingham, he turned his attention to the ministry, and took a thorough course of study at Bristol College, graduating about the year 1792. At this time he was called to succeed Dr. Ryland at Northampton, but feeling drawn towards America, he left England in 1793, and became pastor at Georgetown, S. C., where he remained eighteen months. Becoming dissatisfied with the Southern climate he went North, and became pastor of the church and principal of the seminary at Bordentown, N. J. This was followed by pastorates at Jacobstown and Burlington, N. J., at which latter place he remained until 1805, when he became pastor of the First church, Philadelphia, Pa., a position which he retained until 1811, when he resigned to accept the pastorate of a colony from the First church, called the Sansom Street church. In this latter position he remained with wonderful

success until 1823, when he removed to Washington to assume the presidency of Columbian College, to which he had been elected in 1821. Here he continued until April 3, 1829, when he resigned his connection with the college, and returned to Philadelphia. In August of the same year he was elected president of Georgetown College, Ky., and in October started for this new field of labor. At Washington, D. C., he was taken sick, and died Dec. 12, 1829, in the sixtieth year of his age.

Dr. Staughton was a man of wonderful eloquence. During his long ministry in Philadelphia he was recognized as the leader of his profession, and invariably preached to crowded houses. He was profoundly interested in education. Before coming to Philadelphia he was constantly engaged in teaching, and while in Philadelphia was principal of a Baptist theological institution for the training of ministers. It was his custom also to deliver lectures in select schools on various subjects, particularly the subject of botany, in which he was an adept. He was the first corresponding secretary of the American Baptist Board of Foreign Missions, and through his whole life gave much time and toil to the missionary cause. He was also the father of the Philadelphia Bible Society, the first female Bible society in the world. In all this varied work he exhibited a zeal and industry which made him the admiration of his time. Traditions of his eloquence and power still linger about the scenes of his active life, and keep alive the memory of his name. (See portrait in Appendix.)

At the early age of twenty-eight he received the degree of D.D. from Princeton College. He was twice married. His first wife, Maria Hanson, died in January, 1823, and his second wife, Anna C. Peale, who survived him, in 1878. A memoir of Dr. Staughton was published by his son-in-law, Rev. S. W. Lynd, D.D., in 1834.

Stearns, Rev. Harrison William, was born in Conway, Mass., in October, 1848; educated at Brown University, from which he graduated in 1867, and at Newton Theological Seminary, from which he graduated in 1870, and was ordained the same year. He was settled as pastor at Minneapolis, Minn., two years, and at Clinton, Wis., six years. He has been the pioneer church and Sunday-school missionary of the Wisconsin Baptist State Convention two years, and holds the position now. He has planted a number of churches and organized Sunday-schools in the new settlements in the northern portion of the State. He is giving his best strength to the mission work of the State. His ideal of a new church, founded according to the New Testament model, is lofty and grand. He delights in this foundation work, and he is pre-eminently fitted for it. He is a safe, devoted, and consecrated servant of Jesus Christ.

Stearns, Prof. John William, son of Rev. O. O. Stearns, of Lodi, Wis., is a native of Sturbridge, Mass., where he was born in 1840. In 1852 his father removed with his family to Racine, Wis., and assumed the pastorate of the Baptist church in that place. Here young Stearns was fitted for college at the Racine High School. In 1854 he entered the Freshman class at Harvard University, Mass., from which he was graduated in 1860. In 1865 he received the appointment of Professor of Latin in the University of Chicago. In 1874, having been tendered the position of director of the National Normal School at Tucuman, in the Argentine Republic, he resigned his professorship in the University of Chicago to accept one in the National Normal School in the Argentine Republic. Returning in 1878, after having spent some months in Europe, he was elected, in August of the same year, president of the State Normal College at Whitewater, Wis., the oldest and most important of her four normal colleges.

Prof. Stearns published in the *North American Review* for July, 1860, "Homer and his Heroines;" in the *Christian Review* for 1864, "The Miltonic Deity;" and in the *Baptist Quarterly*, "The Emperor Marcus Aurelius."

Prof. Stearns is a fine specimen of thorough scholarship and noble character. His rise to eminence is the result of hard study in his early youth, laying a thorough foundation for the future structure, and subsequent intense study and application. He is æsthetic in his tastes, refined in his ideas, and profoundly consecrated to his profession. At the age of forty years he has succeeded in taking a place in the front rank of American educators.

Stearns, Rev. Myron N., was an earnest, able, and evangelical missionary, pastor, and preacher in Oregon. He was born at Monkton, Vt., Jan. 1, 1812, and was baptized at the age of seventeen in Essex, N. Y. Having a great desire to preach the gospel, he obtained a good education at Brown University and at Denison, O. He served for some years successively the churches at Londonville, O., Jericho, Vt., and Plattsburg, N. Y. In 1854 he accepted a call to the Table Rock church, Oregon, where he was pastor four years. In 1858 he accepted the position of principal of the Roseburg Academy. Two years later he settled upon a farm in order to support his family, preaching nearly every Lord's day to the poor in the destitute regions of the State. In 1864 he settled at Oregon City, and gave himself wholly to the work of a missionary evangelist until, in 1867, he removed to Santa Clara, Cal., and was pastor of the church in that city until his death, Dec. 29, 1868.

Stearns, Oakman S., D.D., a son of Rev. Silas Stearns, was born in Bath, Me., in 1818, and graduated at Waterville College in the class of 1840, and

at Newton in the class of 1846. He was instructor in Hebrew at Newton one year, 1846-47. His ordination took place May 19, 1847, and he became pastor of the Baptist church in Southbridge, Mass. The relation continued for seven years. For one year he was pastor in Newark, N. J., and then became pastor of the church at Newton Centre, where he remained thirteen years. In 1868 he was appointed Professor of Old Testament Interpretation, which position he now holds.

The degree of Doctor of Divinity was conferred on Dr. Stearns in 1863 by Colby University, of which he is a trustee.

Prof. Stearns has eminent qualifications for the position he occupies, and enjoys the grateful love of the students, to whom his instructions have been of priceless value.

Stearns, Rev. Orrin Orlando, is a native of Monkton, Addison Co., Vt., where he was born in February, 1810. His childhood was spent in and near the place of his birth. He entered Brown University in 1833, and graduated in the class of 1837. Having, soon after his conversion, felt it his duty to preach the gospel, he devoted himself to the work of the Christian ministry. Soon after graduating at Brown University he received an invitation to the pastorate of the Baptist church at Sturbridge, Mass., and was ordained by that church Sept. 28, 1837. He held pastorates in New England at Sturbridge, Mass., and at Hancock, Deerfield, Milford, Manchester, N. H., and at Thomaston, Me. In these pastorates his ministry was very much blessed, the churches were strengthened and built up in doctrine and practice, and numerous additions were made to the membership. Mr. Stearns's ministry in New England was, however, several times interrupted by ill health, requiring him to abandon temporarily the work of preaching. He employed these intervals chiefly in teaching. He was principal of the Hancock Literary and Scientific Institution two years, and of the Rockingham Academy at Hampton Falls two years. While principal of the Hancock Academy he also served the Baptist church in Hancock as pastor. In 1854, having received an invitation to the pastorate of the Baptist church in Racine, Wis., he removed to that State. This pastorate continued four years. In 1858 he became the pastor of the Baptist church in Winona, Minn. At the end of three years, owing to the failure of his health, he retired to his farm near Lodi, Dane Co., Wis., which has since been his home. His health having improved, in 1863 he became the pastor of the Baptist church in Lodi, and remained in that relation ten years, when he retired from the active duties of the ministry, having devoted thirty-six years to pastoral work.

Mr. Stearns has always taken a deep interest in

the work of education. During his pastorate in Racine he was superintendent of schools, and has acted in the same position in Dane County, his present place of residence. One of his sons, Prof. J. W. Stearns, is president of the Normal College at Whitewater, Wis., and another of his sons, C. M. Stearns, is a professor in the University of Chicago.

He is thoroughly educated, and has made extensive acquirements in the knowledge of God's Word. Although the full results of his ministry cannot be known here, enough fruit appeared in connection with his work to attest his eminent usefulness as a faithful servant of God, destined to be crowned with honor in the day of his Lord's appearing.

Stearns, Shubal, was born in Boston, Mass., Jan. 28, 1706. He was the son of Shubal Stearns and Rebecca Larriford. About 1745, Mr. Stearns joined the New Lights, as the converted Congregational communities that originated from the ministry of George Whitefield in New England were designated. Called of God to proclaim the unsearchable of Christ, he speedily became a minister among the pious New Lights, and exercised his gifts among them until 1751. At this time, like many of his brethren, he was constrained by reading the Scriptures to accept believer's immersion as the baptism of the New Testament; and after receiving this conviction, as the Saviour alone was his Master, he came out boldly as a Baptist. He was immersed on a profession of his faith, in Tolland, Conn., by Rev. Wait Palmer, in 1751, and on May 20th of that year he was ordained to the Baptist ministry by Mr. Palmer and Rev. Joshua Morse.

Mr. Stearns received an impression, as he thought from God, that there was a great work for him to do outside of New England, and he obeyed what was undoubtedly a divine call, and started in 1754 for his expected field of labor. He had no definite section to which he directed his steps, but expecting divine guidance, he was constantly looking out for providential openings. He stopped for a time at Opeckon Creek, Va., where there was a church under the pastoral care of Rev. S. Heton. Mr. Stearns rested for a short time at Cacapon, near Winchester, but anticipating greater success in his ministry than he enjoyed in that place, he removed, with his relatives, to Sandy Creek, N. C. There, as soon as he arrived, he constituted a Baptist church of sixteen persons, "Shubal Stearns and wife, Peter Stearns and wife, Ebenezer Stearns and wife, Shubal Stearns, Jr., and wife, Daniel Marshall and wife, Joseph Breed and wife, Enos Stimpson and wife, and Jonathan Polk and wife" being its constituent members. Shubal Stearns was elected pastor of the infant church. These devoted servants of God immediately built a meeting-house

for public worship. Daniel Marshall and Joseph Breed were appointed to assist the pastor in his ministerial duties.

In the region around Sandy Creek the people knew nothing of the Christian religion except what they had learned from Episcopal clergymen, who in that section, at that time, were unconverted men, and their irreligious darkness was dense. The new heart to them was an unknown mystery, and paltry and commonly unpractised duties, instead of the Saviour's sufferings, were the only known means of salvation. The instructions of Mr. Stearns and the godly lives of the church members were an astonishing revelation to their neighbors. Soon some of them were called by the Spirit into the liberty of the gospel, and their experience filled their acquaintances with even greater wonder. A mighty outpouring of the Holy Spirit fell upon the truth proclaimed by the pastor and the licensed preachers of Sandy Creek church, and as a result throngs of converts surrounded the gospel banner, and mission communities were organized far and near. The parent body in a few years had 606 members, and in seventeen years from its origin it had branches southward as far as Georgia, eastward to the sea and the Chesapeake Bay, and northward to the waters of the Potomac. It had become the mother, grandmother, and great-grandmother of forty-two churches, from which 125 ministers were sent out as licentiates or ordained clergymen. And in after-years the power that God gave Shubal Stearns and his Sandy Creek church in its early years swept over Virginia, North Carolina, Georgia, and South Carolina with resistless force, and brought immense throngs to Christ, and established multitudes of Baptist churches. There are to-day probably thousands of churches that arose from the efforts of Shubal Stearns and the church of Sandy Creek.

Mr. Stearns traveled extensively in his own region, preaching Jesus, organizing churches, and giving counsel to the new communities which were formed. And his labors in every department of his work were remarkably blessed. Through him, in 1758, three years after the Sandy Creek church was formed, the Sandy Creek Association was organized. For twelve years all the Separate Baptist churches in Virginia and the Carolinas were members of this body. All who were able traveled from its remote extremities to attend its annual meetings, which were conducted with great harmony, and afforded such edification as induced them to undertake with cheerfulness long and laborious journeys. By means of these meetings the gospel was carried into many new places where the fame of the Baptists had previously spread. As great multitudes attended from distant places, chiefly through curiosity, many of them were charmed

with the piety and zeal of this extraordinary people, and petitioned the Association to send preachers into their neighborhoods. In these Associational meetings Shubal Stearns exerted an immense influence. Other men among the Separate Baptists were conspicuous for their ability and usefulness, but in the entire body in the several States Mr. Stearns wielded a founder's authority. Elder James Read, in speaking of the first meeting, says, "The great power of God was among us, the preaching every day seemed to be attended with God's blessing. We carried on our Association with sweet decorum and fellowship to the end. Then we took leave of one another with many solemn charges from our reverend *old father, Shubal Stearns*, to stand fast until the end." This Association conducted its annual meetings without a moderator for several years after it was formed, which shows the extraordinary modesty of Mr. Stearns; its harmony, when we remember that its members and ministers were nearly all new converts without experience, proclaims the great power possessed by Mr. Stearns in its deliberations.

The founder of Sandy Creek church "was of small stature, had a very expressive and penetrating eye, and a voice singularly harmonious; his enemies, it is said, were sometimes captivated by his musical voice. Many things are related of the enchanting sound of his voice, and the glance of his eyes, which had a meaning in every movement." "He managed his voice in such a way as to make soft impressions upon the heart and bring tears from the eyes, and anon to shake the very nerves and throw the physical system into tumults and perturbations. All the Separate Baptists copied after him in tones of voice and actions of body." "When the fame of the preaching of Mr. Stearns reached the Yadkin, where I lived," says Mr. Tidance Lane, "I had a curiosity to go and hear him. Upon my arrival I saw a venerable old man sitting under a peach-tree with a book in his hand and the people gathering about him. He fixed his eyes upon me immediately, which made me feel in such a manner as I never had felt before. I turned to quit the place, but could not proceed far; I walked about, sometimes catching his eyes as I walked. My uneasiness increased and became intolerable. I went up to him thinking that a salutation and shaking hands would relieve me, but it happened otherwise. I began to think that he had an evil eye, and ought to be shunned, but shunning him I could no more effect than a bird can shun the rattlesnake when it fixes its eyes upon it. When he began to preach my perturbations increased, so that nature could no longer support them, and I sank to the ground." Mr. Lane afterwards became a very useful Baptist minister.

It is related on the best authority that "Elna-

than Davis had heard that one John Steward was to be baptized by Mr. Stearns on a particular day, and, as Steward was a large man and Stearns of small stature, he concluded that there would be some diversion, if not drowning. Therefore he gathered about eight or ten of his companions in wickedness and went to the spot. When Mr. Stearns began to preach Elnathan drew near to hear him, while his companions kept at a distance. He was no sooner among the crowd than he perceived that some of the people began to tremble as if in a fit of the ague. He felt and examined, to see if it was not a pretense. Meanwhile one man leaned on his shoulder, weeping bitterly. Elnathan, perceiving that he had wet his new white coat, pushed him off, and ran to his companions, who were sitting on a log away from the congregation, to one of whom, in answer to his inquiry, he said, 'There is a trembling and crying spirit among them, but whether it be the Spirit of God or the devil, I do not know. If it be the devil, the devil go with them, for I will never more venture myself among them!' He stood awhile in that resolution, but the enchantment of Mr. Stearns's voice drew him to the crowd once more. He had not been long there before the trembling seized him also. He attempted to withdraw, but his strength failing, and his understanding being confounded, he, with many others, sank to the ground. When he came to himself he found nothing in him but dread and anxiety, bordering on horror. He continued in this situation some days, and then found relief by faith in Christ." Mr. Davis afterwards became a successful minister of Jesus. We mention these two well-known cases as illustrations of the extraordinary power attending the preaching of Shubal Stearns.

That he had a remarkable voice and eye is unquestionable; but he was eloquent, wise, humble, pathetic, full of faith, and wholly consecrated to God, and few men ever enjoyed more of the Spirit's presence in the closet and in preaching the gospel. He was undoubtedly one of the greatest ministers that ever presented Jesus to perishing multitudes, and one of the most successful soul-winners that ever unfurled the banner of Calvary. Had he been a Romish priest, with as flattering a record of service to the church of the popes, long since he would have been canonized, and declared the "patron saint" of North Carolina, and fervent supplications would have ascended to the most blessed of American intercessors from devout Catholics, and stately churches would have been dedicated to the holy and blessed St. Shubal Stearns, the apostle of North Carolina and the adjacent States.

Mr. Stearns died Nov. 20, 1771, and his remains were interred near the Sandy Creek church.

Stearns, Rev. Silas, was born in Waltham, Mass., July 26, 1784. In the year 1804 he was baptized by Rev. Dr. Stillman, of Boston, and, impelled by the warmth of his newly-found love for the Saviour, he longed to preach the gospel and win souls to Christ. He spared no pains in faithful preparation for the ministry, devoting such spare time as he could secure for several years to earnest study, until, in the judgment of his friends, he was deemed to have made sufficient progress to justify his receiving a regular license from the church in North Yarmouth, Me., to do the work of an evangelist. Having done good service for his Master in Freeport, Me., he removed to Bath, then a pleasant town on the Kennebec River, and there gathered a small Baptist church, which was recognized Oct. 30, 1810. For over thirty years he preached to the church in Bath, and was honored and loved for his great sincerity and unwearied devotion to his work. It can with truth be said of him, he was a good man and full of the Holy Ghost and of faith.

Steele, Miss Anna, was the daughter of a Baptist minister of Broughton, England. In early life she learned to cultivate the poetical taste with which her Creator had endowed her, and she succeeded so well that some of her hymns have been regarded by competent judges as equal to the sacred songs of Charles Wesley or Augustus Toplady; and of her psalms it has been said that "in literalness, smoothness, and evangelical power they may almost compare with those of Dr. Watts."

The first lines of some of her hymns will be recognized by almost every Christian who speaks the English language,—*"The Saviour! oh what endless charms," "Come, weary souls, with sins distressed," "Jesus, the spring of joys divine," "Father of mercies, in thy word," "He lives, the great Redeemer lives," "The Saviour calls, let every ear," "Jesus, in thy transporting name," "Come ye that love the Saviour's name," "Stretched on the cross, the Saviour dies," "While my Redeemer's near," "How oft, alas! this wretched heart," "Ye glittering toys of earth, adieu!"*

While her productions were chiefly devotional, she composed other poems of great beauty. Miss Steele possessed talents of a high order, and has wielded over the hearts of Christians a vast influence for more than a century; and such are the beauty and sweetness of her sacred songs that they will guide the thoughts and affections of Christians while the Anglo-Saxon tongue is spoken by mortals. She died about 1779. Two volumes of her poetry were published during her life, and a third soon after her death.

Steele, Rev. D. A., A.M., was born in Herefordshire, England, in 1838; converted and baptized in Halifax, Nova Scotia, in 1857; is a grad-

nate of Acadia College; ordained June 20, 1865, at Wolfville, Nova Scotia; pastor at Canso, 1865-67; became, in 1867, pastor of the Baptist church of Amherst, Nova Scotia, where he continues to minister with ability and success.

Stennett, Rev. Joseph, was born at Abingdon, County of Berks, England, in 1663. His father, Edward Stennett, was a clergyman of some distinction and of considerable suffering during the Parliamentary war. With the blessing of God upon the prayers and efforts of his pious parents, Joseph Stennett was born again in very early life.

After finishing the ordinary branches of his education he mastered the French and Italian languages, acquired a thorough knowledge of Hebrew and other Oriental tongues, and successfully studied philosophy and the liberal sciences.

He came to London in 1685, and on the 4th of March, 1690, he was ordained pastor of the Seventh-Day Baptist church, meeting in Pinner's Hall. He preached on Sunday to other Baptist churches, but he remained the faithful pastor of the Pinner's Hall church till his death. His polished manners, ready address, fine intellect, and extensive learning speedily gave him a high position among the Baptists, and, a little later, in other denominations. At the request of the Baptists he drew up and presented an address to William III. on his deliverance from the "Assassination Plot." This document was highly commended. When he published his thanksgiving sermon for the victory at Hochstedt, in 1704, a nobleman, without his knowledge, presented a copy of it to the queen (Anne), with which her majesty was so pleased that she sent a gift to the eloquent and patriotic minister. He composed beautiful hymns, which are still used in the churches, which drew forth commendations from Mr. Tate, the poet laureate. His version of the "Songs of Solomon," and his hymns, secured such a reputation for him as a poet and Hebrew scholar that he received an application to revise the English version of the Psalms of David. Dr. Sharp, archbishop of York, speaking of this proposition, declared that "he had heard such a character of Mr. Stennett, not only for his skill in poetry, but likewise in the Hebrew tongue, that he thought no man more fit for that work than he." In 1702, when David Russen assailed the Baptists in his book "Fundamentals Without a Foundation, or a True Picture of the Anabaptists," Mr. Stennett was invited to refute the work; and he accomplished the task with so much learning, such solid reasoning, and such an utter rout of all the forces of Mr. Russen, that he was satisfied never again to meddle with the Baptists. The reputation he acquired by quieting David Russen prompted his friends to secure his services to write

a complete history of Baptism. He intended to comply with this service if his life should be spared, and for some years he collected materials for it, but he was unable to carry out his design.

He was offered preferment in the Episcopal Church, and there is reason to believe that he could have reached an exalted position in it, but the conscience of Mr. Stennett was not for sale, though all the wealth of earth had been offered for it. He died July 11, 1713. His works, in four octavo volumes, were published in 1732, and a fifth, containing his reply to Mr. Russen, was designed to follow.

Stennett, Joseph, D.D., was born in London, Nov. 6, 1692. His educational advantages, of which he made the best use, were of the highest order. At fifteen he gave himself to the Saviour, and he was baptized. At twenty-two he entered upon the Christian ministry; twenty-three years afterwards he came to London as pastor of the church in Little Wild Street. Dr. Gill preached one of the two sermons delivered on the occasion of his settlement in London. At that time he was in possession of splendid powers, matured by a wide range of experience, and by information from all ages and regions. He was among the most eloquent preachers of the day, and soon his talents were recognized all over the metropolis of Britain. He was on agreeable terms with Dr. Gibson, bishop of London, a true follower of Jesus. He was personally known to King George II., who cherished a warm regard for him. He was an eloquent defender of the doctrines of grace against Socinianism. On behalf of the Dissenting ministers of the "Three denominations in London (Congregational, Baptist, and Presbyterian), on Oct. 3, 1745, Mr. Stennett presented an address to the king, congratulating his majesty on his return to England, on the triumph of his arms in America, and on his successes on the continent of Europe." The address also deprecated "the present unnatural and rebellious attempt to impose upon these kingdoms a papist (Charles Edward) and an abjured Pretender."

The University of Edinburgh, in 1754, created him Doctor of Divinity on the "recommendation of his royal highness the Duke of Cumberland, their chancellor," who sent Mr. Stennett the diploma by his secretary.

Dr. Stennett died Feb. 7, 1758, in the sixty-sixth year of his age. His funeral sermon was preached by Dr. Gill, and in it he stated that "his death was a public loss, particularly to the whole Dissenting interest." Dr. Stennett was a Seventh-Day Baptist, though pastor of a regular Baptist church. He was the author of eight small works.

Stennett, Samuel, D.D., was born in Exeter in 1727, and converted and baptized when young.

Like his father, he was a man of superior talents and of great erudition. Ivimey says, "His proficiency in Greek, Latin, and the Oriental tongues, and his extensive acquaintance with sacred literature, are so abundantly displayed in his valuable works that they cannot fail to establish his reputation for learning and genius." He had been accustomed to move in the society of persons of refinement, and, on entering upon his pastoral duties in London, he was remarkable for the ease and suavity of his manners, for the good breeding, the polished language, and the graceful ways of the true gentleman. He was frequently in company with persons enjoying the highest social distinction, and in such situations as gave him an opportunity to commend Baptists and aid Dissenters of all denominations. In 1763 he was made a Doctor of Divinity by King's College, Aberdeen. Among the noble men who waited upon his ministry and loved him with the affection of a friend was John Howard, the philanthropist. In a letter from Smyrna, written to Dr. Stennett Aug. 11, 1786, Mr. Howard says, "I bless God for your ministry; I pray God to reward you a thousandfold. My friend, you have an honorable work; many seals you have to your ministry."

The meeting-house was rebuilt during the ministry of Dr. Stennett. He fell asleep in Jesus Aug. 24, 1795, in the sixty-eighth year of his age. He ministered to the Little Wild Street church, as assistant and successor to his father, for forty-seven years. His father, Joseph Stennett, D.D., his grandfather, Joseph Stennett, his great-grandfather, Edward Stennett, his brother, Joseph Stennett, and his son, Joseph Stennett, were all Baptist ministers.

Most of the works of Dr. Samuel Stennett were reprinted, in 1784, in three octavo volumes. In 1772 he published a work entitled "Remarks on the Christian Minister's Reasons for Administering Baptism by Sprinkling." This was a duodecimo of 170 pages. In 1775 he issued a volume of 300 pages, called "An Answer to the Christian Minister's Reasons for Baptizing Infants." He was also the author of two productions treating of appeals to Parliament by Protestant Dissenters for relief from persecuting enactments; these are not found in his collected works.

Stephens College is located at Columbia, Mo., and has for years ranked among the first ladies' schools of the State. Prof. R. P. Rider is the principal.

The literary course is divided into seven distinct schools. Its students are admitted to lectures in the State University. Teachers of ability and experience are employed. In 1880 it had 14 teachers and 170 students.

Stephens, James L., was born in Garrard Co.,

Ky., Nov. 17, 1815. His father was of English descent and his mother of Scotch. His father removed to Missouri in 1819, and located in Boone County. He was a man of culture, with a fine library. His son, James L., was a clerk, in 1836, in a store in Columbia, where he has resided ever since, except for a short time. J. L. Stephens has been a leading man in Central Missouri in business, educational, and religious interests. He was active in securing the location of the State University at Columbia, and his liberal donation caused Stephens College, of Columbia, to be named after him. He also contributed generously to William Jewell College, at Liberty. He was nominated for governor of Missouri, and made an honorable canvass.

He married Amelia Hockaday, daughter of Judge J. O. Hockaday, of Fulton, Mo. Mr. Stephens and his family are members of the Baptist Church, and to religious and educational interests he gives much of his time.

Sterry, Rev. John, son of Roger and Abby (Holmes) Sterry, was born in Providence, R. I., in 1766. His father was an Englishman, but his mother was from Stonington, Conn. Related to Gov. Fenner, he had good educational advantages, and studied for a time in Brown University. He and his brother, Consider Sterry, were eminent mathematicians, and published a volume on mathematics, at which time John learned the printer's trade. Near 1790 he removed to Norwich, Conn., where he established himself as a printer, book-binder, bookseller, paper-maker, author, and publisher. On his conversion, after settling in Norwich, he became a Baptist, and in 1800 founded the First Baptist church in that city, of which he was ordained the pastor Dec. 25, 1800. Under his ministry were revivals of power in 1816, 1817, and 1819. He was the joint author with his brother of two mathematical works, "The American Youths' Arithmetic and Algebra," and "Arithmetic for the Use of Schools in the United States," favorably noticed in England. He assisted Mr. Nathan Daboll in his almanacs, and Rev. William Northup in preparing his hymn-book. He invented the art of marbling paper, and an improved method of bleaching cottons, that was adopted in Rhode Island. He was the chief party in editing and publishing *The True Republican*, a paper that was strongly Republican in doctrine, and did service in securing the full recognition of religious liberty in the constitution of Connecticut. Mr. Sterry was a strong thinker, able writer, logical preacher, devoted Christian, and faithful advocate of all the interests of the people. In his day he was an efficient toiler and wise leader. He died in Norwich, Nov. 5, 1823, in his fifty-seventh year.

Stevens, Rev. Adoniram Judson, was born at

Gaspereaux, Nova Scotia, Dec. 26, 1848. He was converted and baptized in Wolfville, Nova Scotia. He was a graduate from Acadia College in June, 1873; studied theology at Newton; was ordained at Kentville, Nova Scotia, in 1873; became pastor of the Baptist church, Fredericton, New Brunswick, in 1878, whence he exchanged a useful and happy pastorate for higher and unwearying service in the upper sanctuary, March 15, 1880.

Stevens, Rev. Carlos W., was born in Sunbury, Liberty Co., Ga., Sept. 30, 1823. His parents, Oliver and Eliza S. Stevens, were members of the Baptist Church, and were distinguished for their many Christian virtues. From early childhood the fruits of his Christian training were manifested in Carlos's exemplary deportment at home and among his schoolmates. Truthfulness and conscientiousness in the discharge of every duty were as distinctive characteristics of his youthful days as of his manhood in all the varied relations of life. About the fourteenth year of his age he experienced converting grace, and his whole subsequent life was an illustration of vital godliness. He was prepared for college at the Wasthourville Academy, and entered Franklin College, where he remained two years, and finished his course preparatory for the ministry at Mercer University.

The greater portion of his life was spent in preaching the gospel and teaching, in each of which vocations he met with commendable success. As a teacher, his discipline was mild, yet decisive; as a pastor, he was indeed the good shepherd, and he secured the love and admiration of all with whom he associated, and by whom even now his memory is cherished with peculiar tenderness. Charity in its broadest significance, that of love for all, was the crowning glory of his life. In the midst of his usefulness, and in the vigor of his manhood, after a short illness, he died, at Sparta, Ga., Oct. 31, 1866.

Stevens, E. A., D.D., was born in Liberty Co., Ga., Jan. 23, 1814. He was a graduate of Brown University and of the Newton Theological Institution. His appointment to the foreign mission field bears the date of June 27, 1836. His ordination took place at Ruckerville, Ga., May 6, 1837, and he sailed the 28th of the October following from Boston for the East, arriving at Maulmain Feb. 19, 1838. While studying the language he preached for a while to the English congregation in Maulmain. The theological school for native assistants was placed under his charge, and was reopened on the 4th of March, 1839, and continued in active operation until August, 1841, when it was suspended for want of funds to carry it on, but it was reopened in the summer of 1844. Dr. Stevens edited the *Religious Herald* for several years, besides attending to all his other duties as pastor,

preacher, and teacher. The pastorate of the Burman church was transferred, in 1851, to Dr. Wade, thus allowing Dr. Stevens to devote himself more closely to the completion of the Burmese dictionary, which was left unfinished by Dr. Judson. In 1854, Dr. Stevens returned to his native land. He had been transferred to the Rangoon, Burman, mission previous to his departure, and on his return to Burmah, early in 1857, he commenced again his labors. A brick chapel was completed and dedicated Oct. 30, 1859. Year after year Dr. Stevens prosecuted his work with untiring industry and zeal, and was rewarded by seeing the abundant success of his labors. In the early part of 1867 he had the pleasure of welcoming his son, Rev. E. O. Stevens, and wife to be his helpers. In 1875 he once more returned to this country to recuperate his health, remaining here until the fall of 1877. He arrived in Rangoon Dec. 27, 1877, and once more resumed the busy life he has always led in Burmah.

Stevens, Rev. George Dana Boardman, the pastor of the Baptist church in Bloomington, Wis., is a native of South Paris, Me., where he was born Sept. 5, 1838. He obtained a hope in Christ at the age of twenty, and united with the Baptist Church. He graduated from Colby University in the class of 1863. In January, 1868, he came to Richland Centre, Wis., and engaged in teaching as the principal of the public school in that place. He was made superintendent of public instruction for Richland County, which position he held for several years. It was through his earnest efforts that the Baptist church—the first Baptist organization in the county—was organized in Richland Centre, and its meeting-house built. Having strong convictions that it was his duty to preach the gospel, he abandoned teaching and was ordained to the work of the Christian ministry by the Richland Centre Baptist church, April 6, 1871, and at once became the pastor of the church. Dr. Wm. H. Brisbane was moderator of the council, and Rev. Joel W. Fish preached the sermon. He remained pastor at Richland Centre four years, building up the church and doing an immense amount of pioneer work in the county and surrounding counties. He has been for six years the useful and highly esteemed pastor of the Baptist church in Bloomington, Wis.

Stevens, John, D.D., for nearly half a century identified with the leading educational and missionary movements among the Baptists of Ohio, was born in Townsend, Mass., June 6, 1798. At the age of seventeen he was taken by his father, Solomon Stevens, a man of the New England type, intelligent and strong, to Middlebury, Vt., where, in 1817, he entered college, and graduated in 1821. After a year of teaching as principal of the Montpelier Academy, though not then a professing

Christian, he entered Andover Theological Seminary, where he greatly enjoyed the instruction of Moses Stuart. He had been reared a Congregationalist, but being convinced of the truth of Bap-



JOHN STEVENS, D.D.

tist doctrines while yet in the seminary, in 1823, he was baptized by Dr. Lucius Bolles at Salem, Mass. In 1825, at the urgent solicitation of President Bates, he broke off his theological studies, in which, by extreme assiduity, he had injured his health, and became classical tutor in Middlebury College, where he taught with great success for three years. For another three years he was classical tutor in the academy at South Reading (now Wakefield), Mass. This position he resigned to go to Ohio.

His first service in Ohio was rendered as editor of the *Baptist Weekly Journal*, a new religious newspaper for the Mississippi Valley, established in 1831. He continued in this position seven years, and did a generally successful work in the midst of much difficulty and opposition,—the Ohio Baptists of that day numbering less than 10,000, and a large proportion of them being opposed to Sunday-schools, missions, and an educated ministry. In 1838 he became Professor of Moral and Intellectual Philosophy in Granville College. Dr. Going was at that time president of the college, but as he was expected to give his time to theological instruction and public efforts, the main duties of the presidency fell on Prof. Stevens. Much of the early success of the college is therefore due to him. In 1843 he was engaged by the American Baptist

Missionary Union to be its district secretary for Ohio and Indiana, and for the following twelve years he continued in this work, raising the collections for foreign missions from an annual average of \$962 to nearly \$5000.

In 1834 a society called the Western Baptist Education Society was formed at Cincinnati. Prof. Stevens acted as the secretary of this society until 1856, when its work passed into the hands of the Ohio Baptist Education Society. He was also largely engaged in the establishment and support of the Western Baptist Theological Institute, which was opened for students at Covington, Ky., in 1845, under the presidency of Rev. R. E. Pattison, D.D., and subsequently, when disagreements occurred and a separation took place, in the founding of a similar institution at Fairmount, near Cincinnati. Throughout all this period he was unceasingly active both in the cause of education and of missions, and made many personal sacrifices of time and money.

In 1859 he was made Professor of Greek and Latin in Denison University. In 1868, the two departments having been separated, he took the chair of Latin, which he retained until 1875. During all these years he maintained the fresh zeal and enthusiasm of youth, and kept himself fully abreast with the age. His hours of leisure and his vacations were spent in the service of the Education Society. In 1875 he resigned his professorship, but by the unanimous vote of the trustees was continued as Emeritus Professor. Two years afterwards, April 30, 1877, he died at the house of his son in Granville, after a single day's illness.

Prof. Stevens was ordained in the Ninth Street church, Cincinnati, in 1844. In 1873 he received the degree of D.D. from the University of Rochester. He was married in 1836 to Mary, daughter of Deacon Wm. Arnold, of Charlestown, Mass., a woman rarely endowed in heart and mind. He leaves two sons, one, George E., in business in Cincinnati, O., and the other, Wm. A., professor in Rochester Theological Seminary.

Stevens, Hon. Thaddeus, was born in Peacham, Caledonia Co., Vt., April 4, 1793. He graduated with honor at Dartmouth College in 1814. He removed to York, Pa., where he practised law, and soon became a prominent man in the public affairs of his adopted State. He came to reside permanently in Lancaster in 1842. He was elected to the U. S. House of Representatives in 1848, and again in 1850. He was re-elected in 1858, and to every subsequent Congress until his death, which occurred in Washington, Aug. 11, 1868.

Mr. Stevens was for some time the leader of his party in the House of Representatives, and its chief man throughout the free States. Since the

days of Henry Clay no man had a larger or more devoted throng of followers. They admiringly spoke of him as "The great commoner."

He was a member of no church, but he was brought up in the principles of the Baptists by his godly mother, and to his latest breath he proclaimed himself a Baptist. About twenty years before his death, Mr. Stevens and another gentleman united, in purchasing a church edifice for a small Baptist community then organized in Lancaster. The church had the use of this building free until they disbanded. In his will he left \$1000 to the Baptists to assist in building a meeting-house in Lancaster, provided the work should be undertaken not later than five years after his decease. In recording the bequest he declared that the gift was in honor of his mother, to whom he was indebted for his attainments and usefulness. "To-day there stands in Lancaster a beautiful and substantial meeting-house, largely growing out of Mr. Stevens's bequest," and within its walls a hopeful Baptist church meets to worship God.

"His name is dear to the people of Lancaster. He was very liberal; it is commonly reported that he never refused to respond to the appeals of any needy person." He and President James Buchanan sleep in cemeteries within a few rods of each other.

Stevenson, Rev. Samuel, a distinguished educator and friend of Sunday-schools in Arkansas, was born in Philadelphia, Pa., in 1815, and took an irregular course in Georgetown College, Ky., where he graduated in the English course in 1847. He came as a pioneer educator into the State shortly after his graduation and established at Arkadelphia the "Arkadelphia Institute," the first Baptist school in the State; was present and participated in the organization of the State Convention in 1848, and became an active promoter of missions and Sunday-schools at a time when these objects were but little understood. He was ordained after he came to the State, and preached occasionally. After the war he removed to Little Rock, and engaged in business. He died in 1878.

Steward, Rev. Ira R., son of Nathan and Drusilla (Rogers) Steward, was born in New London, Conn., April 3, 1795; served in the war of 1812; was converted in 1816; baptized same year by Rev. Francis Darrow, and united with First Baptist church in Waterford, Conn.; ordained deacon in New London; ordained in same city to the ministry March 26, 1833; assisted Rev. Roswell Burrows, in Groton; settled in Waterford and Montville; succeeded Rev. R. Burrows, in Groton, for eleven years from 1837; in 1842 received 260 members; also labored as an evangelist at Norwich; at the solicitation of Dr. Spencer H. Cone and others, settled with the Baptist Bethel in New

York City, and labored with remarkable success for twenty years, and became known over the world; having in early life been at sea, and knowing sailors and human nature, and having a deep Christian experience, his ministry in New York was one of great power; "previous to his entering upon the ministry he had memorized the entire New Testament and a large part of the Old;" retired from the pastorate in 1865, and died Dec. 26, 1867, aged seventy-two years; was buried in New London, Conn.

Stewart, Rev. Henry Greene, was born in East Clarendon, Vt., April 25, 1811. He graduated at Brown University in the class of 1839; studied at Newton; accepted a call to the Baptist church at Cumberland Hill, R. I., where he remained for about nine years. He became pastor of the Baptist church in Seekonk, Mass., in 1859. For eight years he was in the service of the American and Foreign Bible Society. At the end of this period he accepted a call to the church in Warwick. During the late war he was employed by the "Freedmen's Bureau," and in his official capacity made extensive tours through the South and West, gathering what information he could concerning the condition and the wants of the colored people. The service he performed was arduous, but of great value. Returning to his home, he acted for some time as the missionary of the Rhode Island Baptist Convention in the destitute sections of the State. His health was seriously impaired by the hardships he had passed through in his labors for the "Freedmen." Hoping that he might be benefited by a residence in Nevada, he secured an appointment which took him to that State. Scarcely had he reached his new home when he died, July 6, 1871.

Stewart, Rev. J. L., was born in Mississippi about the year 1833. He was graduated from the University of North Carolina, read law at Chapel Hill, and was ordained in 1864, Rev. N. W. Wilson, D.D., Geo. W. Purefoy, D.D., and T. H. Pritchard, D.D., forming the Presbytery. He removed to Sampson County soon after his ordination, where he has since resided, and has obtained an enviable reputation as a lawyer and preacher, both of which professions he has successfully prosecuted. He has been for years moderator of the Eastern Association, and is one of the best presiding officers in the State.

Stewart, William, D.D., was born in the parish of Haddam, Dumfriesshire, Scotland, on July 27, 1835. He studied at Annan Academy and the University of Glasgow, at which latter institution he obtained by competition two of the highest scholarships. Having removed to Canada, he was engaged for a time in teaching a high school, and when the Canadian Literary Institute was opened,

in July, 1860, he was appointed Professor of Classics. In the same year he was admitted to an *ad eundem* degree in the University of Rochester. He has been pastor successively of the First Baptist church, Brantford; of the Bond Street church, Toronto; and of the Park Street church, Hamilton,—three of the largest churches in the province of Ontario. He was also for three years editor, and for nearly seven years editorial contributor, to the *Canadian Baptist*. In 1876 Knox University conferred on him the degree of D.D. In addition to taking an active part in the societies charged with the great work of ministerial education, foreign missions, and home missions, for each of which he has at times been secretary, Dr. Stewart has published several pamphlets and discourses, among which are a prize essay on the "Officers of the New Testament Church," and a sermon on "Future Punishment." At present (September, 1880), owing to failing health, he is in California.

Stifler, William H., D.D., was born in Blair Co., Pa., in 1841, and left home in 1857 for the West. He entered the preparatory department of Shurtleff College, Upper Alton, Ill., in 1858. He was converted in 1859. On account of interruptions in his course of studies by time spent in teaching and in the United States service, he did not graduate until 1866 in the college department, and 1869 in the theological department. He was ordained pastor of the Pana Baptist church, Pana, Ill., in 1869. In May, 1872, he became pastor of the Baptist church at Cedar Falls, Iowa. In May, 1876, he became pastor at Cedar Rapids, and in October, 1879, he became pastor of the Calvary Baptist church, Davenport, where he is now laboring. During his ministry in Iowa he has been prominently connected with all the denominational interests in the State, and has rendered efficient service, especially in the Sunday-school work.

Stiles, Ezra, D.D., a Congregational minister of Newport, R. I., in 1763, a leader of distinction in his denomination, who was subsequently president of Yale College, had much to do with the charter of our first American college.

Dr. Manning, the first president of Rhode Island College, now Brown University, arrived at Newport in July, 1763. At the house of Col. Gardner, deputy governor of the colony, and a Baptist, a meeting of about fifteen Baptist gentlemen was held to arrange about framing a charter for the new Baptist college. Dr. Manning was requested to prepare a sketch for examination on the following day, when the brethren present should again meet. At the next meeting Dr. Manning's "rough" draft was read, the tenor of which was, that this institution was to be a Baptist one, but that as many of other denominations should be taken in as was consistent with the said design. Hon. Jo-

sias Lyndon and Col. Job Bennet were "appointed to draw a charter," with a petition that it should be approved by the Legislature, to be laid before the next General Assembly; they, pleading inexperience, requested permission to solicit the assistance of Dr. Stiles. Their request was granted, and the whole matter was left to Dr. Stiles, after he was informed that "the Baptists were to have the lead in the institution, and the government thereof forever, and that no more of other denominations were to be admitted than would be consistent with that."

Dr. Stiles undertook the matter, and received some help from Mr. William Ellery. The day when the charter was to be read to its Baptist friends Dr. Manning had to sail for Halifax, so that he could not remain long enough to see that the intentions of the founders of the proposed college were carried out. Besides, the document was difficult to understand without careful examination. The corporation of the projected college was to consist of trustees and fellows, and these boards were "to sit and act by distinct and separate powers." The Baptists thought that the trustees were "the principal branch of authority, and as it was provided that nineteen out of thirty-five were to be Baptists, the Baptists were satisfied," without a proper examination of the deceptive document. But Dr. Stiles had so "artfully constructed the charter as to throw the power into the fellows' hands, whereof eight out of twelve were Presbyterians, usually called Congregationalists, and that the other four might be of the same denomination for aught that appeared in the charter to the contrary."

When the charter came before the Assembly, and a vote was demanded, Daniel Jenckes, whose daughter Rhoda was the mother of Nicholas Brown, and who was afterwards chief justice of the Providence County Court for nearly thirty years, demanded time to examine it; he was allowed, after some opposition, to take it home while the Assembly was at dinner; and comprehending the real wickedness of the charter, he went to consult Gov. Lyndon, who was a Baptist, and the governor understanding its character immediately called on Dr. Stiles and demanded why he had perverted the design of the charter. His answer was, "I gave you timely warning to take care of yourselves, for we had done so with regard to our society" (denomination). He finally added that "he was not the rogue." Mr. Jenckes succeeded in having the charter confirmation postponed for that session, "*notwithstanding the attempts of Mr. Ellery and others of the Presbyterians to the contrary.*" Before the breaking up of the Assembly, by order of the house, at the request of Mr. Jenckes, the Speaker gave him the charter on his promise that it should

be forthcoming at the next meeting of the Assembly.

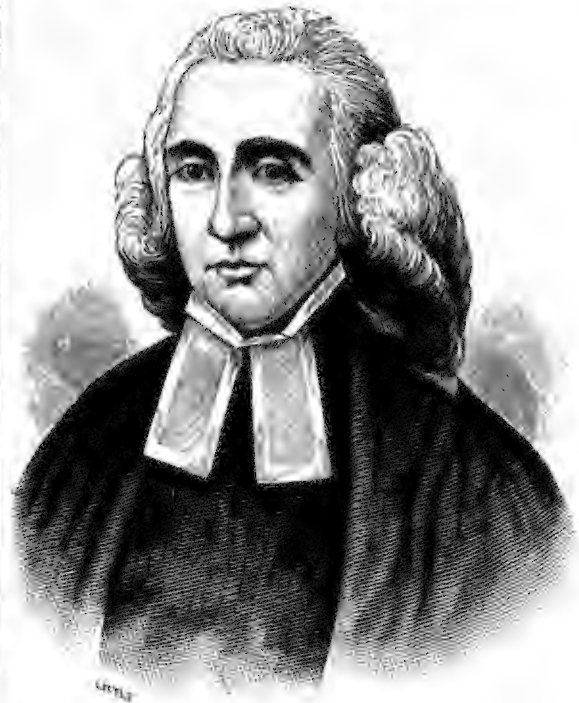
Mr. Jenckes showed the charter to many, and loaned it to others for examination; and when he needed it he sent for it to Dr. Ephraim Brown, who had borrowed it last, and then to Samuel Nightingale, to whom he had loaned it; but it could not be found, "Neither do I know," says Mr. Jenckes, "to this day what became of it." The Baptists prepared another charter, and when it was presented to the next Assembly, it was warmly opposed by the Congregationalists; the charter intrusted to Mr. Jenckes was demanded, and when he explained the way in which it was lost he was rudely charged with secreting it, and with being guilty of a breach of trust; and such clamorings and bickerings came from the enemies of the Baptists in the Assembly that they gave up their efforts to secure the confirmation of their charter for that session. In the mean time an advertisement was posted up in the most public places, and the most diligent efforts employed to secure the lost charter, but it could not be found for nearly a century. The new charter was granted in 1764 "by a great majority," after much opposition and many unjust reproaches against Mr. Jenckes. He richly deserved the abuse of the Congregationalists of Rhode Island; for when they and their religious leader, Ezra Stiles, had determined to "confiscate" by stealth a Baptist college charter, he saw the treachery and frustrated its success.

Strange to say, the lost copy of Dr. Stiles's charter, for the failure to return which to the Assembly Mr. Jenckes suffered so unjustly in his feelings and reputation, "*was recently found*," Dr. Guild writes in 1864, "*among the archives of Dr. Stiles's church, and is now in the possession of the university*" (Brown). These facts are taken from statements of Dr. Manning, Daniel Jenckes, and Dr. R. A. Guild in "Life, Times, and Correspondence of James Manning," pp. 46-49, 52-54, 56.

Stillman, Samuel, D.D.—Among the honored names that have been handed down to us in the annals of the eighteenth century, that of Samuel Stillman is not the least worthy of mention. Born of respectable parents, in the city of Friends, Feb. 27, 1737, and spending the first eleven years of his life in the atmosphere of that city, he was surrounded by influences that were conducive to both moral and intellectual growth, and in very early childhood these influences made noticeable impressions upon his character.

In his eleventh year he went with his parents to Charleston, S. C., where was laid the foundation upon which he afterwards built the magnificent superstructure of his life. His teacher, a Mr. Rind, was celebrated as an instructor, and under his guidance he made rapid progress in his studies.

His childhood seems to have been not uncommon. While at times under deep religious convictions, he was not permanently affected by them until he had nearly passed out of his boyhood. A



SAMUEL STILLMAN, D.D.

youth of earnest character, he was not hasty in deciding the great question that troubled him, but, having decided it, he was not slow in obeying the Word of God and the voice of conscience. He was, therefore, soon received by baptism into the church of which the Rev. Oliver Hart was then pastor, and under whose preaching he had been converted.

At this time his mind was directed towards the work of the ministry, and he determined to enter at once upon the preparation necessary for that service, which seemed to him of all others most imperatively to demand his attention.

His theological studies, which he began immediately upon the completion of his classical course, were carried on under the direction of his pastor, and his earliest sermons were preached in the church of which he was a member. The first of these was delivered on the 17th of February, 1758. One year later he was ordained to the work of an evangelist. An index to his character, and the impression he had made at this early date, is given in the recommendation of the Charleston Association of 1758, wherein they speak of him as "an orderly and worthy minister of the gospel."

Soon after his ordination he took charge of the church at James' Island, near Charleston, and, when comfortably settled, he visited Philadelphia, and took back with him to his Southern home a

helpmeet in the person of Miss Morgan, a daughter of Dr. John Morgan, a distinguished surgeon and professor of that city.

It was at this time also that the degree of A.M. was conferred upon him by the College of Philadelphia. He received the same honor from Harvard University in 1761.

Upon his return to James' Island he entered with zealous spirit upon the duties of his pastorate, but his labors were seriously interfered with by ill health. After a year and a half of unsatisfactory toil, he was obliged to resign his charge, and went with his family to Bordentown, N. J., at which place he preached for two years. In October, 1763, he received an invitation from the Second Baptist church of Boston to assist their pastor, Rev. James Bound, whose health had been impaired by a paralytic affliction. In response to this invitation, he left Bordentown, became Mr. Bound's assistant, and continued to preach for the Second church until November, 1764, "when he accepted an invitation to the pastoral office of the First Baptist church, made vacant by the resignation of Mr. Condy." He was installed pastor of this church Jan. 9, 1765, and here he spent the remainder of his life. Only once during a pastorate of forty-two years was he away from his church for any great length of time. "During the occupancy of the town by the British troops, in 1775, the church was in a dispersed condition," and Dr. Stillman removed his family to Philadelphia. In June, 1776, however, he returned to his post of duty, and gathered together his little flock, assembled them in their house of worship, and continued regular services until the close of the war. During all this time the church was almost the only one in the city in which public worship was held. In passing, be it observed, that this meeting-house was, in 1830, "taken down, removed, and rebuilt, with a new and neat finish," and became the property of the South church.

Dr. Stillman's ministry was long and remarkably successful. Revivals in his church, of unusual importance, were of frequent occurrence, and became the subject of deep interest throughout the country. Especially noticeable were the outpourings of grace in 1804 and 1805, and the *Baptist Magazine* for those years comments upon the wonderful dignity of the work.

Throughout his long pastorate Dr. Stillman was not at any time a hale, hearty, and vigorous man, and yet he lived to be the last of his contemporaries in the ministry in and around Boston. For a year previous to his death he had looked forward to that event, and even desired his church to call a colleague, in order that, in case of his death, they might not be without a shepherd. Nor were his apprehensions groundless, for before Mr. Clay,

whom they invited to assist Dr. Stillman, had completed his arrangements for leaving his church in Georgia, the aged warrior passed to his rest.

His last sermon was from Luke xxiv. 50, 51, and his theme was "The Saviour's Ascension." He had preached every Sabbath until within two weeks of his death, having had the prayer of his life answered,—that his ministry and his life might end together. His last sickness was paralysis, and he lived only twelve hours after receiving the stroke. He died on the 12th of March, 1807, and on the Monday following, in the meeting-house where he had preached so earnestly, services were held over his remains, at which his old and dear friend and co-worker, Dr. Baldwin, officiated. The last words of Dr. Stillman were, "God's government is infinitely perfect."

As a preacher, Dr. Stillman had few peers and no superiors in New England. His church was frequently visited by President Adams, Gen. Knox, Gov. Hancock, and men of like prominence. While eminently practical, his sermons were sound in doctrine, ever abounding in sketches of character and striking in illustration. "Stirring, eloquent, pathetic, impassioned, graceful," all of these adjectives have been employed by his friends in endeavoring to describe them.

As a pastor, he was untiring in his devotion to his work, declining to enter upon any festivity or social pleasure which in the least interfered with his duties to his church. His own private interests were ever secondary to those of his flock, and even for persons in no way connected with his ministry he had at all times a ready hearing and an open hand.

In his social relations, he was eminently popular, and beloved, affectionate in his manner, of that good-natured temperament which never fails to win the hearts of others. Attentive, even to excessive courtesy, cultured and scholarly, he was a man of whom all spoke well and no one evil. Dignified and discreet, he was yet full of a spiritual joyousness that was exceedingly refreshing to behold, and he was never out of the reach of those who claimed his interest or compassion.

As a public citizen, he had at heart the good of his country, and he was never deaf to the calls that were made upon him to take part in her affairs. Without being a partisan in his politics, he was firm in his convictions. Among his numerous sermons, published at different times from 1766 to 1805, may be mentioned "A Sermon on the Repeal of the Stamp Act," 1766; "A Sermon on the General Election in Massachusetts," 1779; "Thoughts on the French Revolution," 1794; all of which reveal the deep interest which the author felt in national affairs.

It may be said of Dr. Stillman, as it has been

said of few men, he showed himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Stimson, Samuel M., D.D., was born in Winchenden, Worcester Co., Mass., Feb. 6, 1815. He came with his parents into Western New York in 1819. He was baptized in 1831, and became a constituent member of a Free-Will Baptist church in the township in which he resided. In 1834 he joined the Pendleton Baptist church. He was licensed to preach by it in 1840, and at once set about the work of preparation. He studied three years in the best schools he could find in that part of the country. In this preparation his wife was of great service. He was ordained by the Shelby Baptist church in 1843. He has been pastor of six different churches,—Binghamton, Batavia, and Shelby, N. Y., Brighton, Mass., and Terre Haute and Vincennes, Ind. He was in Batavia eleven years, in Terre Haute eight years. At the close of his pastorate in Terre Haute he took an extended tour through Europe. He was appointed district secretary of the American Baptist Missionary Union in 1873, which office he still holds. He was one year president of the Indiana State Convention. He presides with ability, and is attractive in his social qualities.

St. Joseph Female College is located at St. Joseph, Mo. The building cost \$100,000. It is on an elevated site near the city, and the location is healthy. The course of instruction is thorough and extensive. The president, Rev. E. S. Dalin, D.D., LL.D., is a man of large experience, and popular as a teacher. The board of trustees is composed of leading men in St. Joseph, and in Missouri.

St. Louis Seminary, for young ladies, is located in St. Louis County, seven miles from St. Louis. Prof. B. T. Blewett, LL.D., is principal. The buildings are spacious and the grounds beautiful, overlooking the city of St. Louis. This school is a Christian home for young ladies, under the management of most experienced teachers.

St. Louis, the Second Baptist Church of, was nearly completed when, on Jan. 3, 1879, it was destroyed by fire. Not discouraged by the disaster, the zealous and generous community for whose worship it was intended immediately commenced to rebuild; and on November 6 of that year their efforts were successful, and the beautiful structure was solemnly dedicated to the worship of Almighty God.

The house and lot cost \$218,000. The edifice seats 1300 persons. The building is free from debt. Dr. W. W. Boyd is the able pastor of this influential church.

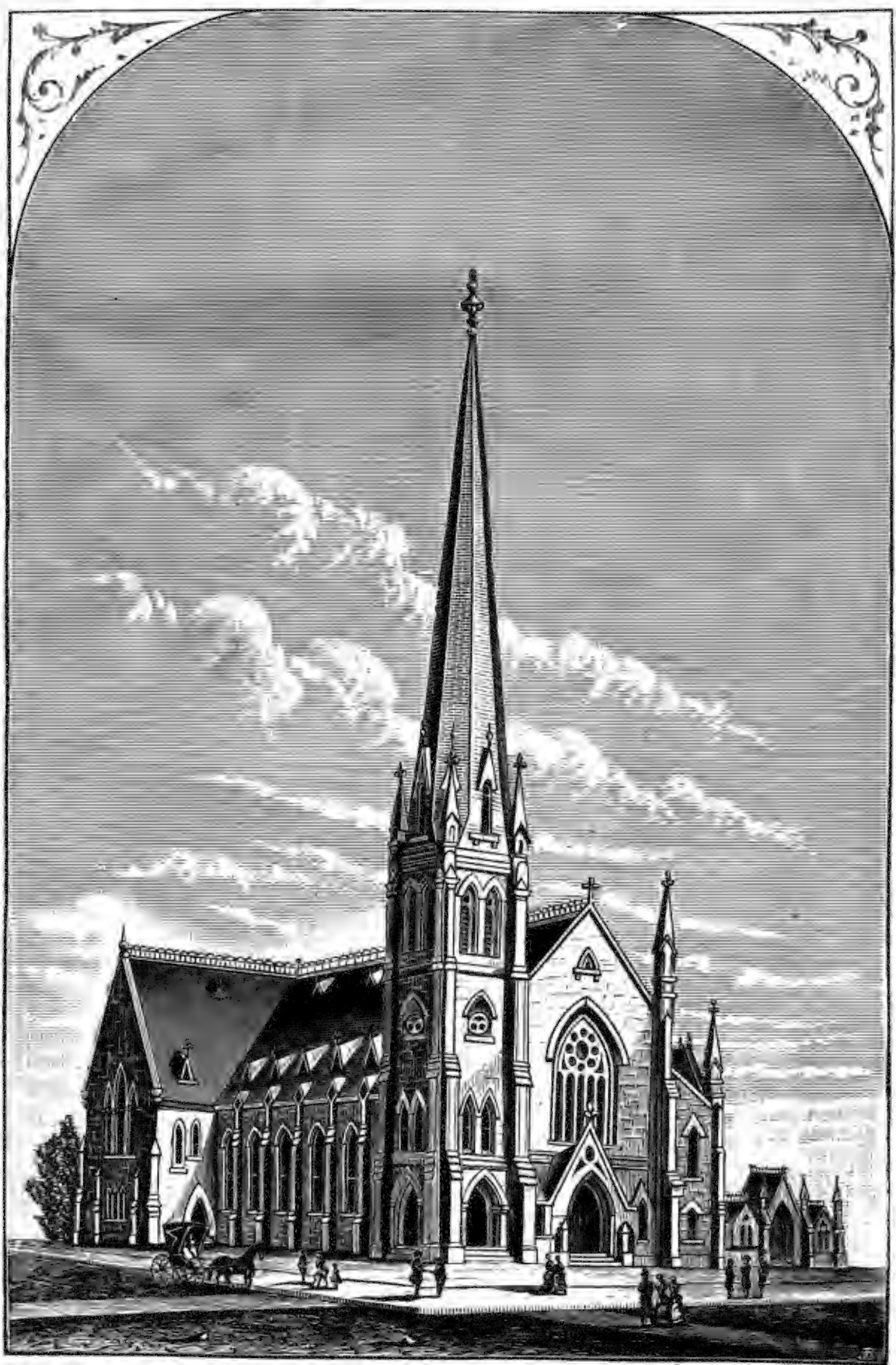
Stockbridge, John Calvin, D.D., was born in Yarmouth, Me., June 14, 1818. He was the son

of Deacon Calvin Stockbridge, of the firm of W. R. & C. Stockbridge, merchants, doing an extensive business in Yarmouth, and warm supporters of the Baptist church in that place. He was fitted



JOHN CALVIN STOCKBRIDGE, D.D.

for college at the academy in his native village. Entered Bowdoin College in 1833, where he remained two years, and was out of college part of a year. He became a member of the Junior class in Brown University in 1836; was hopefully converted in his Senior year, and baptized at Yarmouth in August, 1838, by Rev. Z. Bradford; graduated September, 1838. He took charge of an academy in Cummington, Mass., for six months, and then became principal of the Ladies' Seminary in Warren, R. I., which position he filled for two and a half years. In the autumn of 1841 he entered the Newton Theological Institution, and took the full three years' course. He was called to the pastorate of the First Baptist church in Waterville, Me., in September, 1844, and was ordained Jan. 8, 1845, Prof. J. R. Loomis, now ex-President Loomis, late of Lewisburg University, being ordained at the same time. He remained pastor of the Waterville church three years, when he resigned and accepted a call to the Baptist church in Woburn, Mass. His ministry in this place was greatly blessed, and large accessions were made to the church. At the end of five years he was invited to take charge of the First Baptist church in Providence, R. I., during the absence of its pastor, Rev. Dr. Granger, who, with Rev. Dr. Peck, had been appointed as a deputation to visit the stations of the



SECOND BAPTIST CHURCH, ST. LOUIS, MO.

Missionary Union in the East. He entered upon his work in September, 1852. Before the return of Dr. Granger he received a call from the Charles Street Baptist church, Boston, to take the place made vacant by the death of Rev. Dr. Sharp. He accepted it, and was publicly recognized as pastor Oct. 23, 1853. He remained in this position until the last Sabbath in May, 1861. For a year or two he supplied different churches, and for nearly two years was pastor of the Cary Avenue church in Chelsea, Mass. Impaired health led him to give up all ministerial work and for six months to travel in Europe. Returning home, he accepted a call to the Free Street Baptist church in Portland, Me., and he commenced his labors Nov. 1, 1865. In the autumn of 1867 he removed to Providence, to take charge of a young ladies' private school, of which Prof. J. L. Lincoln had been the principal for eight years, and continued in this position for ten years, preaching nearly the whole of this time, and acting as pastor of the Third Baptist church in Providence between two and three years. The honorary degree of Doctor of Divinity was conferred on Dr. Stockbridge by Harvard College in 1859. He was chosen a member of the corporation of Brown University in 1856. He compiled the memoirs of Rev. Baron Stow, D.D., has written articles for the *Christian Review* and the *Bibliotheca Sacra*, and has been a constant contributor to the religious and secular press. His travels in Europe have afforded him themes for lectures, which he has delivered in various cities and villages in the United States. His residence is in Providence, R. I.

Stockbridge, Joseph, D.D., U.S.N., was born in Yarmouth, Me., in 1811. He pursued his preparatory studies at the academy in his native village, and was a graduate of Bowdoin College in the class of 1830. He studied law at the Harvard Law School, and practised his profession for a few years in his native State, and then took up his residence in New York, where he became a Christian. Having decided to enter the ministry, he spent two years at the Newton Theological Institution. Among his classmates there were Rev. Drs. A. H. Granger, G. W. Samson, H. G. Weston, and President M. B. Anderson, of Rochester University. Having received an appointment as chaplain in the U. S. navy, he was ordained in New York in 1842, the sermon being preached by Rev. Dr. William R. Williams, from the appropriate text, Acts xxvii. 24, "God hath given thee all them that sail with thee." In the discharge of his official duties Dr. Stockbridge has visited many parts of the earth, and occupied several stations as chaplain on land. He has also had intimate connections with the public press, both religious and secular. As a correspondent of *The Watchman*, under the signature

of "Mallah," he has furnished a large amount of matter, especially in the form of interesting and instructive letters from foreign lands. He has made himself especially conspicuous in resisting the tendency to appoint so many chaplains from the clergy of the Episcopal Church, claiming that under a government having no state church the leading denominations of Christians may reasonably demand a proper share of representation among the chaplains of the navy. In 1868 he received the degree of D.D. from the University of Western Pennsylvania. He is now (1881) in Europe, having been placed on the retired list.

Stocks, Judge Thomas, a most useful and influential Baptist deacon, was born Feb. 1, 1786, in an Indian fort in Greene Co., Ga. His father died ten years after, and he was brought up by an uncle. In 1807 he married and settled in Greene County. In 1813 he was elected to the Legislature of Georgia, in which he served twenty years, eight as a representative and twelve as a senator, acting as president of the senate for eight years. For thirty-two years he was judge of the Inferior Court of Greene Co. He was converted in 1826, united with the church, and ever after continued an earnest, zealous, liberal, and influential Baptist. He was appointed on the executive committee, in 1829, to raise the money for founding Mercer Institute, and was largely instrumental in its establishment. For ten years, from 1847 to 1856, inclusive, he was president of the Baptist State Convention; for years he was a trustee of Mercer University; and few men in the denomination did more than he to advance education, missions, and the Baptist cause generally in the State. He died at his old home in Greene County, greatly beloved and highly venerated by the whole denomination.

Stockwell, Deacon E. R., is one of the most widely known and influential Baptist laymen in California. He was born of Baptist parents, Dec. 13, 1814, at Jamaica, Vt.; removed to Stockton, Cal., at an early day; united with the church by baptism in 1857; elected deacon in 1858; has been church treasurer and clerk many years, treasurer of San Francisco Association twelve years, superintendent of Sunday-school and deacon of church twenty-one years, member of the Executive Committee of the State Sunday-School Convention eleven years, and is a generous benefactor and helper of every good work. He has been a successful merchant, and endeavors to live as a faithful steward. It is his great delight to engage in revivals and to lead sinners to Christ.

Stoddard, Rev. I. J., D.D., was born in 1820, in Eden, N. Y.; entered the preparatory department of Madison University in 1839; graduated from college in 1845, and from the theological department in 1847. He and his wife sailed for

Assam Nov. 3, 1847. They were assigned to Nowgong, with special reference to the educational institution there, but Mr. Stoddard also preached extensively. Ill health compelled a return to America in 1856. He has rendered important service in the West to foreign missions, and also to the Central University at Pella, Iowa, where Mrs. Stoddard was chosen principal of the ladies' department in 1858. In 1866, leaving their children in America, they sailed again for Assam, expecting to spend the rest of their lives in that land. They were stationed at Gowahati, but when that wonderful work commenced among the Garos, Mr. Stoddard removed to Golvalpara, where he gathered many souls to Christ from that wild people,—a work not excelled up to that time in any of our mission fields. Ill health in 1871 again compelled Mrs. Stoddard's return to America, and for the same reason, a few years later, Mr. Stoddard was obliged to give up his work and return to his native land. Though in feeble health he continued to do good service for the cause of Christ. He resides at Pella, Iowa, and though unable to engage in any continuous labor, he feels the same interest in the foreign mission work which prompted a consecration of his life to it nearly forty years ago.

Stone, George Marvin, D.D., son of Marvin E. and Hannah (West) Stone, was born at Strongsville, O., Dec. 10, 1834; converted in Cleveland, O., in the meetings of the Second Baptist church, Rev. J. Hyatt Smith, pastor, and "Uncle John Vassar, missionary," in 1853; studied at Williston Seminary, Easthampton, Mass., in 1854; entered Madison University, and graduated in 1858; studied for the ministry in Hamilton Theological Seminary; settled in Danbury, Conn., and was ordained in September, 1860; served this church seven years, and in the last year baptized more than ninety persons; in September, 1867, settled with First Baptist church in Winona, Minn.; served it successfully two years; in 1870 became pastor of the Jefferson Street Baptist church in Milwaukee, Wis.; was prospered for three and a half years; September, 1873, settled with First Baptist church in Tarrytown, N. Y.; served seven years with marked honor; made public Bible-reading a specialty and a power; in June, 1879, settled with the Asylum Avenue Baptist church in Hartford, Conn.; received in 1872, from Chicago University, the honorary degree of Doctor of Divinity. He fills most worthily a prominent place in the ministry.

Stone, James R., D.D., was born in Westborough, Mass., in 1818. His father was of Puritan stock. His mother's father, James Hawes, was the first person baptized in Westborough. When he was three or four years old his father removed to Providence, R. I. In a diary kept by his grandmother may be found this entry, made while he

was yet a child: "My son Thomas and his wife and children are with us to-night; and after the little ones were asleep I went to their bedside, and kneeling down, with my hands on their heads, prayed for their early conversion to God, and that the Lord would make James a minister of the gospel." Her prayer was answered, for no sooner did he give himself to the Master than he began to wish that he might become a minister. He was baptized in 1833 by the pastor of the First Baptist church, Rev. R. E. Pattison, D.D. His purpose was to complete a course of study in Brown University and Newton Theological Seminary, but, after two years' study at Brown, he was obliged to leave.

He taught a select school in Woonsocket, R. I., and afterwards went to Wickford, R. I., to take charge of Washington Academy. While here he occasionally supplied the church, and at length became the pastor of the Wickford church. He was ordained in 1839, Rev. John Dowling, D.D., preaching the sermon. Years subsequently he was called to the pastorate of the Stewart Street church, Providence, R. I., and spent several years in the work there.

He has had pastorates in Connecticut, New York, Pennsylvania, and Rhode Island, and was also for two years principal of the academy at Worcester, Mass. In 1864 he accepted a district secretaryship from the American Baptist Publication Society for West Virginia, Ohio, Indiana, and Michigan, and proved himself a most earnest worker. In 1869 he became pastor of the Baptist church in Fort Wayne, Ind., where, "having obtained help of God, he continues unto this day."

He has been several times, and is now, president of the Indiana Baptist State Convention. He is also a member of the board of trustees for the Indiana State University.

Stone, Rev. Luther, is a descendant in the sixth generation from Gregory Stone, who came to Massachusetts in 1634. He was born at Oxford, near Worcester, Sept. 26, 1815. At the age of sixteen he was employed as a teacher in the public schools of his own town, acquiring meantime considerable proficiency in such studies as astronomy, natural philosophy, and surveying. About this time he experienced religion, and entering Leicester Academy, began his preparation for college. He entered Brown University in 1835, graduating in 1839. Thence he went to Newton Theological Institution, where he graduated in 1842. Declining the offer of teacher in a Southern university, he determined to become a self-supporting missionary in the great Mississippi Valley. Receiving ordination Oct. 3, 1843, he started for the West, and reached the great river in May, 1844. Making his headquarters at Burlington, Davenport,

and Rock Island, he preached in the surrounding country, traveling over 4000 miles to meet his appointments during the first year. The second year he spent on Rock River from its mouth into Wisconsin. There being great need of a Baptist paper for the West, he determined to undertake that enterprise, and Aug. 10, 1847, he began the issue at Chicago of a weekly called *The Watchman of the Prairies*. In 1853 he transferred the proprietorship of the paper to those who have since conducted it, as the oldest religious weekly in the Northwest. In 1863 he was an original trustee and the first secretary of the Baptist Theological Union at Chicago. Subsequently, by purchasing the grounds and buildings of the University of Des Moines, he was enabled to render useful service to that institution at a time of a financial crisis in its affairs. The years 1866-68 he spent in Europe, and since his return devotes himself to the care of his personal estate, and to study in various departments of religious and general culture.

Stone, Marsena, D.D., was born in Homer, N. Y., Jan. 27, 1810; converted under the ministry of Rev. Alfred Bennett in 1830, and, after two years of hesitation and self-examination, was baptized at Manlius, N. Y., by Rev. Charles Morton; he spent some time at Hamilton. In 1837 he entered the ministry, and became pastor of the church in Mendon, N. Y., where he remained until 1840, when he went to Mount Morris, N. Y., and was pastor for five years. After a short interval spent in the service of the New York Baptist Education Society and in supplying the church at Eaton, in October, 1847, he went to Norwich, N. Y., and was pastor there until 1852, when he was called to take charge of the English course in Fairmount Theological Seminary, Cincinnati, O. This position he resigned in 1856, and became pastor of the Baptist church at Lebanon, O., where he remained five years. From 1861 to 1868 he was principal of the Young Ladies' Institute and Professor of Theology at Granville, O. In 1868-69, through the munificence of Hon. J. M. Hoyt and Mr. E. Thresher, he spent a year holding ministers' institutes in Ohio and other States. From 1869 to 1872 he was pastor at Marietta, O. In 1872 he was sent South by the Home Mission Society to hold institutes among the colored preachers. He spent one year at Shaw University, Raleigh, N. C., and two years at Leland University, New Orleans, La. In 1878 retired to Lebanon, O., where he now resides.

Dr. Stone has done much hard and good work, and is worthily regarded as one of the strongest men of his adopted State. He takes an active part in the educational and other work of the denomination in Ohio, and is ever ready, notwithstanding the weight of years, to perform his full share of service for Christ.

Stone, O. B., D.D., was born at Homer, N. Y., Sept. 24, 1823. In the fellowship of that church he was baptized while still but a youth, and by it also he was licensed. He was ordained, in 1852, at Xenia, O. Having served the church there as pastor some two years, he went to California, under appointment of the Home Mission Society. Four years he was pastor at Nevada City and five years at San José. Returning East, he served three years as district secretary of the Home Mission Society in New York. His subsequent pastorates have been three years at Lafayette, Ind., two years at Rockford, Ill., four at Marengo and four at Bloomington, in the same State. His health and that of his wife having failed, he is not now in service, though residing at Bloomington. Dr. Stone was a graduate of Madison University and of the Rochester Theological Seminary. He has held important positions in connection with educational organizations, as a member of the boards of the university and seminary at Chicago and of Shurtleff College. While his health permitted his labors were constant, abundant, and fruitful. As preacher and pastor he ranks with the foremost in the West.

Storrs, Rev. William, now of Belmont, Allegany Co., N. Y., was born in the town of Worcester, Otsego Co., N. Y., Jan. 20, 1810. He obtained hope in the Saviour when he was about eight years old. In his eleventh year he first had a desire to preach the gospel, and this has been a prevailing inclination throughout his life. In April, 1827, his father removed his family to Franklinville, Cattaraugus Co. March 27, 1831, he, with others, was baptized into the fellowship of the Baptist church in Ellicottville, Cattaraugus Co., by Elder Ebenezer Vining. April 18, 1841, he received a license from the East Worcester church to preach. He commenced the work of his life that spring in the meeting-house in East Worcester, where, twenty years before, he first felt a desire to preach. March 8, 1843, he was ordained in the Baptist church in Cherry Valley. During the thirty-eight years of his ministry he has been pastor of the following Baptist churches: Lodi, Bern, Knox, Friendship, Humphrey, Oramel, Belfast, Hermitage, Richburg, West Almond, N. Y., and Ulysses, Pa. He has been engaged in several revivals, in some of which the number reclaimed, with those who professed conversion, amounted to a hundred or more. In 1861 he joined the Union army, and is now a chaplain in the Grand Army of the Republic. He is descended from Puritan ancestors in England. In consequence of religious intolerance, Samuel Storrs came to Barnstable, Mass., about 1663. About 1698 he removed to Mansfield, Conn., and became one of the nine constituent members of the First Congregational church, from whom there

has been a line of ministers reaching down to the present time. From him Mr. Storrs is descended. Though sprung from men who showed their loyalty to Christ in times of trial in the Old World and in the New, and who exhibited fidelity to patriotism at Bunker Hill and elsewhere, he glories chiefly in his sonship to God through the blood of Calvary.

Stott, William T., D.D., was born at Vernon, Ind., March 22, 1836. In 1861 he graduated at Franklin College, Ind., having during his college course supported himself by his own exertions, while maintaining a high standing in his studies. In August, 1861, he enlisted in the army, and was gradually promoted, until he became captain of Co. I, 18th Ind. Vols. He took part in fifteen battles, and commanded his regiment in the battle of Cedar Creek. In 1865 he entered Rochester Theological Seminary to prepare himself for the Christian ministry, graduating in 1868. He was for a year pastor of the church in Columbus, Ind. In 1869 he accepted the chair of Natural Science in Franklin College, and in 1872 he became president of this institution. In the several positions which he has held he has exhibited breadth, clearness, fidelity, perseverance, and a high moral purpose. In 1873 he received the degree of D.D. from Kalamazoo College, Mich.

Stott, Rev. William T., Sr., was born in Woodford Co., Ky., in 1789. He was converted at the age of thirteen, and joined the Salt River Baptist church. He came to Indiana in 1815, and was one of the constituent members of the Vernon church. He was pastor of this church about fifty years. He always took a deep interest in the civil government, never allowing an election of importance to occur without depositing his ballot. He was a man of great social power, and a preacher of marked ability in his prime. He was very familiar with the Word of God, and hence was immovable in his religious beliefs. He was a soldier in the war of 1812. He and Rev. John Vauter surveyed the first road laid out from Madison to Indianapolis. About 1000 persons, according to his own estimate, were converted under his preaching and baptized by him. He was unconscious several weeks during his last illness, but he had one hour of consciousness, in which he related his Christian experience, gave cheering words to each one that stood around him, and then suddenly lapsed into unconsciousness again. He died April 14, 1877, and was buried from the church that he had helped to constitute sixty-one years before.

Stough, Rev. A. S., was born in Germany in 1827; was educated for the Catholic priesthood; was baptized in Norfolk, Va., in 1847; read theology for two years with Dr. Geo. W. Purefoy and began to preach; is a successful pastor; has been for some years in charge of the church at Shelby,

and moderator of the King's Mountain Association.

Stout, Charles B., was born at Flemington, N. J., in 1824; spent his youth in New Brunswick; became an active member of the Stanton Street Baptist church, New York; has been for years connected with the First or with the Remsen Avenue church in New Brunswick. He is the author of several books, which have had an extensive sale; was one of the first to use the blackboard in Sunday-schools, and is widely known in the Sunday-school work as an able speaker and contributor to the magazines.

Stout, Rev. David Bishop, was born in Hopewell, N. J., in the year 1810; was ordained a minister, and settled in a joint pastorate over the churches at Lambertville and Harborton in the year 1832. After five years' active and successful labor on these fields he was called to take charge of the ancient church at Middletown, where he settled in April, 1837, and where he remained and labored as pastor till his death, a period of thirty-eight years. The forty-three years of his ministerial life and labors were all spent in his native State, and in two pastorates. Few men have ever been more devoted to the Lord's work, and few have received larger measures of success.

Brother Stout was a constituent member of the State Convention, being present at its organization in 1830, and was an active worker and wise counselor in all its operations from the first till the day of his death. As a preacher, he was eminently Scriptural, trusting to the Spirit to make the Word successful. This principle of his ministry made him sound in doctrine, able in counsel, discreet and wise as a minister of Jesus Christ in every sphere of life.

He died May 17, 1874, having baptized during his pastorate of the oldest Baptist church in the State 639 professed believers.

Stout, Rev. John.—From the beginning of Brother Stout's ministry, at Newberry, S. C., in 1870, he took a prominent part in all our religious enterprises, especially State missions. For several years past he has rendered very efficient service in organizing and conducting Woman's Mission Societies. He was born in Mobile, Ala., in 1842, being a son of Rev. Platt Stout. He served in the Confederate army during the war, which much retarded his education. After the close of the war he removed to Darlington Co., S. C., where he learned to know Him whom to know is life eternal, and at once determined to preach the unsearchable riches of Christ. Preparatory to this he entered Furman University, in 1867, and the Southern Baptist Theological Seminary, then at Greenville, S. C., in 1868. He spent three years in the seminary, completing the entire course except one study. He pursued this afterwards, and received a full diploma

in 1872. He became pastor of the Newberry church during his seminary course, and settled there on leaving Greenville, in 1871. In 1874 he removed to Darlington, and became pastor of the old Welsh Neck church, and still occupies that position. There has been nothing remarkable in his life except regular, consistent, and successful service in the various departments of the Master's work. A star is better than a meteor.

Stout, Rev. Platt.—For want of facts in his life the writer can only mention the name of Mr. Stout, one of the best and most useful ministers of Alabama. He lived to old age, and died in Wetumpka several years ago. He was famous for distinguished piety, burning zeal, wise judgment, and rare ability. The gifted Rev. John Stout, of South Carolina, is his son.

Stout, Rev. Thomas H., was born at Orange Court-House, Va., July 23, 1835; baptized in Kentucky in 1852; in 1854 he began to preach, and entered Mercer University, Ga., as a student; has spent several years as teacher in Georgia; was a soldier and a chaplain for some time during the late war. From 1862 to 1867 he was the successful pastor at Blakely. In 1867 he became president of the Baptist Female College of North Georgia; at the same time he was pastor of various churches. In 1869 he became pastor at Lumpkin; in 1872 at Thomaston; in 1878 at Talbotton and other neighboring churches. In January, 1879, he accepted the pastorate of the First church in the city of Troy, Ala., and there, as in Georgia, his labors are being honored with success. Six years he was clerk of the Rehoboth Association, and seven years of the Georgia State Convention. He received the degree of A.M. from Mercer University in 1873. He is an active and able minister of Christ.

Stovall, Rev. A. T., a useful minister in North-east Mississippi, was born in Tennessee in 1809; removed to Alabama, where he began to preach in 1841; during his stay in Alabama he served the following churches near his home in Lawrence County, viz.: Town Creek, Moulton, Macedonia, and Courtland. He removed to Mississippi in 1852, and settled near Tupelo, in the northeastern part of the State, where he spent the remainder of his life preaching to churches in the surrounding country. He aided in the organization of Judson Association, and was its moderator a number of years. He died July 4, 1872, much respected by those among whom he had lived.

Stow, Baron, D.D., one of the most eloquent and successful ministers of the denomination of which he was so distinguished an ornament, was born in Croydon, N. H., June 16, 1801, and spent his early youth on the farm of his father. When but a child he began to show what his tastes were. By the roadside, near the house of his father, was

a boulder, which, from its peculiar construction, was called "the pulpit." Taking possession of this pulpit, the boy-preacher would draw around him a crowd of his associates, and, as our fathers



BARON STOW, D.D.

were wont to say, "exercised his gifts" quite to the admiration of his listening friends. He was fitted for college at the academy in Newport, N. H., and became a member of Columbian College, Washington, D. C., in September, 1822, where he had among his instructors Dr. Irah Chace, Dr. Alva Woods, Thomas Sewell, M.D., Dr. R. Babcock, Prof. J. D. Knowles, Prof. T. J. Conant, and Dr. R. E. Pattison. Close attention to his studies enabled him to complete the entire course of the prescribed curriculum in a little more than three years. Mr. Stow acted as editor of the *Columbian Star*, the organ of the Triennial Convention, during the latter part of his college course, and continued to hold that position for more than a year.

He received a call to become the pastor of the Baptist church in Portsmouth, N. H., and was ordained Oct. 24, 1827, his ordination sermon having been preached by Rev. R. Babcock, then pastor of the First Baptist church, Salem, Mass. His ministry in Portsmouth was from the outset eminently successful. The church grew in numbers and strength, and were obliged to make provision for a larger house of worship, and their present edifice in Middle Street was built, and dedicated Sept. 24, 1828. More than one invitation of a most urgent character was extended to him to remove to what were considered more inviting fields of ministerial

labor, but he declined all such overtures. For five years, dating from his ordination, he continued at the post which Providence seemed to have assigned to him.

The pulpit of the Baldwin Place church in Boston having become vacant, the thoughts of the church were turned at once to Portsmouth, and Mr. Stow received a hearty invitation to become its pastor. Obeying what seemed to him to be the call of his Master, he decided to remove to Boston. He was installed as pastor Nov. 15, 1832. If his ministry in Portsmouth had been followed with great success, still more prosperous was it at the North End in Boston. At the close of the year 1837 he preached that remarkable sermon from the text, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," the traditions of the wonderful results of which lingered for many a year in Boston. More than *one hundred* persons referred to that discourse as the means of their awakening and conversion. A powerful revival commenced with the opening of the year 1838, the influence of which was felt for years. During the next five years 502 persons were added to the church on a profession of their faith in Christ. Meanwhile his interest in every department of Christian work increased, as his zeal for the promotion of the kingdom of Christ grew more intense and intelligent. He threw his soul into the cause of foreign missions, and never was happier than when, by his pen or the living voice, he was pleading for that cause.

At length the labors of the ministry began to tell on his nervous strength, and, exhausted by long-continued work, he was forced to yield, and seek the renewal of his wasted powers by change of scene and the gentle excitements of foreign travel. He left Boston Dec. 1, 1840, and was absent several months abroad, traveling in England, France, Switzerland, and Italy, and returned to his home in the month of June. He took up, with recruited strength, the work which he had laid aside, and again preached and performed his pastoral duties with his accustomed zeal and acceptableness. He shared in the labors and the ingathering of souls into the churches, which made the year 1842 so memorable in the religious history of Boston. At the close of the twelfth year of his ministry at Baldwin Place, during two of which he had been laid aside by sickness, he makes the following record: "I have preached 1237 sermons, made 8532 visits, solemnized 482 marriages, attended 586 funerals, baptized 643, added by letter 261, dismissed 394, and excluded 71." These figures present us a picture of a life of great ministerial activity and success as an ambassador for Christ.

Dr. Stow was the pastor of a church situated in that part of Boston which more than any other sec-

tion was undergoing constant social changes by the influx of a foreign population. The weakening of his church by the removal of some of his best families proved a source of so great discouragement that, in 1848, he felt it his duty to resign his pastorate of the church of which, for sixteen years, he had been the loving and beloved under-shepherd. After a brief period of relaxation, during which he received invitations to become the pastor of three churches, he decided to accept a call to what was then the Rowe Street church, now the Clarendon Avenue, and began at once to reap the fruits of his labors. It is not possible to sum up what this most indefatigable worker did, as a preacher where the standard for pulpit service was so high, as a pastor of the warmest sympathies and the tenderest love, as a member of the Executive Committee of the Missionary Union, where he performed a vast amount of work, especially with his most graceful and accurate pen, as a writer of books and for the religious press. A second trip to Europe, taken for the same reasons that led him to make the first, proved serviceable to him, and no doubt prolonged his valuable life. His pastorate of the Rowe Street church ended in 1867. Forty years nearly he had been in the ministry, thirty of which had been spent in Boston. The roots had gone down too deep into the soil of the dear old city to be rudely torn up, and although urged to occupy other fields of labor he declined, and spent the remainder of his days in performing such work as his Master gave him to do, and at length came to the end of his days on the 27th of December, 1869.

Dr. Stow takes high rank among the best preachers of his own denomination or any other in this country. Amidst the exhausting labors of his profession he found time to write and give to the world the productions of his pen. He was one of the compilers of the "Psalmist." His "First Things," "Christian Brotherhood," "Daily Manna," and "Whole Family in Heaven" are illustrations of his skill and ability as a writer. His name is hallowed in the memory of many who loved him, and the whole church of God may be thankful that its great Head gave to it so true so faithful, a servant of the Lord Jesus Christ as Baron Stow.

Stowe, Rev. Phineas, was born in Milford, Conn., March 20, 1812. When he was fifteen years of age he was engaged as a clerk in a store in New Haven. He was baptized by Rev. Elisha Cushman, July 2, 1831, and became a member of the First Baptist church in New Haven. Feeling himself called of God to preach the gospel, he spent four years at the New Hampton Literary and Theological Institution in fitting himself for his work. After leaving New Hampton he was pastor for two years of the Baptist church at South Danvers, Mass. But his life-work was to be per-

formed in another sphere. Providence had designed him to be a preacher to seamen, and in Boston he found a field of labor which was suited to him and he to it. "He was adapted to his work," says his friend Dr. Neale, "and his work to him. It fitted exactly all the peculiarities of his mind and heart, as the liquid metal takes the varied features of the mould into which it is cast. It filled his whole soul, and he went into it with all his might." A period of twenty years of constant, unremitting labor produced such results as any man might be thankful to have accomplished. The monuments of his zeal and untiring energy may be found in different sections of the city of Boston, and especially in the better characters and the Christian lives of hundreds and thousands of sailors in all parts of the world. His intense enthusiasm, and his love for the work to which he had given the best years of his life, at last touched the delicate fibres of an over-sensitive brain, and he was forced to spend his last days in one of those retreats which the Christian benevolence of our modern days has provided for sufferers like him. He died at the McLean Hospital for the Insane at Somerville, Mass., Nov. 13, 1868.

Stowell, Rev. Austin H., son of Isaac and Harriet (Hall) Stowell, was born in Starksborough, Vt., Oct. 6, 1818; converted in Bristol in 1830; baptized at Brandon, in 1836, while studying to enter Middlebury College; licensed by the Baptist church in Brandon; ordained, Dec. 11, 1839, in Palmyra, N. Y.; settled in Avon and Moriah; in Saratoga five years, in Providence, R. I., six years, in South Boston, Mass., in Peoria, Ill.; spent twelve years in Chicago in general gospel work; published two sermons to young men in 1852, and a doctrinal sermon on Baptist polity in 1860.

Stradley, Rev. J. A., the son of the venerable minister, Thomas Stradley, was born in Asheville, N. C., March 17, 1832; was baptized by his father; ordained in 1854; took an irregular course at Wake Forest College on account of ill health, and has spent most of his professional life in Granville County. Mr. Stradley is an uncompromising temperance advocate and a strong Baptist.

Stradley, Rev. Thomas, the oldest living Baptist preacher of North Carolina, the missionary of the mountains, was born in Woolwich, England, in 1798; landed in America at Charleston, S. C., and settled in Buncombe Co., N. C., in 1828. He was already a Baptist, and soon began to preach, and was ordained by Revs. Humphrey Posey, Dobbins, and Alfred Webb.

Mr. Stradley attended the third session of the Baptist State Convention, held at Cartledge's Creek church, Richmond County, in 1833, and had the honor to be appointed the first missionary of that body. Mr. Stradley became an excellent and use-

ful preacher. He is what is termed a high-church Baptist, a great temperance apostle, and has the distinguished honor not only of founding the Baptist church in Asheville, but of building, almost unaided, the handsome house in which it worships. Though upwards of eighty, he still preaches with great power.

Straughan, Rev. Samuel Lamkin, was born in Northumberland Co., Va., July 30, 1783. He spent his youth on his father's farm. He was baptized in April, 1803, and united with the Moratico church. He immediately began the congenial work of exhorting the impenitent, and his labors were so successful that in 1806 he was ordained to the work of the ministry. His first pastoral charge was that of the Wicomico church, the membership of which at the beginning was only 24, but which soon increased to nearly 300, so mightily did the Word of the Lord prevail under Mr. Straughan's faithful ministrations. In 1807 he accepted the pastorate of the Moratico church, which also became one of the strongest and most active in that part of the State. In the year 1814 he was chosen by the Missionary Society of Richmond to travel into certain parts of Maryland, where there was great destitution of the means of grace. Here, although at first received with great coldness and some opposition, he secured a strong hold on the affections of the people, and was the means of accomplishing much good. These visits were necessarily only occasional, since he had his own churches in Virginia to supply at regular times. He made his last visit to Maryland in 1820, at which time the pulmonary disease, under which he had long labored, grew rapidly worse, and, resting awhile at Nanjemoy, he finally reached his home in June, from which time he was almost wholly confined to his house until his death, which occurred June 9, 1821. Mr. Straughan was eminent for his deep piety. In every relation of life he was a model man, simple, modest, grave, courteous, and gentle towards all around him. He had a "good report" of all who knew him. As a preacher, he was in many respects more than ordinary. His voice was sonorous, his style always strong and nervous, and sometimes elegant, his address sincere and often animated, and his countenance remarkably prepossessing. His discourses were marked by argument and Scriptural illustrations rather than by eloquence, although occasionally he rose to sublimity of style. Mr. Straughan was only thirty-eight years of age at his death, but in the short time he was permitted to live and labor he accomplished much for the Master, and left behind him, for the admiration of the church, a record such as many whose years are more numerous rarely accomplish.

Stribling, James H., D.D., was born in Ala-

bama in 1822; is a nephew of the distinguished Commodore Stribling of the U. S. navy. With his father's family he removed to Texas, and first located in Washington County; served as a volunteer in the Texan army in the Somerville campaign designed to repel the Mexican invasion of 1842-43; professed conversion in July, 1843, and was baptized by Rev. Wm. M. Tryon in September following; authorized to preach about one year afterwards; pursued studies in Baylor University from May, 1846, to December, 1849; ordained at Independence at last date. In 1850 traveled as a missionary west of the Colorado River, traversing a large scope of country from the sea-coast to the mountains, preaching in a log cabin or private dwelling, under live-oaks or in regular places of worship, facing northers and drenching rains on bleak prairies, swimming streams, crossing the Indian's war-path, but everywhere received kindly, and enjoying many happy seasons, pointing sinners to Christ, and witnessing the triumphs of the gospel. Traveled this year 3000 miles on horseback; served from 1851 to close of 1857 as pastor at Gonzales, and preached to other churches in the country. Many revival seasons were enjoyed, and hundreds brought into the kingdom of Christ. In 1858-59 ministered to old Caney and Wharton churches, enjoying precious seasons of grace. In May, 1860, assumed the pastorate of the First church, Galveston, and continued until the calamities of war broke up this happy relation. In 1863 he began, and in 1873 closed, a successful pastorate at Anderson, preaching at Navisota and other churches during this period; began the pastorate at Tyler, which he now holds, in September, 1873, and ever since one harvest of blessing has been enjoyed by pastor and people; served two years as moderator of Colorado Association, seven years as moderator of Union Association, four years as president of State Sunday-School and Colportage Convention, many times vice-president of State Convention; for three years past has been moderator of Cherokee Association, and at various times has been a prominent member of the Southern Convention. In the course of his ministry he has preached 3000 sermons, and delivered as many lectures; led or assisted in 150 protracted meetings, in which over 2000 professed conversion; solemnized 200 marriages, and attended a larger number of funeral services; baptized over 800 persons; traveled in every mode 20,000 miles from the Sabine to the Nueces, from the Gulf to the mountains; and has preached to gratified audiences in Mobile, Louisville, Baltimore, and other cities; has published, 1. "Sermon on Sunday-Schools;" 2. "In Memory of T. J. Jackson;" 3. "On Future Punishment;" 4. "Sketches of Travels;" 5. "Discussion on Human Depravity;" and miscellaneous articles; received A.M. in 1858 and D.D. in 1871

from Baylor University. Rev. Z. N. Morrell, in "Flowers and Fruits from the Wilderness," says, "He has never turned aside to engage in any secular employment for a year or a month. All love him, none excel him." He esteems it his highest honor, privilege, and blessing to sit at the feet of Jesus and learn of him.

Strickland, Rev. C. H., of Knoxville, Tenn., was born in Lawrenceville, Ga., Dec. 18, 1844. As a boy, he was ambitious to excel, faithful and true to those who trusted him, and passionately fond of reading. He was prepared for college at the Lawrenceville High School.

A few years after his conversion he was called of God to preach the gospel, and was ordained by Bethel church, Walton Co., Ga., Jan. 30, 1870, the Presbytery consisting of Brethren Bedford, Lungford, G. A. Nunnally, Stillwell, and Loring. He was pastor first of this church, afterwards of churches at Farmington, New Hope, Greensborough, and Augusta, Ga., and Knoxville, Tenn., his Master giving him in every place the joy of seeing his work prosper in his hands. As a pastor, he knows his people; their trials, sorrows, and bereavements are his, and so perfectly does he know them all that not one can be absent from the public services that he does not miss. Though still young, he has been a busy worker, and by the blessing of God has accomplished much good.

Strickland, Rev. W. H., was born in Gwinnett Co., Ga. He in early life joined the Presbyterian Church, to which his parents belonged, but four years after he united with the Baptists. After preaching some years in the country, he became pastor of Kallock Street church in Augusta, Ga. In 1871-72 he was chaplain of the house of representatives of the Georgia Legislature. He has since been pastor in Darlington and in Anderson, S. C.

On the 1st of July, 1880, he became corresponding secretary and treasurer of the State Mission Board of South Carolina. In the first five months he collected \$6236.90, an unprecedented amount.

His power in the pulpit is very great, and he is much beloved by his people wherever he has been pastor. He was for several years connected with the editorial department of the *Baptist Courier*.

Strong, Augustus H., D.D., was born in Rochester, N. Y., Aug. 3, 1836. His father, Alvah Strong, was a journalist, and for several years published the *Rochester Daily Democrat*. He was graduated from Yale College in 1857. He was converted while in his Junior year in college, and baptized into the fellowship of the First Baptist church of Rochester. After leaving Yale College he entered the Rochester Theological Seminary, where he closed his course of study in 1859. He then went abroad, pursuing his studies in the German uni-

versities, and traveling in Europe and the East. For a short time he preached as a supply for the North Baptist church of Chicago. In 1861 he settled as pastor of the First Baptist church of Haver-



AUGUSTUS H. STRONG, D.D.

hill, Mass., where he was ordained. In 1865 he accepted the pastorate of the First Baptist church of Cleveland, O. While there he received the honorary degree of Doctor of Divinity from Brown University. After seven years of successful labor there, his manifest ability as a preacher, and his well-known theological learning, secured for him an election as president and Professor of Theology in the Rochester Theological Seminary, which position he holds at the present time. He is the author of able articles on "Philosophy and Religion" in the *Baptist Quarterly*, also "Miracles as an Attestation of Divine Revelation," and on "The Will in Theology," besides numerous contributions on theology, church polity, and education in the weekly religious journals of the Baptist denomination. He is a man to whom the public have accorded a remarkable fitness for the high position which he fills. The young men who come out from that institution show his training hand and the careful instruction in theology so much needed by the ministry.

Stubbert, Rev. John Roman, son of John and Ann Stubbert, was born on Boulardie, island of Cape Breton, April 8, 1838. His parents were at first devout members of the Church of England, but finally became distinguished pioneer Baptists on the island. His father, at first an opposer of

the Baptists, was changed in views and feelings by hearing Rev. John Hull, and among these the once despised became "mighty in the Scriptures and in prayer." John R., after the strictest moral training at home, began his studies in a normal school, and then for three years alternated between teaching and colportage. In 1867 he entered Acadia College, and graduated in 1871, preaching during his vacations; entered Newton Theological Institution, Mass., and graduated in 1874; proposed to be a missionary in China, and was received by the American Baptist Missionary Union, but was finally induced to settle with the Second Baptist church of Suffield, Conn., and was ordained July 2, 1874; in the following winter was blessed with a powerful revival, and baptized 90 persons; was elected a trustee of the Connecticut Literary Institution, and also a trustee of the Connecticut Baptist State Convention and of the Baptist Education Society; was the first secretary of the Baptist Centennial Committee in Connecticut in 1875; has been a leader in temperance societies.

Sturgiss, Rev. C. F., for many years pastor at Carlowville, Ala., and other churches of that part of the State, was distinguished for his learning, extensive culture, eminent piety, and thorough gospel preaching. He occupied a position with the first men of the State. He was author of a prize essay on "The Duties of Masters to their Servants," which had a wide circulation in book form. He died only a few years since.

Sumner, M. T., D.D., was born in Massachusetts, Sept. 6, 1815; graduated at Brown University in the class of 1838; removed to Virginia in February, 1840; ordained, by request of the Second Baptist church in Richmond, in May, 1843. From 1840 to 1850 engaged in teaching in Richmond and preaching to three churches in the country, and in 1850 devoted all his time to the work of the ministry. In January, 1854, accepted the agency of the American Tract Society for Virginia and the District of Columbia, and Jan. 1, 1858, entered upon the duties of corresponding secretary of the Domestic Mission Board of the Southern Baptist Convention, at Marion, Ala. In 1875 resigned this position and entered upon the duties of president of Judson Female Institute, which he held for one year, and, retiring from this position, he occupied the post of agent for the Southern Baptist Theological Seminary about two years, and then about the same length of time he acted as agent of the American Baptist Publication Society. April 1, 1880, he resigned all agency work, and accepted the pastorate of the Baptist church in Athens, Ala., with encouraging prospects. In all these important positions the labors of Dr. Sumner were attended with success. During the seventeen years that he had charge of the home mission interest

of Southern Baptists he wielded a commanding influence over the entire South on this subject.

Sunday-School Hymns.—"Let me furnish a nation with its songs and I will govern it" is an aphoristic expression, and history furnishes innumerable instances of the influence upon human thought and feeling of the songs and ballads of the people. From the earliest periods until the present, triumphant hymns or solemn requiems have been used to express the emotions of joy or sorrow. This is especially true of the Christian era, and the Magnificat of Mary, the "Peace on earth" of the angels, and the Te Deum have enjoyed centuries of popularity, and the followers of Christ through all the ages have found expression for their soul exercises in psalms, hymns, and spiritual songs. To the chants of the early Christians have been added the more modern productions so largely used in our churches. None are so susceptible to the influences of music and poetry as children and youth, nor so long retain the first impressions conveyed through their use. The songs of childhood often last for life, and frequently in after-years they are the means of expressing the emotions and experiences of maturity. They thus have an incalculable value in moulding character, and the writers of the best hymns for children have an influence that cannot be overestimated. Leaders of the young have more fully realized this since the development of the Sunday-school movement, and gradually there has been provided a literature especially for this service. At first the "Hymns and Divine Songs for Children" of Dr. Watts, with its quaint little wood-cuts, was extensively used, and, although the collection is now laid aside, such hymns as "How shall the young secure their hearts?" "How doth the little busy bee," will continue their usefulness for years to come. These simple songs have been gradually supplanted by the songs of more recent writers, who have attempted to embody Scriptural truths in a rhythmical form. To this class belong "There is a happy land," by Andrew Young, "I think when I read that sweet story of old," by Mrs. Luke, "Little travelers Zionward," Heber's "From Greenland's icy mountains," and many others equally well known. More recently some of these have been partially obscured by a flood of productions, many of which have no merit either of doctrine or poetry. Their numbers have been legion, but one after another has faded from memory, while the worth of the best hymns of the olden and present time is being more universally recognized and acknowledged. Activity in the production of Sunday-school music has especially manifested itself within the last twenty years, and it is asserted, upon the authority of the publishers, that five books prepared by one editor attained a circulation, up to

1868, of over two million copies. Since that date the sale of this class of books has aggregated 17,000,000. Of the hymns that will remain from this multitude are many admirable productions of P. P. Bliss, Miss Havergal, the Baptist brethren Lowry, Doane, the Rev. J. H. Gilmore, and others. The beautiful hymn "He leadeth me," belonging to this class of authors, was composed by Prof. Gilmore in the parlor of the venerable deacon, Thos. Wattson, after a service in the First Baptist church, Philadelphia.

In the service of song there has been an increasing desire manifested to bring the Sunday-school into closer connection with the worship in the sanctuary. The Gethsemane Baptist church of Philadelphia has recently had organized from their school a choir of several hundred voices, which forms a chorus in the public services of the church. Thus the work of the teachers may be directed by a faithful Christian minister, and young hearts may be led to sing from experience,

"Tis religion that can give
Sweetest pleasure while we live."

Sunday-Schools.—*The origin*, in some form, of Sunday-schools may be traced back to an early date. It appears, however, that from the time of the Reformation Christian people have at different periods, though without concerted action or organized system, given attention to Bible instruction for the young on the Lord's day. The schools of Luther were held seven days in the week, and especially provided for religious instruction on Sunday. John Knox introduced into Scotland a system of Sunday-schools, and C. S. Rafinesque asserts that they have existed in Italy for centuries. In America, the early history of New England shows the religious training of the children supplemented by the weekly instruction of the minister, and it is asserted, on credible authority, that in 1740 the German Seventh-Day Baptists established a school at Ephratah, Lancaster Co., Pa., which continued for nearly forty years. A very great impetus was given to the cause by the organized efforts of the philanthropist, Robert Raikes, 1780-1785, who directed the attention of Christians to its importance and formed a systematic plan of teaching, the results of which are apparent to-day. Scarcely less distinguished than Raikes was his contemporary, William Fox, a Baptist of London, who, at the same period, established a Sunday-school at Clapham, and who was greatly encouraged by correspondence with Mr. Raikes. The Sunday-School Society of England, which is still a useful organization, was the result of the labor of Mr. Fox.

The plan of instruction adopted by these men included paid teachers and the use of the Bible as a text-book in reading. The movement extended throughout England until, in 1789, there were

300,000 scholars enrolled by the Sunday-School Society. The influence was felt on this side of the Atlantic, and led to the formation, in January, 1791, of the Philadelphia Society for the Support and Institution of First-Day or Sunday-Schools. In this country, as in England, the Baptists have been abreast with their brethren of other denominations in promoting the cause and in establishing schools. Among the oldest Baptist schools having an unbroken history are the following: the school of the Second Baptist church of Baltimore, organized in 1804; of the First Baptist church of Philadelphia, instituted in 1815; of the Charles Street church, Boston, of the Oliver Street church, New York, and of the Second Baptist church, Philadelphia, founded in 1816. Two Baptist missionaries, Messrs. Peck and Welch, established the first Sunday-school west of the Mississippi River. A Baptist teacher, Miss Harriet E. Bishop, gathered the first school of the kind in the extreme Northwest, in what is now St. Paul, Minn. From these early efforts the Baptist schools of America have grown, until they number, so far as reported, over 13,493, with 116,355 officers and teachers and 1,000,000 scholars. Every State in the Union is represented in this grand total, and who can estimate its steady influence upon society in its inculcation of Christian doctrine, and in training the young in the path of virtue?

The system of instruction in the schools, as well as their increase in numbers, has been the result of a gradual growth and development. From the first these schools were supplied by voluntary teachers, actuated by a desire for the promotion of the religious education of the young. The pupils were boys and girls who understood the rudiments of English, and the text-books were the Old and the New Testament, supplemented in some cases by the Catechism. After a few years an infant class was organized for those of tender years, and still more recently an adult department has been added for men and women. The schools are in most cases attached to churches, though maintaining a voluntary organization, somewhat informal in character, and are generally managed by the officers and teachers as they may best determine, without the formal control and direction of the church. As the first schools were of an isolated character, there was no uniformity in the manner of teaching or in the selection of subjects. In both these particulars a very great change has been gradually effected. The infant department in the best schools is now under the care of a teacher and assistants, who depend largely for the means of impressing truths upon the hearts of the little ones on object teaching. The blackboard and printed sketches are used to depict Bible scenes or illustrate Scripture texts, and these are supplemented by the singing of

sacred songs especially intended to teach important truths. In the intermediate department the young of both sexes gather in little groups or classes about teachers who often are familiar with the every-day life of their scholars, and visit them on week-days in their homes, and who endeavor to impress more deeply, if possible, the truth learned on the Lord's day, by the influence of their daily life. The adult department consists of men and women who, either in classes or as a congregation, are led in Bible study by a person of their own selection. A modern Sunday-school represents, and frequently contains, an entire family studying God's Word.

The literature of the school has been created to supply the demands of experience in the service. Since the formation of the American Baptist Publication Society it has been the great Sunday-school society of the Baptist denomination. The adoption, a few years ago, of a system of uniform lessons for the use of all the Protestant denominations rendered it possible and necessary to issue periodical literature containing the best thoughts of Biblical students upon the selected topics. *The Baptist Teacher, Lesson Papers, Our Young People, Our Little Ones*, and other publications of a similar character are very important and valuable assistants to teachers. These papers are not merely sold to schools able to purchase, but are carried by the colporteurs of the society and freely distributed to needy schools in destitute localities. The volumes reported in the libraries of the Baptist schools of America in 1879 amounted to 965,000. This vast aggregate may contain thousands of books whose influence may be of a negative character, and to remedy this as far as possible the Publication Society is continually issuing works especially intended for libraries, and furnishing books by other publishers that have been examined by a careful committee. The Baptist Sunday-school work to-day is well organized, and engages the warm sympathies of thousands of men and women who are looking forward with the hopeful anticipation that the Lord may greatly increase their number and their usefulness, and bless the work to the spiritual advantage of the people.

Sunday-Schools, Infant.—Previous to 1829, so far as can be ascertained, no regular provision was made in Sunday-schools for the care and instruction of children who were too young to study lessons, though frequently such children were present with older brothers or sisters. But in the latter part of that year a beginning was made, which resulted in a very general establishment of infant classes in connection with Sabbath-schools. It happened in this way. A year or two previous two infant week-day schools were opened in Boston, designed for children from two to five years old,

whose mothers were employed away from home during the day. One of these was in charge of Miss M. V. Ball, who is still well known in Boston as an active worker for the Baptist Bethel

similar classes were formed. Inquiry was made for lessons and pictures. In June following the lessons prepared by Mr. Howland, with brief instructions for management, were published in Wor-

cester, in a small volume entitled "Lessons for Infant Sabbath-Schools, with a Plan for Conducting an Infant Class." This is believed to have been the first publication of the kind in existence. A second edition was called for the following winter, which was stereotyped, and bore on its title-page the name of the author. Eight or ten editions were printed and sold before it was superseded by the numerous lesson books since published. The plan of instruction as originally practised by Mr. Howland is still pursued by the best primary Sunday-school in-



FIRST INFANT SUNDAY-SCHOOL, FIRST BAPTIST CHURCH, BOSTON.
(Fac-simile of the original engraving.)

and other charities, and the other was in care of Miss Caroline Blood, now wife of Rev. Julius A. Reed, of Columbus, Neb. The exercises consisted of marching, singing, teaching by the use of various objects, including pictures, which were explained by the teachers, and questions were asked which were answered in concert by the little ones.

A printer's apprentice, Henry J. Howland, having occasion to visit one of these schools, became interested in the exercises, and being at the time the teacher of a class of boys in the First Baptist Sabbath-school in Boston, the idea occurred to him that Scriptural teaching and singing would interest young children in the Sabbath-school; and, having borrowed some of the pictures, he explained the matter at a teachers' meeting, and proposed its adoption. It was at once sanctioned, and Mr. Howland was appointed to form and instruct the new class.

In December, 1829, twenty small children were led to the gallery of the First Baptist meeting-house in Boston, and, with the aid of a few pictures representing Bible subjects, the attempt was made to instruct them. As no lesson book adapted to such a class was to be found, the exercises consisted in repeating in concert simple hymns, singing the same, listening to Bible stories, illustrated by the pictures, and answering questions relating to them. The instruction was repeated till each lesson was well understood by the children. Mention was made of the new system in the *Sunday-School Treasury* and other publications, and many

structors, with very little variation, except in the vastly improved helps that are now so numerous.

It is interesting to know that the man who commenced this glorious work among the little ones is a Baptist, and that he is still living in Worcester, Mass.

Sunderland, Rev. James, was born Dec. 16, 1834, near Haworth, Yorkshire, England. His father emigrated to America in 1844, and settled at Busti, Chautauqua Co., N. Y. A few years later he died, leaving his family with exhausted resources. There were five children, of whom James was the oldest. Both father and mother were devout Christians, members of the Wesleyan Methodist Church. One of the sons is now Rev. J. T. Sunderland, of Ann Arbor, Mich., and one of the daughters is Mrs. J. E. Clough, of the Telooquo Mission. James Sunderland was converted in 1852, and baptized by Rev. David Bernard. He taught school part of the time from 1853 to 1855. In the spring of 1855 he went West, and settled at Strawberry Point, Clayton Co., Iowa. He engaged mainly in teaching and mercantile pursuits till 1860. Among his pupils was J. E. Clough, now of the Telooquo Mission. In the winter of 1860 he taught in Jamestown, N. Y.

The question of duty in regard to preaching, which had been pressing him for years, was decided while still engaged in teaching. In 1862 he became pastor of the Strawberry Point church. He remained on the field till November, 1866, and organized churches at Volga City and York. He was

pastor of the Baptist church at Vinton, Iowa, four years, and at Sioux City three and a half years. While at Vinton he was elected secretary of the Iowa Baptist Sunday-School Union, and served in that position for six years. Impaired health compelled him to leave the active pastorate for a time, during which he served as the chaplain of the Iowa State Penitentiary at Fort Madison for seven months. In the spring of 1875 he became pastor of the Baptist church at Ottumwa, Iowa, and continued to serve the church five years. In October, 1877, was elected secretary of the Iowa Baptist State Convention, and is now giving his entire time to the duties of that position.

Suspension and Excommunication.—The two methods of treating offenders in Baptist churches in the days of our fathers were suspension from the privileges of the church—that is, from the Lord's Supper and from voting at church meetings for a limited time—and excommunication. The former was resorted to for lighter offenses which brought religion into disrepute, and it was regarded as a very proper form of Church Discipline.* It is still in use in some of our churches; the latter is the final resort of a gospel church when all Christian efforts fail. When flagrant dishonesty, or adultery, or murder is the crime proved against a church member, no amount of apparent sorrow should hinder his immediate expulsion. In all ordinary cases, preceding excommunication, the guilty member should be visited by representatives of the church and urged to repentance, and when he still maintains a spirit of wicked indifference to the claims of God, he should be cited to appear at a meeting of the church to show cause why he should not be excluded, and at it he should be solemnly excommunicated.

Sutcliffe, Rev. John, was born near Halifax, England, Aug. 9, 1752. Under the ministry of Dr. Fawcett he was led to the Saviour when he was about seventeen, and he united with the church at Hebden Bridge. By this church he was called to the ministry and sent to Bristol College. In 1775 he became pastor of the church in Olney. It was on his motion that the Northamptonshire Association set apart an hour in the evening of the first Monday of every month for special prayer for the success of the gospel. In 1789 he republished Jonathan Edwards's "Humble Attempt to Promote Explicit Agreement and Visible Union among God's People in Extraordinary Prayer for the Revival of Religion." This work at that time gave great help to the convictions, which resulted in the formation of the English Baptist Missionary Society. In a sermon preached at Clipstone in April, 1791, Mr. Sutcliffe fanned the kindling missionary

flame in the hearts of his hearers. From the formation of the society in 1792 no man, except Fuller, rendered it nobler service until his death, June 22, 1814. Fuller, Ryland, Sutcliffe, and Pearce were the chief friends of foreign missions in England at a time when they were regarded with incredulous contempt.

Mr. Sutcliffe gathered a large and valuable library, which he left to Horton College. He was full of gentleness, and of a devotional spirit. He was among the best men that ever lived.

Sutton, Revs. David and John.—David was a native of New Jersey, and received his early education at Hopewell Academy. Five brothers entered the ranks of the Baptist ministry. David and John removed to the Red Stone country, the former settling on the Ten-Mile River and the latter in Fayette County. The church, formerly known as the Big Bethel, now Uniontown, owes its origin and very much of its subsequent prosperity to the labors of John. This church was the mother of many other surrounding churches. David was also signally blessed in his ministry. The revivals under the ministry of both men compare favorably with those of the present day, and in depth of feeling, strength of conviction, clearness in the evidences of a sound conversion, combined with permanent growth, are even more marked. A stalwart class of Baptists to this day dwell in the region once swayed by the teachings of Corbley, Patton, the Suttons, and men of their distinctive type of preaching.

At the time of their settlement the entire region of the Red Stone country was a wilderness in its moral and spiritual, as well as in its natural aspects. Great changes have occurred since that day. The wilderness fairly blossoms, and we trust the fruits of righteousness abound. The time of the decease of these brothers is not known by the writer, but the report is that it was "about the year 1800."

Suydam, Asa, was born near Flemington, N. J., June 3, 1825; baptized by Rev. C. W. Mulford at Flemington, in January, 1848. He is a practical farmer, a Bible-class teacher, a valuable helper in the church, and devoted to public denominational interests. He is treasurer of the New Jersey Baptist State Convention.

Swaim, Samuel Budd, D.D., was born in Pemberton, N. J., June 23, 1809. A part of his preparatory studies he pursued at Washington, D. C., where he entered Columbian College in 1826. He completed his college course at Brown University, graduating in the class of 1830. He went through the Newton Theological Institution, and was ordained in Haverhill, Mass. Five years of his life were spent in different localities, one of them in Granville, O., as an instructor in theology in the

* Treatise on Church Discipline in the Philadelphia Confession of Faith of 1743, pp. 96, 97.

college in that place. In 1838 he was called to the First Baptist church in Worcester, Mass. He was in the prime of his life and usefulness, and the sixteen years of his pastorate over that strong church developed and ripened his own powers, while they made his influence largely felt in the community in which he lived. The long strain upon his nervous system compelled him to resign his charge in Worcester. He accepted a call to the Baptist church in West Cambridge, where he labored for eight years, and then, in 1862, he acted as secretary for New England of the American Baptist Home Missionary Society. Brown University, of which he was a trustee for eighteen years, conferred upon him the honorary degree of Doctor of Divinity in 1857. Dr. Swaim died in Cambridge, Mass., Feb. 3, 1865. He was a man of a strong, vigorous mind, one of the ablest of New England Baptist ministers.

Swaim, Judge Thomas, was born Dec. 22, 1783, near Piscataway, N. J. (as is supposed); lost his father in childhood; spent his youth at Connelville, Pa., where, at eighteen, he was baptized by Rev. Wm. Parkinson, of New York City, then on an evangelizing tour among those new settlements in Western Pennsylvania. At twenty-one he settled at Pemberton, N. J. (then called New Mills), began business for himself, and united with the Baptist church there. Here he resided some fifty-five years, acquired property, became a prominent man in the county of Burlington, and for about thirty years was one of the judges of the County Court,—for a large part of the time its presiding officer. His decisions were seldom reversed. He lived to see the beginning of the civil war, and was deeply concerned for the perpetuity of the Union and the preservation of our institutions. Being a devoted and earnest Christian, he was early chosen deacon, and held that office till his death. Well grounded in the cardinal truths of the gospel under the preaching of Daniel Dodge, John Rodgers, and other prominent ministers of that day, a positive man of strong convictions, he “contended earnestly for the faith once delivered to the saints.” Through life his house was a welcome stopping-place for ministers of the gospel. He took a leading part in the support of the gospel at home and in the benevolent enterprises of the denomination. He ardently espoused the cause of faithful versions of the Bible, and was a warm supporter and vice-president of the American Bible Union. After suffering long, he died triumphantly Sept. 15, 1861. He gave two sons to the ministry, Samuel Swaim, D.D., long a pastor in Massachusetts, now deceased, and Thomas Swaim, D.D., formerly pastor at Flemington, N. J., and now (1880) district secretary of the American Baptist Home Mission Society at Philadelphia.

Swaim, Thomas, D.D., was born at Pemberton, N. J., March 30, 1817; entered Brown University, but graduated from Madison University in 1844, and from Hamilton Theological Seminary in 1846; was ordained in November, 1846, and settled with the church at Washington, Pa. After four years of successful labor he accepted the agency of the American Baptist Missionary Union for six months, at the end of which service he became pastor at Flemington, N. J., where he remained for sixteen years. During this pastorate nearly 300 were baptized, and a new and larger meeting-house was built. In 1867 he accepted the financial secretaryship of the New Jersey Classical and Scientific Institute at Hightstown. In 1868 he became district secretary of the American Baptist Home Mission Society, with headquarters at Philadelphia, which position he now holds. The degree of D.D. was conferred, in 1865, by the university at Lewisburg.

Dr. Swaim is an able preacher of the New Testament, and strong in his defense of Bible doctrines as held by the denomination. To the work in which he is now engaged he gives his undivided energies, and zealously labors to secure for the society the largest share of the sympathies and contributions of the churches.

Swan, Rev. Jabez Smith, the distinguished evangelist of Connecticut, son of Joshua and Esther (Smith) Swan, was born in Stonington, Conn., Feb. 23, 1800; had good early advantages; aided as powder-boy in the defense of Stonington, Aug. 9 and 10, 1814; removed with his parents to Lyme, Conn., about 1816; converted at the age of twenty-one,—a deep experience; baptized by Rev. Wm. Palmer; felt called to preach; licensed in May, 1822; studied at Hamilton Literary and Theological Institution, N. Y.; settled with Stonington Borough Baptist church, Conn., and was ordained June 20, 1827; began as an evangelist; settled in Norwich, N. Y., in 1830; greatly blessed in preaching far and near; settled with Baptist church in Preston, N. Y., in 1837; prospered in revivals around; in 1840 settled with church in Oxford, N. Y., and prospered; returned to Connecticut in 1842, and conducted remarkable meetings at Stonington Borough, Mystic Bridge, and New London, also in Albany, N. Y.; in 1843 settled with First Baptist church in New London, Conn.; great blessings followed; preached widely as an evangelist, going even to Charlestown, Mass.; in 1848 settled with High Street church in Albany, N. Y.; in 1849 returned to New London, Conn., and became first pastor of Huntington Street church; another powerful revival; labored in Providence, R. I.; in 1858 settled with Second church in New London; always going out as an evangelist; began in 1860 as a State missionary with Rev. M. E. Shailer; greatly blessed through the State; again labored as

evangelist in New York State; settled with Baptist church in Waterford, Conn.; suffered from overwork from 1842 down to his last charge; powerful in his sermons and in addresses; a mighty



REV. JABEZ SMITH SWAN.

man in prayer; strong advocate of education and missions; the most powerful preacher as an evangelist ever known in Connecticut. A sketch of his "Life and Labors," an octavo, was published in 1873, prepared for the press by Rev. F. Denison; more than 10,000 conversions occurred under his ministry.

His son, Rev. Charles Y. Swan, D.D., a very able and successful minister, died in 1880. At the time of his decease he was the honored pastor of South church in Newark, N. J.

Swan, Rev. Thomas, for many years the eminent and successful pastor of the Cannon Street church, Birmingham, England, was born at Manchester, Jan. 5, 1795; baptized by Rev. Christopher Anderson at Edinburgh in 1817; he was called to the ministry, and entered Bristol College in 1821. In 1825 he proceeded to India to take part in the work of Serampore College, but returned to England by way of America in 1828. He settled at Birmingham in the beginning of 1829, and for twenty-eight years held the pastorate of the Cannon Street church. During that period he baptized 966 persons, a yearly average of nearly thirty-five. He died on March 9, 1857, and was buried at Birmingham amidst a large concourse of friends and fellow-citizens. It is recorded of him that he always read his sermons. His pastoral care of the

large congregation was a remarkable characteristic of his career.

Swansey Church is the oldest Baptist church in Massachusetts, and only twenty-four years younger than the First Baptist church in Providence, R. I.,—the one having been formed in 1639 and the other in 1663. The founder of the church was Rev. John Miles, who came with a colony from Swansea, in Wales, and settled in a section of what was then Rehoboth, but subsequently was set off, and received the name of Swansey, in memory of the home from which many of its settlers came.

The Swansea church of Wales, from which the members of the Swansey, Mass., church chiefly came, bringing the old church records with them, in 1663, was founded in 1649, and at one time was in a highly prosperous condition, having on the roll of its members the names of 265 persons. The "Act of Uniformity," passed in the reign of Charles II., in 1662, which expelled 2000 ministers from their churches, reached the somewhat secluded Welsh town of Swansea, and Mr. Miles went into exile, many of his flock following him to this country, and settled, as has already been said, in what is now known as Swansey, Mass., and entered into church relations there in 1663. He took a deep interest in his brethren who were called to suffer persecution for their religious opinions. It is said that "he labored frequently with his brethren in Boston in the time of their trials, and at one period it was proposed that he should become their pastor. Being once brought before the magistrate for preaching, he requested a Bible, and opened to these words in Job: "But ye should say, Why persecute we him? seeing the root of the matter is in me," which, having read, he sat down, and such an effect had the sword of the Spirit that he was afterwards treated with moderation if not with kindness. "What few sketches have been preserved of his life," says Dr. Benedict, "go to show that he bore an excellent character, and was eminently useful in his day." He died Feb. 3, 1683. He was succeeded by Rev. Samuel Luther, who had represented the town of Swansey in the State Legislature. He was ordained pastor of the church July 22, 1685. "He was much esteemed," says Backus, "both at home and abroad." His ministry continued thirty-two years, his death occurring in 1717. For thirteen years Rev. Ephraim Wheaton had been a colleague with Mr. Luther, and on the decease of his venerable associate he became sole pastor of the church. His ministry was much blessed to the spiritual prosperity of the church. It was ended by his death in 1734. Rev. Samuel Maxwell, who had been colleague with Mr. Wheaton for a few months, took his place on his decease; but becoming a Seventh-Day Baptist, he resigned his pastorate after a few years. The next pastor was Rev. Ben-

jamin Harrington, in office a few years, and left under a cloud of suspicion resting on his character. Rev. Jabez Wood was the next minister, continuing in office about thirty years, and was followed by Rev. Charles Thompson, a sketch of whose life will be found in this volume. The church had a large number of pastors and supplies for quite a term of years, until we come down to 1836, when Dr. Abial Fisher was chosen pastor and held the office for ten years. We thus bring the history of this ancient church down to 1846, where we leave it. Like all the old towns in the eastern section of Massachusetts, Swansey has suffered from the removal of its inhabitants to other places, but still the old church maintains its visible existence, and preserves the purity of its ancient faith and order.

Swartz, James S., was born in Montgomery Co., Pa., March 21, 1840; was baptized at Falls of Schuylkill, Philadelphia, by Rev. N. J. Clark, March 21, 1858; is still connected with the church at Falls of Schuylkill, and has for a number of years been the efficient superintendent of the Sunday-school. He is also treasurer of the Philadelphia Baptist Association, and prominently connected with the management of city and State mission work. He is a man of marked integrity and intelligence.

Sweden, the Baptists in.—A young Swedish sailor, by the name of W. Schroeder, was one Lord's day morning led to the Baptist Mariners' church in New York, then under the care of Rev. I. R. Steward. He had been converted during his voyage to the United States. On that Sabbath morning two sailors were baptized by Mr. Steward. It was the first time that Mr. Schroeder ever saw the ordinance of baptism. After a few weeks he was baptized himself.

On his return to Sweden he met a Swedish sailor by the name of F. O. Nilson, who was laboring in that country as a missionary among sailors, under the patronage of the Seamen's Friend Society of New York. Through a remark made by Mr. Schroeder Mr. Nilson was led to investigate the subject of baptism. In July, 1847, he also was baptized, by Rev. J. G. Oncken in Hamburg. On the 21st of September, 1848, his wife and four others were baptized in the Kattegat, near Gottenburg, by a Baptist missionary from Denmark, and the same evening the first Baptist church in Sweden was organized. It consisted of six members. Mr. Nilson went around preaching and baptizing until the number of baptized believers was fifty-two.

But this could not be allowed by the Lutheran Romanism of Sweden. Consequently, Mr. Nilson received sentence of banishment in July, 1851, and was obliged to seek refuge in Denmark. In consequence of bitter persecution the majority of the

church emigrated to America in the spring of 1853.

The Baptists who remained suffered severe persecution, being often fined and brought before the Consistory, the Inquisition of the Lutheran Church in Sweden, on a charge of not having had their children baptized, and of falling away from the orthodox faith.

While these efforts were made to crush the movement in the south of Sweden, a new interest was springing up in the northern part of the country. A few persons in Stockholm who had been brought to a saving knowledge of Christ had begun to entertain doubts as to the validity of infant baptism. Among these was a furrier named D. Forsell. Just at this time, Andrew Wiberg, whose name is familiar to American Baptists, was, in the providence of God, led to Stockholm, and his name has since then been identified not only with the Baptist movement in Sweden, but with all Christian work. Born in the north of Sweden in 1817, he commenced his career as a clerk in a store, but his love for books soon led him to abandon this occupation and to devote himself to study. As a student, he embraced skeptical ideas. But some one made the remark to him once that the Bible after all might be true, and, if so, it would be a fearful thing to fall into the hands of the living God. This remark left him dissatisfied with his skeptical views, and that awful "if" haunted him night and day. So intense were his feelings that he had no peace until he found peace in Christ; this took place in 1842. In the following year he was ordained as a clergyman of the Lutheran Church, and he remained as a minister in that church until 1849. During this time he preached Christ and him crucified fearlessly and faithfully, not only in the pulpits of the state church, but in obscure villages and farm-houses in the country, and the Lord blessed his labors to the salvation of many. But the relation with the state church troubled him, and in 1849 he resigned his office. In 1850 he traveled from the north of Sweden to Stockholm. There he met with those brethren who were exercised on the subject of baptism. In 1851 he accompanied Mr. Forsell to Hamburg, where he met with the brethren J. G. Oncken and J. Kühner, with whom he entered into earnest discussions on the subject, but continued firm in his belief in infant baptism. On his return to Stockholm he began to study the subject thoroughly. The result was that he became convinced that the immersion of believers was the only Scriptural baptism, and, accordingly, he wrote his first work on baptism, an octavo volume of 320 pages, which was published in Upsala in 1852.

His health having failed, a sea-voyage was recommended by his physician. He left Stockholm for the United States, July 17, 1852. The vessel

stopped at the island of Amager, near Copenhagen, and here Mr. Wiberg was baptized in the Baltic, on July 23, by F. O. Nilson. He remained two years in America. During this time the religious movement was making considerable progress in Sweden. There was also an interest awakened among the Christians in America for Sweden. In August, 1855, Mr. Wiberg received an appointment from the American Baptist Publication Society to labor as superintendent of missionary work in Sweden. On the evening of Aug. 23, 1855, a farewell meeting was held at the Fifth church, Sansom Street, Philadelphia, at which he was publicly set apart for the work, and at the same time united in marriage to Miss Caroline Lintemuth, who was a member of that church and a faithful laborer in the Sunday-school. During her twenty-five years of missionary labor in Sweden, Mrs. Wiberg has, under many difficulties and hardships, faithfully and, we may also say, heroically stood by the side of her husband as a true, loyal helper in his missionary work.

During Mr. Wiberg's absence from Sweden the work there had increased year by year. The treatise on baptism, which he wrote in 1852, had been published and extensively circulated, and created a great sensation. By reading it many were convinced of the truth with regard to baptism, and wished to be baptized. As there was no one to administer the ordinance, Brother P. F. Hejdenberg went to Hamburg in the spring of 1854, and was there baptized and ordained. On his return to Sweden he baptized in different parts of the country a number of believers, and, at the close of the year, there were about 200 baptized converts. The following year—1855—was marked by a still greater increase, so that at its close the number had increased to 500.

But the state church could not allow this movement. Brother Hejdenberg was within a short period summoned sixteen times to appear before judicial tribunals to answer the charge of having held religious meetings contrary to law, and he received eight imprisonments, each lasting from two to fourteen days. In the same year persecution was carried on in several provinces of the country. Thus, *e.g.*, Brother D. Forsell was sentenced to a fine of 100 crowns for preaching the gospel, and 5 crowns in addition for violation of the Sabbath in preaching on Sunday.

On their arrival in Stockholm, Mr. and Mrs. Wiberg found a little band of 24 baptized believers. The first Baptist Sunday-school in Sweden was opened with 22 children, which number soon increased to 150.

In 1856, Mr. Wiberg started a semi-monthly religious paper, called the *Evangelist*. In the same year the Missionary Union of Stockholm was

formed, and four evangelists sent out into the field. Great good has been done through this and other similar societies afterwards formed in different parts of the country.

At the close of 1856 there were 21 Baptist churches in the country, with 961 members and 24 preachers. As the cause progressed persecution grew fiercer, and fines and imprisonments were reported almost every week. Some persons even died from barbarous punishment. The following year 1292 were baptized, and at the close of the year we had 2105 church members, 45 churches, and 44 preachers.

Even in this year severe persecution continued to rage, especially in the south of Sweden. There the authorities seized upon our Baptist preachers and imprisoned them whenever they found them outside the limits of their own parish. Six of our brethren were at one time imprisoned in solitary confinement at Christianstad, and some were treated most barbarously. One of them, a blind evangelist, was confined in this prison eight days for having circulated religious books and tracts. When he was taken from prison an iron chain was attached to one of his ankles, and he was then taken in a prison-van to another station, where new irons were put upon him. In this condition he was sent back to his home, and compelled to pay a considerable sum of money. As he had no money of his own, they took what he had received from the sale of books, and also a watch which he wore, but which was not his own. Another evangelist and colporteur was seized, severely beaten, stripped of his clothing, thrown into cold water, had his hair cut close to his head, was dressed in a thin prisoner's dress, and then cast into a damp cell in the cold season of the year. There he was seized with an illness, from which he never fully recovered.

In the following year—1858—our membership increased to 3487 in 69 churches.

At this time a young nobleman by the name of A. Drake, who had studied for the ministry at the University of Upsala, joined our denomination. He has since proved to be one of "the excellent of the earth," working most faithfully and efficiently as an editor of our denominational paper, *The Weekly Post*, and as a teacher in our theological seminary, not to mention his work in many other branches of Christian enterprise.

As the meeting-house of the Baptists in Stockholm had for a long time been too small to contain all who attended worship, and as the church in Stockholm had no means for erecting a larger house, Mr. Wiberg undertook, in the year 1861, a journey to England, and succeeded in collecting £1100. But as this sum was entirely too small to justify an attempt to build, he, with Mrs. Wiberg,

left again in August, 1863, for America, to collect for the same purpose. There they received a hearty welcome in many places and from many dear Christian friends, who took a lively interest in the Swedish Mission. During their stay in America they met Mr. K. O. Broady, a Swede by birth, who had studied for the ministry at Madison University, and afterwards served in the war. They also met A. E. Edgren, D.D., who had studied at the same place, and served in the war. These brethren were, together with Mr. Wiberg, appointed missionaries to Sweden, and sailed from America the 16th of June, 1866. Mr. Broady has since then been laboring as superintendent of our theological seminary, established the same year, and also as a prominent preacher. Dr. Edgren returned in a few years to America, and has done a good work as principal of the Scandinavian department in the Baptist Theological Seminary in Chicago.

The work from that time till now has wonderfully increased, so that the Baptists in Sweden number to-day about 20,000, united in 300 churches. They have also many missionary societies in different parts of the country. They have been the pioneers of Sunday-school work, and they have about 17,000 scholars in their Sunday-schools, with 2000 teachers. We have also, after many difficulties, recently had a hymn-book prepared for our denomination.

But, though the results of past labors are thus far encouraging, very much remains to be done. The country at large, though nominally Protestant, is still sunk in ignorance, superstition, bigotry, intolerance, and vice. The Baptists in Sweden are poor. Out of 300 churches there are only five or six who can support their own ministers, and the prospect for our young men who go out from our theological seminary is certainly not very bright. We have also, as yet, the same opposition and the same persecution to contend against. Only a few days ago a young, earnest, and good Baptist minister, in the south of Sweden, was sentenced to a fine of 100 crowns for having preached the gospel to the people against the prohibition of the church council. Only three years ago he was imprisoned fifty-one days for the same cause, and, as he has no money to pay the fine, he will be imprisoned the second time. This is the latest addition to the black-list of similar deeds perpetrated by the Lutheran State Church of Sweden.

Sweet, Rev. Joel, was born Feb. 9, 1795, in Burlington, Otsego Co., N. Y. His father was an ordained Baptist minister, who, removing to Illinois about 1820, died near Jacksonville, in that State, in 1837. The son Joel having experienced a change of heart in 1813, was baptized in 1817, uniting with the Baptist church at Virgil Corners, Cort-

land Co., N. Y. In 1825, removing to Homer, he came under the personal influence of Rev. Alfred Bennett, who now became his pastor, and under that influence found his convictions of duty as to the Christian ministry much strengthened. About two years later he decided to devote himself to that work, and preached his first sermon at Lisle, in Broome County, to which place he had in the mean time removed. An interesting revival occurred at this place, beginning in a Bible-class taught by Mr. Sweet, and in this revival one afterwards well known in the ministry of Illinois, Rev. F. Ketchum, was converted. Mr. Sweet now determined to make the West his future home, and Feb. 23, 1830, arrived at Diamond Grove, near Jacksonville, Ill. He immediately entered with great energy into Western work, becoming especially conspicuous for the vigor with which he assailed the anti-missionary, anti-Sunday-school, and anti-temperance influences in the midst of which he found himself; his first special engagement being as a temperance lecturer under the appointment of the New York State Temperance Society; afterwards agent of the American Sunday-School Union. He was ordained at Diamond Grove in 1833. In his agency work he traveled very extensively through Central Illinois, and was the means of great good in giving right direction to public sentiment, founding Sunday-schools, and encouraging weak churches. He was subsequently engaged in fruitful missionary work in Springfield and Quincy Associations. He also served as pastor the churches of Mount Sterling, Meridian, Barry, Lamarsh, and Treville. He died at the house of his son, E. D. L. Sweet, Esq., in Chicago, May 8, 1857.

Sweet, Rev. John Davis, was born in Kingston, Mass., Oct. 16, 1838. He received his early education in the Lyman School, East Boston, and was fitted for college in the Middleborough Academy and at the Cambridge High School. In these preparatory schools he took the first rank in scholarship, deportment, and attendance. So far advanced was he in his studies that he was able to enter the Sophomore class in Harvard College in 1857. Here he stood very high in his class, and was prosecuting his work with success when failing health compelled him to abandon study for a time and seek restoration by travel in Europe. He had become a hopeful Christian while a student in the Middleborough Academy, and the ministry was his chosen vocation. The failure of his health, however, compelled him to lay aside his plans with reference to preaching. About the commencement of the year 1862 he embarked in business in old Cambridge, Mass., connecting himself with the Baptist church in that place, and becoming one of its most active members. His health improving, his former desire to enter the Christian ministry

revived, and he decided to give up his business. He was ordained in October, 1863, as pastor of the Baptist church in Billerica, Mass., where he remained five years. He was then called to the important position of pastor of the First Baptist church in Somerville, Mass., being installed May 4, 1868. In the midst of a career of great usefulness he died at the early age of thirty years. Not long before his death he made arrangements for the payment of \$10,000 to the Missionary Union at his decease, subject to the condition that the interest on this sum should be paid to his wife during her life.

Sweet, Rev. Sylvester E., the pastor of the Baptist church at Elkhorn, Wis., was born in Leeds Co., Canada West, in 1839. He passed his early childhood in the place of his birth, but when six years of age he became a resident of Wisconsin. He was almost at the same time thrown upon his own resources, and very early in life developed that independence of character which has signally marked his subsequent career. He obtained a hope in Christ when twenty-three years of age, and a few years later, in 1867, united with the Baptist church at Lone Rock, Wis. Having determined to prepare himself for the Christian ministry, he began a course of studies with a view of fitting himself for that work. Having finished his preparatory studies at Silsby's Academy, he entered Wayland University in 1870, and completed the prescribed course of that institution. He was ordained in 1870 at Marble Ridge, Sauk Co., Wis., Rev. Joel W. Fish being moderator of the council and preaching the sermon. He has been pastor at De Soto two years, Beaver Dam two years, Trempeleau three years, Monticello Prairie and Albany two years, and is at present pastor of the Baptist churches at Elkhorn and Sugar Creek. During his ministry his labors have been largely blessed.

Possessed of great energy and decision, combined with fine business tact and devoted piety, he has shown himself a good preacher, a good pastor, and a successful laborer in the vineyard of the Master.

Swinney, Rev. C. P., M.D., a prominent and useful minister in South Arkansas, was born in 1837. He began his ministry among the Methodists, and came to Arkansas from Mississippi as a

Methodist preacher just before the late war. A careful examination of the action and subjects of baptism led to a change of views, and he united with the Baptists at Atlanta, Ark., about 1863, and was soon after ordained as a Baptist minister, and entered upon a successful work in Columbia Co., Ark., and in the adjoining parts of Louisiana. He had many converts, some of whom have become useful ministers. For some years past he has pursued the practice of medicine in connection with the ministry. He died June, 1880.

Sydnor, T. W., D.D., was born in Hanover Co., Va., June 1, 1816. He was brought up a Presbyterian, was awakened under a sermon preached by Dr. W. S. Plumer, and baptized in 1831 into the fellowship of the Second Baptist church, Richmond, Va. In 1835 he entered the Virginia Baptist Seminary (Richmond College), and in 1835 the Columbian College, where he graduated in 1838, afterwards spending two years at Newton Theological Seminary. He was licensed to preach by the Second Baptist church of Richmond in 1836, and ordained at Bruington church, King and Queen Co., in 1841. During 1841 supplied that church; during 1842 was an agent for the Columbian College; during 1843 pastor at Farmville; during 1844-45 was agent of the Baptist General Convention for Foreign Missions; and during 1846 agent of the Southern Baptist Convention. From 1847, through a period of thirty years, Dr. Sydnor preached for several churches in Nottoway Co., Va., where he has been greatly blessed, having baptized more than 3000 persons. In 1870 he was appointed county superintendent of public schools. He has been in the employ of the American Baptist Publication Society in Sunday-school work among the colored population. He is connected with several of the boards of the denomination, and has frequently presided as moderator in Associations, and is a trustee of Richmond College. He has published several excellent sermons, and is a frequent contributor to the *Religious Herald*. Dr. Sydnor's first wife was a daughter of Dr. Chapin, of the Columbian College. A very promising son of his, studying for the ministry, lost his life in the battle of Sharpsburg, Md. The Columbian College conferred the honorary degree of D.D. on Mr. Sydnor in 1873.

T.

Taft, Sylvanus Adon, D.D., was born at Mendon, N. Y., Jan. 6, 1825. In 1830 his parents removed to Washington, Mich., where he confessed the Saviour, and was immersed at Stoney Creek, when he was eleven years old, by Rev. G. D. Simmons. He was educated at Romeo, Rochester, Michigan University, Rochester University, and Rochester Theological Seminary; was ordained at Stoney Creek, Mich., in 1845; graduated at Rochester, N. Y., in 1852. He was pastor at Stoney Creek, Mount Vernon, Ypsilanti, and Holley, Mich.; Webster, N. Y.; Quincy, Ill.; Bethel, Palmyra, and Macon, Mo.; Santa Rosa and Vacaville, Cal.; removing to the Pacific coast in 1875. During his pastorates he has been largely engaged as an instructor. He was principal of Disco Seminary one year; Oxford Institute, three years; Fenton High School, four years; president of the Baptist college at Palmyra three years, and of California College one year. He is the author of the work entitled "An Epitome of the Gospel." Dr. Taft is a clear thinker, ready speaker, warm in his sympathies, and an influential and honored leader in the denomination.

Taggart, Rev. John M., was born near Philadelphia, Pa., Nov. 17, 1817, of Scotch-Irish ancestry. His early years were spent in that city. Driven by the crash of 1837 to seek employment elsewhere, he went to the city of Washington, and remained there about four years. Then he removed to Kentucky, where, under the ministrations of Elder Wm. Vaughan, he was converted, and baptized at Bloomfield, Nelson Co. He was licensed to preach by the Bloomfield church in November, 1843, and ordained Dec. 27, 1845. Removed subsequently to Illinois, and spent several years at Jacksonville. In 1855 removed to Nebraska, just opened for settlement, reaching Omaha about May 1. He was pastor at Nebraska City for four years, during which time the church edifice was built. Since that time he has labored wherever God's providence has called him. Since 1871 he has resided at Palmyra, laboring diligently in the Master's cause, and waiting the signal which shall invite him to rest from his labors. For years he has been the honored president of the State Convention.

Talbird, Henry, D.D., was born Nov. 7, 1811, on Hilton Head Island, Beaufort District, S. C. His family were among the earliest settlers and

most prominent citizens of the State. His grandfather, John Talbird, was a commissioned officer in the war of the Revolution, and carried to his grave marks of the wounds he had received in battle.

Henry Talbird was educated at Madison University, N. Y., and his studies embraced a full collegiate and theological course. After graduating from the theological department in 1841 he was called to the pastorate of the Baptist church, Tuscaloosa, Ala. At the close of his first year's service the church unanimously invited him to become its permanent pastor, with a considerable increase of salary. But he had received a call to Montgomery, in the same State, and he concluded to remove to that city, where he remained nine years.

In these two pastorates his ministrations were greatly blessed, the churches were built up in faith and zeal, and largely strengthened in numbers. At the time of his resignation of its pastorate the church in Montgomery had become, with one exception, the strongest Baptist church in Alabama.

While in Montgomery he was elected to the professorship of Theology in Howard College, Marion, Ala., and entered upon the duties of his office in January, 1852. At the close of the first year he was elected president of the college, and maintained that relation until the commencement of the civil war, in 1861. In 1854 the honorary degree of Doctor of Divinity was conferred upon him by the University of Alabama. At the beginning of the war he tried to retain his students, but the excited feelings of the people rendered it impossible, and the school became practically empty.

During Dr. Talbird's administration Howard College was prospered as it had never been before. Not only was the number of students largely increased, but the interest of the Baptist denomination throughout the State was aroused, and the brethren came readily and promptly to its assistance. So that in less than six years the endowment fund was increased from \$45,000 to \$225,000, besides adding to its possessions property to the value of \$79,000. At the opening of the war it was one of the most flourishing institutions in the South.

Dr. Talbird embraced the cause of the Confederate States, and lent all his energies to convert their battles into victories. In 1861 he entered the Confederate army with the rank of captain, in the 7th Alabama Regiment. At the close of the first

campaign he became a colonel, and organized the 41st Alabama Regiment. While in the army, he was engaged in a number of battles and skirmishes, and enjoyed the full confidence of officers and men. After nearly three years of honorable service he was compelled to resign his commission on account of ill health. At the close of the war his health was still feeble, and he accepted a country pastorate, where his labors would not be so great as in the charges he held before. He spent two and a half years in Carlonville, Dallas Co., Ala., making a faithful and successful pastor, and winning the warm regards of his people. His health remaining feeble, he concluded to spend some time in traveling, and with feelings of profound regret, felt compelled to resign his pastorate and leave his people.

At the close of some six months he received and accepted a call to Henderson, Ky. His ministry here was marked by that deep devotion to the interests of religion which endears the pastor to his people, and the church was greatly strengthened. After laboring in Henderson three years and a half, he received a call to the First Baptist church of Lexington, Mo., and in April, 1872, he entered upon his pastorate there. Over nine years have elapsed since he took charge of this church, and the affectionate regards of his people make his residence in Lexington very happy. He is possessed of much personal magnetism, that attracts men to him. He has been elected a trustee of William Jewell College, and president of its board of education. He is held in high esteem by the faculty of that institution.

He is polished in manners and address. He is devoted to study, and spends a large portion of his time in his well-selected library. He preaches from copious notes, but the greater portion of his discourse is extempore. His preaching is sound and practical, his logic clear and convincing. His sermons exhibit research and careful preparation, and always command the attention of his hearers from the beginning to the end. During his ministry he has baptized over 2000 persons. Dr. Talbot exhibits no evidence of advancing years in his pulpit ministrations.

Talbot, Sansom, D.D., was born near Urbana, O., June 28, 1828; removed with his parents in 1839 to McDonough Co., Ill., where, in 1846, he was converted, and united with the St. Mary's Baptist church. Immediately upon his conversion he decided to study for the ministry, and in the autumn of 1846 entered Granville College, where he graduated with honor in 1851. After spending a year as tutor at Granville, he went to Newton Theological Seminary, where he took a full theological course. While at Newton he was appointed by the Missionary Union as a missionary to Siam, but

circumstances causing delay he relinquished his purpose, and accepted a call to the pastorate of the First Baptist church of Dayton, O., a position which he held from 1856 to 1863. In June, 1863, he was elected president of Denison University, then at a very critical period in its history. Assuming at once the duties of this position he gave it all the energies of his nature, and the aspect of things speedily changed. After ten years of most successful but exhausting toil he died at Newton Centre, Mass., where he had gone for rest, June 29, 1873.

Dr. Talbot was a man of boundless energy and courage. He went grandly through his life of study, and attained a scholarship which put him in the front rank of educated men. His presence at Denison was an inspiration. While yet a student at Newton he gave valuable assistance to Dr. Sears in his preparation of Roget's "Thesaurus." His sermons and lectures were models of clearness and conciseness. His early death was an occasion for mourning throughout the entire country.

Taliaferro, Rev. Robert H., was born in Kentucky, Oct. 19, 1824. His mother dying early, he was trained by his sisters; educated at Granville College, O., and the Western Baptist Theological Seminary, Covington, Ky.; professed religion at Granville; ordained to the gospel ministry at Luburg church, Montgomery Co., Ky., Sept. 15, 1846; was pastor at Galveston, Texas, several years; spent most of his subsequent life at Austin, except two years, when he was a missionary among the Choctaw Indians. His labors at Austin covered nearly twenty-five years, and were largely without compensation, and at a great sacrifice to himself. The first church in Williamson County was organized by him, when there was not a glass window or plank floor in the county. His labors at Bastrop, Webberville, Round Rock, and Chapel Hill were productive of great good. He was elected and served as chaplain of the senate of the twelfth, thirteenth, and fourteenth Legislatures of Texas, and he was one of the voluntary chaplains of the constitutional convention of 1875.

He was associated with Rev. George W. Baines, Sr., either as editor or special contributor of the *Texas Baptist* for six years. Besides contributions to periodicals, which were numerous and very able, he wrote three works of a religious character,—one on "Infidelity," another entitled "Which is our Saviour, Christ or the Church?" the third is a "Series of Sermons." The first two were published, and are able, exhaustive, and practical works. The third has not been published. He died Nov. 19, 1875, leaving a wife, one son, and four daughters to the care of a devoted father and grandfather. He was remarkable for his indifference to worldly goods, and cared little for secular

honors. The number of sermons which he preached, the number of persons he baptized, and the number converted under his ministry must be counted by thousands. No purer, abler, more devoted, self-sacrificing minister of the New Testament has lived or died in Texas. Rev. George W. Baines, Sr., says of him, "that he was the man who did more by his pen to establish Bible truth in the minds of Texas Baptists than any other writer in the State or out of it."

Tallmadge, Judge Matthias B., was born at Stamford, Dutchess Co., N. Y., March 1, 1774; graduated at Yale College 1795; studied law with Chief-Justice Spencer at Hudson, N. Y.; practised at Herkimer; represented his county in the State Legislature and the western district of New York in the State senate. His marked abilities and assiduity in the discharge of public duties brought him to the notice of the President of the United States, who appointed him judge of the U. S. District Court for New York. This resulted in his removal to New York City, where, notwithstanding a feeble constitution and almost constant ailments, he won great distinction for the masterly manner in which he performed the varied and difficult duties of his office. It was during this period of his busy life that he gave profound study to the Word of God, and while spending the summer of 1811 at Poughkeepsie, N. Y., made a profession of faith, and was baptized by Rev. Lewis Leonards, then pastor there.

Although much occupied with his judicial duties and a great sufferer from periodical attacks of fever, he became deeply interested in all the missionary enterprises of the denomination, and occupied positions of high trust in the General Baptist Convention, and on its executive board. His illness in his latter years made it necessary for him to spend his winters in the Southern States, where he improved his opportunities to acquaint himself with the leading men and enterprises of the denomination, and so much did he endear himself to the Southern people that they appointed him to represent their churches in the original and the succeeding meetings of the General Convention. In 1803 he married Miss Elizabeth Clinton, daughter of Hon. George Clinton, then governor of New York, and afterwards Vice-President of the United States. He died Oct. 7, 1819, in the forty-sixth year of his age, at Poughkeepsie, N. Y., greatly lamented by his family, his church, and the nation.

Tanner, Robert Lynn, a prominent layman in Louisiana, was born in South Carolina in 1793; came to Rapides Parish, La., in 1813. He was a man of large means, which he liberally employed for the Master's cause. For many years he supported the pastor of the Cherryville Baptist church, of which he was a deacon; was often elected mod-

erator of the Louisiana Baptist Association and vice-president of the State Convention.

Tappan, Lewis N., a New Englander by birth, was not a professor of religion till actively engaged in business. When he became a Christian he engaged in religious work with all his might. Much of his time was spent in the Rocky Mountains among the miners, but he found opportunities for attending to his religious duties, and shared his means in helping when assistance was needed, whether at home or abroad. He was a natural leader and a good counselor. He died in 1880 at Leadville, Col., where he will be much missed. He was widely known and highly esteemed.

Tatum, S. O.—In 1870 the Baptists of North Carolina were called on to mourn the loss of Mr. S. O. Tatum, a wise and good man, who did much to develop the churches of his part of the State. He was born in Davie Co., N. C., and at the age of twenty-five determined to obtain a liberal education. He graduated at Wake Forest College in 1852. The last years of his life were devoted to teaching and to the improvement of the churches of the Yadkin Association, of which he was moderator.

Taylor, Rev. Alfred, a minister widely known and of great moral worth, was the son of Rev. Joseph Taylor, and was born in Warren Co., Ky., July 19, 1808. When three years of age he was taken by his parents to Butler County, where he grew up to manhood. He attended a school conducted by Rev. D. L. Mansfield, and was afterwards under the tutorship of the distinguished Rev. William Warder. He was for many years the intimate friend and fellow-laborer of Dr. J. M. Pendleton. He united with Sandy Creek Baptist church, in Butler County, in 1829; was licensed to preach in 1831, and ordained in 1834. He soon became "pastor of four country churches." But his labor embraced a much larger field. He introduced into Gasper River Association in 1837 the practice of holding "protracted meetings." "Within less than six months," Rev. Dr. J. S. Coleman states, "he baptized over 800 persons." From this time he labored with indefatigable zeal for more than twenty years, and with a degree of success that few men have attained. Of the multitude baptized by him more than thirty became ministers of the gospel. He was active in all the benevolent enterprises of his denomination in the State. His sons, J. S. Taylor, J. P. Taylor, and W. C. Taylor, are excellent Baptist ministers. He died Oct. 9, 1855.

Taylor, B. F., was born in Lowville, N. Y., in 1822. He was educated at Madison University, Hamilton, N. Y., of which his father was president. He is, and has long been, occupying a prominent position as a racy descriptive writer. For many

years he was literary editor of the *Chicago Evening Journal*, and was its principal army correspondent during the civil war, following the headquarters of the Army of the Cumberland. In picturesque description his letters surpassed all contemporaries. Some of them have been gathered into a volume entitled "Pictures in Camp and Field," 1867, of which a new edition has recently appeared. He has published several books, among which are "Attractions of Language," 1845; "January and June," 1853; "Three November Days," "The World on Wheels," 1873; "Old Time-Pictures and Sheaves of Rhyme," 1874. Numerous editions have been issued of all his books.

He is also a popular lecturer on the lyceum platform, especially in the West. He resides at La Porte, Ind.

Taylor, Prof. Charles E.—The Rev. James B. Taylor, D.D., of blessed memory, gave three sons to the ministry. The oldest, Dr. Geo. B., is a missionary at Rome, Italy; the second, James B., is pastor of the First Baptist church of Wilmington, N. C.; and the third, Charles E., has been for ten years the Professor of Latin in Wake Forest College. Prof. Taylor was born in Richmond, Va., Oct. 12, 1842; was baptized by Dr. J. B. Jeter when but ten years of age; went from Richmond College into a regiment of cavalry, and fought through the war; then spent five years at the University of Virginia, graduating in most of the schools of that famous college; made a trip to Europe in 1870, and was ordained in April, 1871, Drs. Wingate, Walters, and J. B. Taylor, Sr., comprising the Presbytery. He is at present agent of the Board of Education, as well as professor in Wake Forest College. He has been pastor of the churches in Lewisburg and Oxford, N. C.

Taylor, Rev. Dan, was born Dec. 21, 1738, near Halifax, England. His mother was his early teacher, and the Bible was his first school-book. When three years old he could read so well that he attracted the attention of all that knew him. He first found the Saviour when about fifteen years of age. He was an Arminian in his doctrinal sentiments, and could not obtain baptism from Particular Baptist ministers; he journeyed on foot in unpleasant weather one hundred and twenty miles to be baptized by Mr. Thompson, in Boston, Lincolnshire. He was pastor at Wadsworth, near Halifax, in Halifax itself, and in London. He founded the General Baptist Academy for the education of young ministers, of which he was president for fifteen years. When *The General Baptist Magazine* was established he became its first editor. He was the author of more than fifty books and pamphlets, the chief of which is an admirable body of divinity, except its Arminianism, entitled "The Christian Religion."

He was fifty-five years in the ministry, and

during that period preached nearly twenty thousand sermons; he traveled extensively, attending ordinations, church dedications, and Associations. He was a man of undoubted ability, deep piety, and great usefulness.

Clergymen of all denominations regarded him with confidence and affection; and the Lord of pastors shed abroad much of his love in his heart. He died in London, Nov. 26, 1816, in the seventy-eighth year of his age.

Taylor, Elisha E. L., D.D., was born at Delphi, N. Y., Sept. 25, 1815, and died at Brooklyn, N. Y., Aug. 20, 1874. He graduated at Madison University and at the Theological Seminary at Hamilton, N. Y. He accepted a call to a new interest, now the Pierpont Street Baptist church in Brooklyn, N. Y. After nine years of labor with it, it had grown so large that it was thought best to colonize, and he went out with others and formed the Strong Place Baptist church, which speedily became one of the strongest churches in Brooklyn.

In 1865 he was elected to the secretaryship of the Church Edifice Fund of the American Baptist Home Mission Society. Through his labors a fund of several hundred thousand dollars was accumulated, and many feeble churches on the Western borders were aided in building houses of worship. He has entered the heavenly rest after a life of great usefulness.

Taylor, George B., D.D., eldest son of Rev. James B. Taylor, D.D., and Mary Williams Taylor, who was the daughter of Elisha Williams, a Revolutionary soldier, and aide of Gen. Washington, and afterwards pastor of the Baptist church at Beverly, Mass., was born Dec. 27, 1832, in Richmond, Va. He was educated at Richmond College, and graduated Bachelor of Arts in 1851, after which he was engaged in teaching in Fluvanna Co., Va. Subsequently, he entered the University of Virginia, and after a three years' course graduated in most of the schools of that institution. While a student at the university he was ordained to the ministry at Charlottesville, and during the remainder of his university course served as pastor of two country churches in the vicinity. After leaving the university, he became the first pastor of the Franklin Square Baptist church, Baltimore, and continued in that relation two years. From Baltimore he removed to Staunton, Va., and became pastor of the church in that place, where he remained about twelve years, during which time the church was greatly prospered. After the beginning of the war, he, with the consent of the church, acted as chaplain in Gen. Stonewall Jackson's corps during the entire campaign of 1862, and subsequently officiated both as pastor and chaplain of the post, until the close of hostilities. He also visited the Army of Northern Virginia at the time of the "great revi-

val," and took an active part in that remarkable work of divine grace. In 1869 he became chaplain of the University of Virginia, a position adorned by some of the ablest clergymen in the State, and served during the usual period of two years, at the termination of which he was recalled to the pastorate of the Staunton church. He returned to that place, and remained until 1873, when he was appointed by the Mission Board of the Southern Baptist Convention missionary to Rome, with the special duty of administering the affairs of the Italian mission.

For two years Dr. Taylor was associated with the Rev. F. Wilson, D.D., in editing *The Christian Review*, and during that time contributed to its pages some valuable articles. Since January, 1876, he has, in connection with the evangelist, Sig. Cocorda, conducted *Il Semiatore*, a monthly Baptist magazine in the Italian language, contributing frequent leading articles. He has also added several volumes to our popular literature, having written the "Oakland Stories" (four juvenile volumes), published by Sheldon & Co., New York; "Coster Grew" and "Roger Bernard" (religious stories for youth), "Walter Ennis" (a tale founded on early Virginia Baptist history), and "Life and Times of James B. Taylor," besides several smaller volumes, published by the American Baptist Publication Society. He was one of the recording secretaries of the Southern Baptist Convention from 1856 to 1866. In 1872 he received the degree of D.D., from Richmond College, and also from the University of Chicago. Dr. Taylor was married in 1858 to Susan Spotswood Braxton, great-granddaughter of Carter Braxton, one of the Virginia signers of the Declaration of Independence.

The mission at Rome is one that lies near to the hearts of all Baptists, and especially Southern Baptists. Six years ago serious troubles had embarrassed the work in that city. It was necessary to find a man who should be both gentle and wise, to whom the whole management of the mission must be intrusted if any permanent good was to result from it. Dr. Taylor was thought to be such a man, and accordingly he was urged to accept the position. This he did, and sailed with his family from New York in July, 1873, for Rome, where he soon won the confidence of the evangelists and churches. From the very day of his arrival he made himself felt as a prudent and persevering laborer for the Master. The vexatious troubles vanished, and the mission began at once to thrive, and has been steadily advancing ever since, so much so that the Italian mission is now the most flourishing of all the foreign work of the Southern Baptist Convention. A convenient chapel has been secured at the cost of about \$25,000, situated in

one of the most eligible positions in the city, being a few steps only from the Pantheon and from the University of Rome. The mission comprises 10 stations, 9 evangelists, and nearly 150 members; and churches have been either established or strengthened at La Tour, Milan, Modena, Naples, Bari, Barletta, Venice, and in the island of Sardinia. In reference to Dr. Taylor, Dr. Prime, editor of the *New York Observer*, wrote: "He is a man of decided character; with a clear and vigorous intellect, a tender and glowing heart, and such a sound judgment as secures for him the respect and confidence of all who represent Protestant missions in Rome. These missions form an important part of the great work now in progress for the spread of evangelical religion in this land of papal darkness. To the eye of unbelief it may seem the day of very small things. But it is enough to plant the seed, and the rains of heaven will descend upon it to the redemption of Italy. Now is the time to sow the seed of the Word. Dr. Taylor is able to extend his missions and multiply the number of laborers just as fast as he has the means to support them. And you may be certain that he is judicious, careful, and wide-awake."

Taylor, Rev. Isaac, son and successor in the pastoral office of Rev. William Taylor, a popular and useful minister of his State, was born in Buffalo, Va., in 1772. He was taken by his parents to Kentucky when he was twelve years old. In his early life he was thoughtless and fond of pleasure. He was baptized by his father, and united with Cox's Creek church in 1801; was licensed to preach in 1810, and ordained in 1813. He became pastor of Cox's Creek and three neighboring churches, and baptized a great number of persons, and was honored by all classes of society. He died suddenly on his way home from preaching, March 13, 1842.

Taylor, James Barnett, D.D., was born in the village of Barton-upon-Humber, England, March 19, 1804. His father having removed to this country in 1805, settled in the city of New York, and in 1817 removed to Virginia. At the age of thirteen young Taylor was baptized, and united with the First Baptist church of New York. At the age of sixteen he began to speak publicly for Christ, and in 1824 he was licensed to preach. Soon after he was appointed by the General Baptist Association of Virginia to labor as a missionary in the lower section of the Meherran district. He was ordained, May 2, 1826, at Sandy Creek. In 1826 he became pastor of the Second Baptist church of Richmond, Va., in which relation he continued sixteen years, during which the church was greatly enlarged and strengthened. While here his labors were indefatigable in developing the graces of the church, in organizing Sunday-schools and Bible

societies, and in promoting the cause of education. Six hundred and sixty members were added to the church, three new churches were organized by members mainly from his congregation, and ten or twelve of those whom he baptized entered the ministry. He was a very efficient worker, also, in behalf of foreign missions. Dr. Taylor preached frequently in the surrounding country and in the adjacent cities. As the result of his labors in Baltimore, in connection with the Rev. John Kerr, the Calvert Street Baptist church was formed. In 1838 he traveled West as agent of the Virginia Baptist General Association. In 1839 he was elected chaplain of the University of Virginia, where his labors among the students and in the community resulted in great good. In 1840 he became pastor of the Third Baptist church (Grace church), Richmond, and through his labors their beautiful church edifice was built. In 1844 he traveled South with the missionary Kincaid, stimulating the churches to greater zeal in the cause of missions, and collecting large sums of money for the Northern board. Soon after the organization of the Southern Baptist Convention Dr. Taylor became its corresponding secretary, which responsible position he held until his death, a period of twenty-six years. His labors while secretary were exceedingly onerous. He traveled constantly; preached three times on almost every Sunday; addressed letters of encouragement to missionaries, and of exhortation to churches and individuals; edited several journals, and accomplished an amount of good of which his immediate associates alone were cognizant. For thirteen years during his secretaryship Dr. Taylor was pastor of the Taylorsville church, but at the opening of the war he resigned his pastorate, and labored during the contest in camps and hospitals as colporteur of the Virginia Sunday-School and Publication Board; and for three years as Confederate post-chaplain. At the close of the war the missions of the Southern Baptist Convention were in a disorganized condition, with a debt of \$10,000 hanging over them. The secretary immediately undertook the task of liquidating the debt, which he succeeded in doing, at the same time stimulating the churches to new vigor and efforts in behalf of the imperiled missions. He was also greatly interested in the welfare of the freedmen so suddenly removed from all their old relations; and he was appointed to confer with the secretary of the Freedmen's Bureau with regard to the best plans for assisting them. His last sermons were preached in Alexandria to colored congregations, and his interest in the mission in Africa was manifested on his death-bed. This faithful servant of God, having diligently served his generation, fell asleep Dec. 22, 1871. As a preacher, Dr. Taylor was impressive and in-

structive, simple in style, and solemn in manner. As a pastor, he had but few equals, moving among his people, as well as in the community generally, as a constant messenger for good. As a writer, he has done much for the literature and history of the denomination. He was for a short time editor of the *Religious Herald*; he originated the *Southern Baptist Missionary Journal* and *Home and Foreign Journal*. He wrote a "Life of Lot Cary," a "Life of Luther Rice," and two volumes of the "Lives of Virginia Baptist Ministers," containing more than a thousand pages, a most valuable work, the materials of which were collected only after vast toil and innumerable hindrances. He also began a "History of Virginia Baptists," for which he was specially fitted, but which he did not live to complete. In addition to all these literary, pastoral, and official labors as secretary of the board, he wrote, as editor of the *Foreign Mission Journal*, articles that would fill many volumes. Dr. Poin-dexter, who was associated with him for some time in the secretaryship of the board, says of him, as illustrating the pressure of his labors, "He was at the same time corresponding secretary, financial manager, general traveling agent, and editor of the board." In the various walks of life, Dr. Taylor quietly and perseveringly accomplished the high and holy purposes which filled his soul. Remembering the fact that he was not physically strong, few have left a more abiding impress on the churches and the great denominational agencies which they employ than the subject of this sketch.

Taylor, Rev. James B., Jr., the second son of Dr. J. B. Taylor, was born in Richmond, Va., Oct. 22, 1837; was baptized by the Rev. Dr. Jeter, Dec. 19, 1852; and was a student at Richmond College, the University of Virginia, and the Southern Baptist Theological Seminary. While pursuing his theological course the war commenced. He joined the army, and was appointed a chaplain in Gen. W. H. F. Lee's command, in which position he was very useful. At the close of the war he was called to the pastorate of the Baptist church in Culpeper, which position he held for ten years, and where a large harvest was reaped for the Master. At the beginning of his labors there the church numbered only 28; at its close 320 had been added to its membership, besides which 500 conversions had taken place in protracted meetings in which he had assisted. The ravages of the war had left the church edifice in Culpeper almost in ruins; but in a little while, through the exertions of Mr. Taylor, it was so repaired as to become one of the most commodious and beautiful buildings in that part of the State. In October, 1875, he accepted an invitation to become pastor of the church in Wilmington, N. C., which position he still holds. He has published an exceedingly popular little pamphlet

entitled "Simple Truths," a catechism for infant classes, which has passed to a third edition, and which has been, or is to be, translated into the Yoruban tongue and the Italian language, requests to that effect having been made by the missionaries at those stations. Mr. Taylor has also delivered some very popular addresses at literary commencements.

Taylor, Prof. Jas. M., A.M., was born in Holmdel, N. J., Sept. 19, 1843; graduated at Madison University in 1867, and Hamilton Theological Seminary in 1869; was principal for several years of the grammar-school, now Colgate Academy; at the present time he is Professor of Pure Mathematics in Madison University; a man of great ability and Christian integrity.

Taylor, Rev. John, a distinguished pioneer preacher and writer, was born in Fauquier Co., Va., in 1752. He united with the Baptists in his twentieth year. He began to preach almost immediately after he joined the church, and continued with great success. He located in Kentucky in 1779. The first religious revival in that State commenced under his preaching in Woodford County in 1785. In that year he raised up Clear Creek church, to which he ministered about ten years. In 1795 he removed to Boone County, where he and several others had constituted a small church called Bullittsburg the year before. Here he ministered about seven years, during which time 113 persons were baptized into that church. In 1802 he settled in Trimble County, where, two years before, he had gathered Corn Creek church, to which he ministered about fifteen years. In 1815 he removed to Franklin County, where he aided in constituting a church in Frankfort in 1816, to which he also ministered. In 1818 he formed Buck Run church, and was the pastor for a number of years. He traveled and preached very extensively, and probably performed more labor, and was more successful, than any other pioneer preacher in Kentucky. He was a strong and pointed writer. He published "The History of Ten Churches," "Thoughts on Missions," and several brief biographies, which are of great value to the Baptist historian of Kentucky. He also wrote much that was valuable for the periodical press. He died at his residence near Frankfort in the winter of 1836.

Taylor, Col. Joseph, was born in Oxford township, Philadelphia Co., Pa., March 15, 1791. He was baptized in his fifteenth year into the fellowship of the Second Baptist church, Philadelphia, of which he remained an honored member until his death, in 1869. In early life he was colonel of the 79th Regiment Pa. Militia. He was a member of the General Assembly of Pennsylvania in 1829-30, and of the senate from 1830-34. During his residence in New Jersey he served in the Assembly

of that State, and he was its Speaker in the session of 1843-44. He was a member of the common council of Philadelphia, and subsequently of the select council. He was treasurer of the Philadelphia Baptist Association, and president of the Philadelphia Bible Union, and the first layman that ever presided over the Philadelphia Baptist Association, though in 1849, when he was moderator, the Association was in its one hundred and forty-second year.

Col. Taylor was a gentleman of culture and courtesy, an honor to the church with which he was so long connected, and to the denomination whose principles were so dear to him, and which he was so competent to defend and so gratified to commend. In public life his honor was never questioned; as a Christian he was without reproach.

Taylor, Stephen W., LL.D., was born in Adams, Berkshire Co., Mass., Oct. 28, 1791; baptized, in 1810, at Edmeston, Otsego Co., N. Y.; graduated at Hamilton College in 1817, being the valedictorian of his class; entered, in 1818, on his life profession of educator, as principal of Lowville Academy, and under his administration no academy in New York stood higher. In 1834 accepted the principalship of the academic department of Hamilton Literary and Theological Institution. The department being greatly demoralized, Dr. Taylor distinguished himself by effecting a most admirable discipline and by organizing a high grade of instruction. In 1838 he accepted the chair of Mathematics and Natural Philosophy in Madison University, which he resigned in 1845 and went to Lewisburg, Pa., where he founded the university at Lewisburg, and was its president five years. (See LEWISBURG UNIVERSITY.) In 1851 was called to the presidency of Madison University. (See MADISON UNIVERSITY.) His accession was a most happy event in the history of the university, occurring when it did, at the close of the removal controversy. Trusted in the greatest degree by the denomination, the effect was to restore confidence in the fortunes of the university. During the first year of his presidency the number of students increased from 33 to 84, and during the three following years the number reached 216, a number larger than that of the students in attendance at the beginning of the controversy. At the end of the first year the college received an endowment of \$60,000. On Jan. 6, 1856, Dr. Taylor died of a long-continued and painful illness. Dr. Taylor was pre-eminently a man of will. By nature and culture a poet, he "suppressed" this rare gift, and made himself one of the best mathematicians of his day. He would have been acknowledged as a master in any department, and his choice of the vocation of teacher was the result of his conscientiousness. For this high calling he trained himself with the greatest

care, and gave to it day by day the ripest efforts of his life. He left two sons and a daughter, who inherited much of their father's genius. One of the sons, B. F. Taylor, is widely known by his poems and his other writings.

Taylor, Thomas A., Esq., was born in Jenkintown, Pa., in 1814. His father, who died in 1822, was a man of intelligence, and the year of his death he had every prospect of being elected to the Congress of the United States. The education of Thomas A. Taylor was liberal. In mercantile pursuits in Philadelphia, to which his life was largely devoted, he secured an ample competency, and, finding himself in comfortable circumstances, he retired from business in 1856.

He was forty-six years a member of the Second Baptist church of Philadelphia. For a long period he was the treasurer of the Philadelphia Baptist Association. He was a Christian of large affections, whose gifts bountifully blessed almost every good cause. Never had Bible truth a warmer friend, or the church a more faithful member.

Taylor, Rev. William, a distinguished pioneer preacher, was born in New Jersey in 1737. In his childhood his parents removed to Virginia, where he remained until he was twenty-one, and then returned to his native State. Here he united with the Baptists, and commenced preaching. After a short time spent in New Jersey, he removed to Buffalo (now Bethany), Va., and thence to the southeastern part of Ohio, where he remained eight years. In 1784 he located in Nelson Co., Ky., where he founded Cox's Creek church. In the fall of 1785 he, with others, constituted Salem Association. In addition to his pastorate he was very active in preaching among the new settlements, and was instrumental in raising up churches in Nelson and the adjoining counties. He died, greatly lamented, in September, 1809.

Taylor, Rev. William, a native of New Hampshire, was among the earlier ministers in Michigan. His home was at Schoolcraft, where he devoted his life to the care of the churches and to Christian educational interests. With long persistent labor, and a liberal use of his means, he established an academy called the Cedar Park Female Seminary, the operation of which was very useful for a number of years, and the property avails of which are still serving the education of young women in Kalunazoo College. He also gave liberally to the Baptist Convention for its theological and other work. He peacefully met the end of the righteous June 7, 1852, and is remembered by many with grateful love.

Teague, E. B., D.D., was born in South Carolina in 1820; came with his parents to Alabama, and located in Shelby County when a child; graduated in the University of Alabama in 1840, under

Dr. Manly. In his early ministry he was pastor of some strong and wealthy churches in the western part of the State, and professor in the Southern Female College, after which he was called to La Grange, Ga., where he was pastor for ten years, embracing the period of the late war. He next became president of the East Alabama Female College at Tuskegee, and pastor of the church in that place for one year, after which he was pastor of the church in the city of Selma for six or eight years. His principal pastorates were Lagrange and Selma, two of our strongest Southern churches, and his connection with them was a success. For about four years past he has been residing on his beautiful farm—"Red Lawn"—in Shelby County, and preaching for the churches in Columbiana, Montevallo, Fayetteville, and Wilsonville. Superior in scholarship, profound in theological research, eloquent in the presentation of thought, he stands second to no man in the State as an instructive preacher. Gifted beyond measure in conversation, thoroughly read in classic and historical literature, and possessed of a devout Christian spirit, combined with a rich flow of agreeable anecdotes, he is one of the most companionable men. One seldom parts with him without feeling that he has enjoyed a rare social and religious treat. The degree of Doctor of Divinity was conferred on him by Howard College.

Teale, Rev. Josiah Harris, was born Jan. 16, 1846, in Coshocton Co., O.; spent his early years on a farm; was converted, in 1866, while at Wesleyan University, Delaware, O.; baptized and joined the Rock Run church in 1867; dedicated his life to the ministry; graduated at Denison University in 1874; was licensed in 1873 by the Pleasant Hill church, O.; went to California in 1875; was ordained at Santa Cruz in 1876; preached as pastor at Napa, Santa Cruz, and Saint Helena; was pastor at Victoria, British Columbia, from September, 1877, to January, 1879, when he accepted a call to the First Baptist church of Oregon City, Oregon, where he is now laboring with success, and is numbered among the influential preachers of Oregon.

Teasdale, Rev. John, was born in New Jersey, Nov. 12, 1806. He was converted at twenty, and baptized by Rev. Leonard Fletcher. He was soon licensed to preach, and entered Madison University, N. Y. After four years of study he left on account of feeble health. He became pastor of the Baptist church at Newton, N. J. Mr. Teasdale removed to Virginia in 1836, and for four years was pastor at Fredericksburg. In 1842 he returned to New Jersey, and took charge of the Schooley's Mountain church. In 1850 he removed to Alton, Ill., and was an efficient agent of the Alton College. A new building was erected, and funds raised for

the endowment. He was called to the pastorate of the Third Baptist church of St. Louis. In a year a good chapel was built and additions to the church were made. While in the midst of this good work his days were ended by the terrible catastrophe at the Gasconade bridge, on the Pacific Railroad, where many prominent citizens of St. Louis lost their lives.

Teasdale, Jos. H., was born in New Jersey in 1817; removed to Virginia when twenty years of age; made a profession of religion at eighteen, and removed to St. Louis in 1847. Mr. Teasdale was one of the constituent members of the Third Baptist church of St. Louis, and for many years has been a deacon, and a generous supporter of the church. His brother, Rev. John Teasdale, was its pastor, and Thomas C. Teasdale, D.D., and Deacon Martin Teasdale, a member of the Second Baptist church, are his brothers. His Christian character and influence are acknowledged in St. Louis and in Missouri.

Teasdale, Thomas Cox, D.D., was born in the township of Wantage, Sussex Co., N. J., Dec. 2, 1808. He is the second son of the late Hon. Thomas Teasdale. His grandfather, Rev. Thos. Teasdale, was an earnest Baptist minister, who emigrated from England to this country when his oldest son, Thomas, the father of Dr. Teasdale, was fourteen years old. Not long after his arrival Elder Teasdale settled in the northern part of Sussex Co., N. J., and took charge of a church which is known as the Hamburg church. In the autumn of 1826 it pleased God to impress young Teasdale most deeply with a sense of his need of salvation. He felt it to be his duty to identify himself with the people of God, and accordingly related the exercises of his mind to the church, and on a bleak November Sabbath in 1826 was baptized by Elder Leonard Fletcher.

For a time after his baptism his mind was greatly exercised in regard to the work of the ministry. He finally decided to obey the call, and in the spring of 1828 he was licensed to preach by his church. May of the same year he entered the theological seminary at Hamilton, N. Y. In the autumn of 1830 he accepted a call to the pastorate of a church in East Bennington, Vt., and was ordained on the 16th day of December, 1830.

In the spring of 1832 he removed to the city of Philadelphia, Pa. He spent four years in Philadelphia and vicinity, devoting most of his time to evangelical labors, which were eminently successful. In the spring of 1836 he was invited to take charge of the high school in Newton, N. J. The First and Second Baptist churches of Newton—one located in the village of Lafayette and the other in the town of Newton—also requested his services as their pastor. He removed to this field, and

remained in it four years, and his efforts in awakening a deeper interest in education and religion were highly gratifying.

Mr. Teasdale served as pastor, after this, the First Baptist church of New Haven, Conn. He was next pastor of the Grant Street church, Pittsburgh, Pa., after this, of the First Baptist church of Springfield, Ill., then, of the E Street church, Washington, D. C. It was during his pastorate in Washington, in 1852, that he received the honorary degree of Doctor of Divinity from Union College, Schenectady, N. Y.

In 1858, Dr. Teasdale removed to Columbus, Miss., and took charge of the church at that place. He had held a protracted meeting there six months previous to this removal, which resulted in the conversion of some four hundred persons.

In 1863 he resigned the care of the church in Columbus, and preached to the Confederate soldiers until the close of the war. Dr. Teasdale was for a time corresponding secretary of the Sunday-School Board of the Southern Baptist Convention, which flourished during his term of service.

In 1873, Dr. Teasdale was elected to the chair of Rhetoric and Elocution in the University of Tennessee, at Knoxville, where he now resides. His life has been one of great activity and usefulness.

He has baptized over 3000 persons; witnessed the profession of some 15,000 persons under his ministry; published several pamphlets and books, the principal of the latter of which is a volume of his "Revival Discourses;" contributed materially in building up institutions of learning; assisted in establishing the "Orphans' Home," in Mississippi. His work on "Baptism and Communion" is of rare merit, and so are his "Revival Discourses."

Teloogoo Theological Seminary, Ramapatam.—This institution is known as Brownson Theological Seminary. While Mr. Clough was in America, in March, 1872, and in January, 1874, he secured an endowment of \$50,000 for this school. At the close of 1879 there were five natives and Mr. Williams, a missionary, in the faculty of the seminary, and 152 students were under their care. The course of instruction embraces the purely theological training of similar seminaries in this country, with church history. Sermonizing is not neglected.

The teachers and students take charge of the region for ten miles around the school, conducting worship and Sunday-schools regularly in thirty-five towns and villages. In this way instruction and practice are constantly united in the experience of these candidates for the holiest of offices.

Teloogoos.—The country of the Teloogoos is on the western coast of the Bay of Bengal. It

stretches north and south some 600 or 700 miles, and extends inland from the coast from 300 to 400 miles. The latest estimate makes the population of this country not far from 18,000,000. While the territory thus referred to contains the larger portion of Telooogoos, they are found in no small numbers in all the towns and cities of Southern India. The religion of the Telooogoos is Brahmanism, with its accompanying caste system.

The attention of American Baptists was called to this interesting people in 1835 by Rev. Amos Sutton, who urged upon them the desirableness of establishing a mission among them. Influenced by his suggestion, the board sent out in September of that year, in company with missionaries who were to occupy other stations, Rev. S. S. Day and his wife, who, for a time, resided at Vizagapatam, one of the chief cities of the Telooogo country. Subsequently he removed to a suburban village of Madras, called Wonarapetta. Four years were passed in this locality with but little visible fruit. Mr. Day decided that the interests of the mission would be better promoted by removal to a different locality. Accordingly he selected Nellore as a suitable place for the establishment of a mission station, and removed with his family to that place. At the time of writing this sketch there are seven stations among the Telooogoos, to wit: Nellore, Ongole, Ramapatam, Secunderabad, Kurnool, Madras, and Hanamaconda.

1. The mission at Nellore, as has already been said, was commenced by Mr. and Mrs. Day. Shortly after their arrival at Nellore they were joined by Rev. Stephen Van Husen and wife. The first Telooogo convert was baptized by Mr. Day in September, 1840. For several years there was but little apparent success in the conversion of the Telooogoos at Nellore. It was emphatically a time for seed-sowing, and faith and patience were tried to their utmost in waiting for results. There was no other baptism until 1843, when a solitary individual submitted to the rite. Mr. Van Husen was obliged to leave the field of his labor in 1845 and go home to America, never to return. Mr. Day followed in 1846. The question of abandoning the Telooogo Mission was seriously discussed. The Nellore station remained in the hands of native assistants until the return of Mr. Day, who, in company with Mr. and Mrs. Jewett, sailed from the United States Oct. 10, 1848, and, arriving in due time at the place of their destination, began their work with new zeal and courage. But, for five years, the fortunes of the mission were anything but encouraging, and again the question of abandonment was discussed, and decided in the negative. In 1853, Mr. Day having returned to this country, Mr. and Mrs. Jewett were left alone to carry on the mission. Rev. F. A. Douglass and

wife joined them in 1855. Amid trials and encouragements the work has been carried on for more than a score of years since this date, and now the Nellore station reports 3 missionaries, 6 native preachers, 3 churches, and 366 members.

2. At the Ongole station work was commenced by Mr. and Mrs. Jewett and one of the native Christians named Jacob, in 1853. Ongole is seventy-seven miles north of Nellore, and is a town made up almost wholly of Telooogoos. Amidst the most discouraging circumstances the mission was carried on for years, and in 1862, Mr. Jewett, broken down in health, was obliged to retire from the field and go home to the United States. Again the question of giving up the Telooogo Mission was seriously discussed. But Mr. Jewett pleaded earnestly for its continuance and reinforcement, and his pleas were not in vain. Mr. Clough returned with Dr. Jewett to the Telooogo country, and the station at Ongole came under his special supervision in 1866, and on the 1st of January, 1867, a little church of eight persons was organized. Years of earnest work passed. The seed sown has sprung up into a most bountiful harvest, and tidings of the most thrilling character come to us of the wonderful outpouring of the Spirit of God upon the people, and the hopeful conversion and baptism of thousands of the Telooogoos of Ongole. The report of the executive board, presented in May, 1880, gives the following statistics concerning that station: 5 missionaries, 22 native preachers, 1 church, with 13,106 members.

3. Ramapatam, the third station among the Telooogoos, established in 1869, is also in a prosperous condition. There are here 2 missionaries, 10 native preachers, 3 churches, with 1853 members.

4. The fourth station, Secunderabad, established in 1875, reported in May 2 missionaries, 3 native preachers, 1 church, with 56 members.

5. The Kurnool station, established in 1876, has 3 missionaries, 3 native preachers, 2 churches, with 270 members.

Madras has 4 missionaries, 2 native preachers, and 1 church, with a membership of 9.

Hanamaconda has 2 missionaries.

The Telooogo Mission has been wonderfully blessed of God, and attracts to itself, in a remarkable degree, the attention of the whole Christian world. On it rests in a large measure the benediction of heaven.

Temperance.—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." This divine testimony is abundantly illustrated in daily life. No habit is so deceptive as that of using alcoholic beverages. Slowly but certainly it rivets its fetters upon its victim, who too frequently only realizes its power when the attempt is made to break it.

With many the struggle is unsuccessful. He only is the victor who trusts not in his own strength but daily seeks divine help.

Careful investigation has proved that the use of alcoholic stimulants is not needful to the enjoyment of the highest health; that it does not secure greater strength for either bodily or mental effort, and that it tends to shorten life. Surely he acts wisely who follows the divine command, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder."

Intemperance brings disgrace, privation, and poverty upon the drunkard and his family, and injures society by the increased burdens imposed by the crime and pauperism resulting from it.

Intemperance deadens the conscience, hardens the heart, and leads men to dishonor God. It is Satan's most successful weapon against the church and the truth, and for the destruction of immortal souls.

Among the obstacles to the temperance reform needing thoughtful consideration by Christians are, *First*. The manufacture of domestic wines, not for sale, but for home use. These are claimed to be unintoxicating, and consequently harmless.

Analysis, however, has shown that they contain from four to twelve per cent., or more, of alcohol, and therefore tend to create the appetite for stronger drink.

Second. The medical use, without the *special* advice of a conscientious physician, of alcoholic liquors.

Ezra M. Hunt, M.D., in a very able paper read before the International Medical Congress, held in connection with the Centennial Exhibition, at Philadelphia, says, "We cannot conceal from ourselves as physicians that thousands with sincerity indulge in the use of alcoholic stimuli because they entertain the idea that health requires it. Some physician had advised a little wine or brandy or ale for a special ailment, and the patient continues the prescription, or renews it repeatedly, because 'his constitution requires it.' We have been saddened to find those pledged to total abstinence thus using the beverage, and really deceiving themselves. So exceptional is the need of alcoholic liquors in any chronic ailment, that no one who claims to be using them as medicines should forget to consult his physician *very frequently* about the necessity for their continuance. If such were the rule, and if physicians were truly conscientious, thousands who now use them medicinally would cease to touch them."

The position of the Baptist denomination on the temperance reform is indicated by the repeated action of leading Associations declaring, in em-

phatic terms, their approval of total abstinence. No Baptist church in the Northern States would receive or retain in its membership any one engaged in the manufacture or sale of these beverages, neither would it accept as a member the house-owner who rented his property for such purposes.

Let Christians live in the practice of total abstinence from all intoxicating liquors, discountenancing their use on wedding and other private or public occasions, and may God hasten the abolition of their manufacture and use throughout the whole earth!

Ten Brook, Rev. Andrew, was born in Elmira, N. Y., Sept. 21, 1814. He received his education—preparatory, collegiate, and theological—at Hamilton, finishing the course in 1841. In October of that year he was ordained pastor of the First church in Detroit, and remained in this position three years. The University of Michigan was then beginning its work of instruction, and Mr. Ten Brook was placed in the chair of Moral Philosophy. He held this professorship till 1851. For two years he was associated with the late Alexander M. Beebe in the conduct of the *New York Baptist Register*, and had the chief editorial responsibility. In 1856 he was appointed U. S. consul at Munich, Bavaria, and held the office till 1862. Returning to the United States, he became librarian of the University of Michigan, and remained in that position till 1877. In 1875 he published an octavo volume entitled "American State Universities and the University of Michigan." While pastor in Detroit he was also editor of the *Michigan Christian Herald*.

Tennessee, The Baptist of.—This paper, first called *The Baptist*, came into existence at Nashville, Tenn., at some time between the years 1830 and 1835. Rev. R. B. C. Howell, D.D., was its first editor. For some years its circulation was quite limited, and when it came under the editorial supervision of Rev. J. R. Graves, in 1844, its list of subscribers numbered only 1005. For a time the increase was slow but steady. The name was changed to *The Tennessee Baptist*, and in the course of a few years it became the pronounced advocate of what has since been termed "Old-Landmarkism." Its circulation rapidly increased, and its editor became very influential. On May 15, 1858, its editors were announced as follows: J. R. Graves, J. M. Pendleton, and A. C. Dayton. The two brethren last named had been for some years special contributors. The increase in the number of subscribers was constant and rapid, so that at the beginning of the war its circulation was said to have been larger than that of any Baptist paper in the world. The publication of the paper was suspended during the war, but was renewed after the return of peace. The place of publication was

changed from Nashville to Memphis. The name of the State was dropped from the title, and it has appeared since as *The Baptist*, a quarto of sixteen pages. Dr. Graves has been since the war its sole editor, and he wields now (1881) as able a pen as at any period of his eventful life, and his paper is a power in a large section of our country.

Tennessee Baptists.—Tennessee is naturally divided into three sections by the Cumberland Mountains and the Tennessee River, both of which cross the State north and south, known as East, Middle, and West Tennessee, and in this order they were originally settled. The people in these divisions have always been as distinct in their pursuits and interests, and in their social and religious intercourse, as if they lived in different and distant States. In sketching the history of the Baptists it will therefore in some measure be necessary to follow this order, though sometimes their proceedings will appear blended.

EAST TENNESSEE.

Some of the northeastern counties of this section began to be occupied previous to 1770, and among the settlers there were some Baptists, emigrants from North Carolina and Virginia. The country at this time was a wilderness infested with wild beasts, and the settlers were subject to murderous incursions from hostile Indians. Though the Baptists do not seem to have been numerous, they were among the first, if not the first, to proclaim the gospel in Tennessee territory. In 1781 they had six organized churches holding associated relations with an Association in North Carolina. These, with one or two others, were formed into the Holston Association in 1786. Among the pioneer ministers at this time in the country, and through whose labors the Baptist denomination was established, may be mentioned James Keel, Thomas Murrell, Matt. Talbot, Isaac Barton, Wm. Murphy, and John Chastine from Virginia, and Tidence Lane, Jonathan Mulky, and Wm. Reno from North Carolina. These ministers brought with them many of their brethren, and in one or more instances regular organized churches. They generally settled on farms and made their support by tilling the soil or teaching school, and preached on Sundays or at night in private houses and in school-houses, or in rude buildings improvised for worship, and sometimes under the shade of trees. They were pious, thoroughly read in the Scriptures, and gave evidence that "they had been with Jesus." They lived among the people who heard their messages gladly, and the pleasure of the Lord prospered in their hands. According to Asplund's "Register" for 1790, the Holston Association had a membership of 889 members, and by the beginning of the next decade they had increased to 37

churches and 2500 members, keeping pace with the increasing population of the country. In 1802 the Tennessee Association was formed in a central territory immediately surrounding Knoxville, the capital of the new State. Some of the ministers connected with this organization were Duke Kimbrough, Elijah Rogers, Joshua Frost, Amos Hardin, Daniel Layman, William Bellew. In 1817 it sent out a colony of twelve churches and as many ministers to form the Powell's Valley Association. And again, in 1822, another colony east of the Tennessee River was organized into the Hiwassee Association, consisting of ten churches, which increased its membership and enlarged its territory until 1830, when it divided and formed the Sweet-Water Association, with 17 churches and 1100 members.

The year 1833 may be regarded as the beginning of a new era in the history and progress of the Baptists of East Tennessee, and the whole State as well. Up to this time they had made commendable progress, having maintained internal harmony, and kept well up with the growth of the population; but the labor of evangelizing had been voluntarily performed by the ministry at their own convenience and expense. An extensive and general revival of religion, which began about this time and continued for two or three years, suggested the importance of a united and organized plan for supplying the destitute with the gospel, and extending the influence of their denominational principles. The initiative of an organization was taken in Middle Tennessee by Elders Garner McConico, James Whitsitt, and Peter S. Gayle, who called a meeting at Mill Creek, near Nashville, in October, 1833, and organized a Baptist State Convention. Conforming to the peculiar formation of the State, the Convention appointed three boards to conduct its affairs, one in each division of the State. This plan continued for only a year or two, when it was found impracticable to unite the churches on a General Convention, when the East Tennessee brethren withdrew and organized the General Association of East Tennessee. The leading ministers engaged in this enterprise were Samuel Love, James Kennon, Elijah Rogers, Charles and Richard H. Taliaferro, Robert Sneed, and William Bellew. This movement, while it caused the secession of a few thousands of anti-mission Baptists, imparted new life to the great body of the churches, and inspired the ministry with a fresh zeal, which gave increased momentum to denominational progress. In 1847 the Baptists in East Tennessee had increased to 13,390, and 6573 anti-mission, or those who stood aloof from the General Association, making a Baptist population of 19,963. In 1858 they had increased to 19,103 regulars, and, supposing the anti-missionaries to have maintained their strength of 6573, to an ag-

gregate of 25,676. In 1880 their reports give about 45,000 regular white Baptists, 2000 colored, and 5000 anti-mission, or a fraction over 52,000 in East Tennessee. At present the Baptists are numerically much the largest denomination in this section of the State. Although the General Association has contributed much moral, and some pecuniary, support in producing these results, they are due largely to the zeal and voluntary labor of ministers, and to missions supported by Associations.

In 1850 a college was chartered under the patronage of the General Association, known at present as Carson College, located in a beautiful and fertile valley in Jefferson County, near the town of Mossy Creek, on the East Tennessee and Virginia Railroad. It received its name from Hon. James H. Carson, who bequeathed to it \$15,000, the interest of which was to be used in the education of young ministers. Mr. Carson was one of the founders of the institution. The college has no endowment, but has maintained its existence for thirty years from the tuition fees, with a regular faculty of four professors. It has trained in whole or in part nearly one hundred young men for the ministry, and has done much in the general cause of education. The Rev. N. B. Goforth, D.D., is its popular president. There is a Female College at Bristol, Rev. D. C. Wester president, which is doing a good work in the education of young ladies. There is also a private institution at Tazewell under the direction of Rev. Mr. Manard, that is accomplishing much in the cause of education among the Baptists. A religious paper, *The Baptist Beacon*, is published at Knoxville, and supported chiefly by the Baptists of this section.

MIDDLE AND WEST TENNESSEE.

The middle division of the State began to be settled in 1780, and, as in the eastern division, among its pioneers there were Baptists and Baptist ministers. The first church known to have been formed was in 1786, on Red River, by Rev. Joseph Grammer, and in 1791 another was founded on the Sulphur Fork of the same river by Rev. Ambrose Dudley and John Taylor, who visited this region as missionaries from Kentucky. The first Association was organized in 1796; but, owing to internal difficulties which sprung up, it was in a few years dissolved, and in 1803 the Cumberland Association was instituted partly of some of its churches. This latter community had for many years considerable prosperity, and had also some of the best churches and ablest ministers in the country; but it is now only a small, declining, anti-mission body, a very different organization from the Cumberland Association, with which are connected three of the Nashville churches and the church in Clarksville, of which Rev. A. D.

Sears, D.D., is moderator. In 1810 the Concord Association was formed, its territory embracing Nashville as its centre. In 1812 there was a very general revival within its wide territory, and it had an increase of over 800 by baptism that year. Its prosperity continued until its territory was divided and the Salem formed, in 1822, with twenty-seven churches. Among the ministers who had borne the heat and burden of the day up to this time may be mentioned Joseph Dorris, Daniel Brown, James Whitsitt, Garner McConnico, John Wiseman, Joshua Lester, John Bond, and Jesse Cox.

About the year 1824 the denomination, which had been harmonious and prosperous, began to meet with reverses from internal discord. The doctrine of election and the extent of the atonement became topics of bitter discussion, and resulted in a division of churches and Associations, and two non-affiliating bodies of Baptists; the seceding party were called Separate Baptists, who built up several flourishing Associations. Immediately following this division came Alexander Campbell and his so-called reformation. The church in Nashville, which had grown to be a large and flourishing community, with between three and four hundred members, had for its pastor Rev. Philip Fall, a talented and popular young pastor, who came under the influence of Mr. Campbell, embraced his sentiments, and carried with him the whole church except twelve or fifteen members, who adhered to the Baptist faith. Mr. Campbell's influence was felt more or less throughout the denomination in this State, resulting in the loss of other ministers and members, and from bitter controversies gathering much of its force. This was followed in 1833 by the secession of the anti-mission party and renewed strife. But there was compensation for these last divisions in the new zeal inspired by the organization of the Baptist State Convention, and a reconciliation and reunion with the Separate party, who were quite as numerous and more intelligent and progressive than the anti-mission people. The few brethren who, in the wreck of the church in Nashville, adhered to the Baptist faith reorganized, and had Elder P. S. Gayle for their pastor, and began again to build up. Mr. Gayle resigning in 1833, Rev. R. B. C. Howell, of Virginia, was called to the pastorate, who with enthusiasm and zeal entered into his work, and with such success that within a few years the Baptists had almost regained their lost ground; and from those faithful few, as the germ, the four flourishing churches in the city have grown up. Dr. Howell also entered enthusiastically into the general interests of the denomination at large, and commenced the publication of *The Baptist*, which he edited for many years, by

which he did much in diffusing information, promoting harmony, and furthering the benevolent work of the Convention. The paper thus started still exists, and has had a wide circulation for thirty years, with Rev. J. R. Graves as its editor and proprietor. But it has been removed from Nashville to Memphis, on the western border of the State, and *The Baptist Reflector* has taken its place at Nashville, with Revs. J. B. Chevis and R. B. Womack as editors and proprietors.

East and West Tennessee having withdrawn from the Convention and formed independent organizations, the Middle Tennessee brethren discontinued the name, and substituted for it General Association of Middle Tennessee, and afterwards North Alabama was added. In addition to its evangelical work, the General Association, with the co-operation of the other divisions of the State, established at Murfreesborough Union University, an institution of a high order, and, until wrecked by the exigencies of the civil war, one of the most prosperous denominational institutions of learning in the Southwest. Rev. J. H. Eaton, D.D., had been its popular president from its foundation until his death, a few years before the war, and Rev. J. M. Pendleton, D.D., now of Upland, Pa., its excellent theological professor. After the war the institution was reorganized, and it struggled on for existence for several years, with sunshine and clouds alternately, until it was forced to suspend. A Convention of Baptists of the State was called at Murfreesborough in 1873 to consider what should be done. The result which followed the proceedings of that Convention was its final suspension, and the establishment of the Southwestern Baptist University, at Jackson, in the western part of the State, which has now been in successful operation for five years. It has a medical department in Memphis. Middle Tennessee Baptists have the Mary Sharpe Female College, at Winchester, which has had for twenty-five years unparalleled prosperity under the administration of Rev. Z. C. Graves, LL.D.

Though West Tennessee began to be settled in 1820, and Baptist churches and Associations were soon after formed, their progress is not marked with any special interest until about 1833. The West Tennessee Convention was formed in 1835, since which the denomination has made good progress, and has had some of the most liberal and progressive brethren in the State. Some of those who may be regarded as their ablest pioneer ministers, nearly all of whom have passed away, are Jerry Burns, Thomas Owen, P. S. Gayle, C. C. Conner, N. G. Smith, — Collins, George N. Young, J. M. Hart, and David Haliburton. The West Tennessee Convention established the Brownsville Female College, which has done a good work

in female education. In 1876 Middle and West Tennessee dissolved their separate organizations, and with some East Tennessee churches again formed a State Convention, which now gives hope of a successful union of the whole denomination in its missionary and educational interests. The results of the hundred years of labor of the Baptists in the State may be given from official documents, with a few estimates, as follows: East Tennessee, 19 Associations and 45,000 members; Middle Tennessee, 10 Associations and 22,000 members; West Tennessee, 7 Associations and a fraction under 20,000 members; making in the State 87,000 regular Baptists. Besides these, there are estimated to be 8000 anti-mission Baptists and 20,000 colored Baptists.

COLORED BAPTISTS.

It is difficult to get correct statistics of the colored Baptists. There is an increase of intelligence in their preachers as they become educated in the common schools, access to which they now have all over the State. The excellent institution at Nashville, under the direction of Rev. Dr. Phillips, established by the American Baptist Home Mission Society, is doing much to give them an educated ministry, the beneficial results of which are already visible. With their present progress, and their desire for improvement, their future, religiously and as citizens, may be regarded as decidedly hopeful. With judicious and intelligent leaders they will become a liberal and progressive people.

Terrill, Prof. Anderson Wood, was born in Randolph Co., Mo., Dec. 20, 1850. His early life was spent in the country. After a thorough preparatory course, in which he excelled as a scholar, he entered Mount Pleasant College, of which his brother, J. W. Terrill, was president, and graduated before he attained his majority. For four years he was a member of the faculty of that institution. He finally left Mount Pleasant College to accept the presidency of Hardin College, at Mexico, Mo. In character he is positive. His purposes are firm and his plans sure to be executed. In manners he is mild, and he possesses a personal magnetism which attaches his pupils to him strongly. He is a Baptist in religious sentiment, and a member of that church. His wife, a gifted and cultivated lady, is associated with him as a teacher.

Terrill, Rev. Benjamin, was born May 8, 1811, in Boone Co., Ky. He was converted at fourteen, and baptized by Elder Absalom Graves. He settled in Missouri in 1836, and was ordained by Rev. Jesse Terrill. His home was near Moberly. He was a man of good native talent and preached the truth clearly. Ten churches were established in Central Missouri chiefly through his instrumental-

ity. He died at the residence of his son, President A. W. Terrill, of Mexico, June 17, 1877, and was buried at his old home near Moberly, Mo.

Terrill, Edward, the founder of the Baptist college at Bristol, England, was born in 1635. He conducted for several years a flourishing school in that city, and joined the Broadmead church about 1659. He was soon called to the office of preaching elder, and served the church with great acceptance for many years. In common with many other members of the same church, he was cast into prison several times for the crime of nonconformity to the established religion. The Broadmead records show that Mr. Terrill's death took place in 1685-86, for on July 25, 1686, the church met "at sister Terrill's to choose a ruling elder in the place of dear brother Terrill, deceased." Himself a man of learning, and being deeply impressed with the necessity of ministerial education, he left a portion of his estate in trust for the pastor of the Broadmead church, for the time being, under the following conditions: "Provided he be an holy man, well skilled in the Greek and Hebrew tongues, in which the Scriptures were originally written; and devote three afternoons in the week to the instruction of any number of young students, not exceeding twelve, who may be recommended by the churches, in the knowledge of the original languages, and other literature." This bequest became available about 1717, and has been ever since a source of permanent income for the objects contemplated by the testator, under the name of Terrill's Fund.

Terry, Rev. A. J., the efficient pastor at Bayou de Glaise, La., was born in Mississippi in 1846; began to preach in 1866; removed to Louisiana in 1871.

Terry, Rev. Nathaniel G., an eloquent and eminently successful minister in the Green River Valley, was born in Barren Co., Ky., Nov. 17, 1829. He took an academic course at Glasgow, in his native county, and finished his education at Centre College, Danville, Ky., after which he took charge of the Masonic Female College, in Glasgow. He united with Salem Baptist church, near his birthplace, in 1841. He was licensed to preach in August, 1858, and ordained in December of the same year. Soon after his ordination he was called to the Baptist church at Glasgow, where he labored with success for fourteen years. He then removed to his farm near Caverna, Hart Co., Ky., where he has since resided, being pastor of four country and village churches. He has baptized over 1100 persons, and has been moderator of Liberty Association eleven years. He has been engaged in two oral debates, in which he proved himself a skillful polemic, and he is regarded as the ablest defender of Baptist principles in his region of the State.

Test Act.—See CORPORATION AND TEST ACTS.

Texas Baptist.—Before the war a paper by this name was issued from Anderson, Grimes Co., edited by Rev. George W. Baines, Sr. On Jan. 3, 1874, Rev. R. C. Buckner commenced the issue of the *Baptist Messenger* at Paris, Texas. In 1875 he removed to Dallas, thence issuing the *Messenger*. On Jan. 13, 1879, he changed the name to *Texas Baptist*, and he has built up a good publishing house, and secured an encouraging list of subscribers. The paper is exerting a wide influence.

Texas Baptist Educational Society.—Organized in 1845; suspended from 1861 to 1872; reorganized in the latter year. It has aided more than 100 young men in obtaining an education for the ministry. It has a small sum (\$500), donated by Rev. J. W. D. Creath, bearing interest, which is annually incorporated with collections, and appropriated to beneficiaries. Rev. J. W. D. Creath is paying an additional \$500 in annual installments of \$50 per annum. Rev. Henry L. S. Graves is president, Rev. W. Carey Crane is corresponding secretary, and C. R. Breedlove, Esq., is treasurer. The society meets annually with the State Convention.

Texas Baptist Herald.—Under the direction of the Texas Baptist State Convention, on May 31, 1865, one number of the *Texas Christian Herald* was issued, edited by Wm. Carey Crane and Horace Clark. No other number was issued under that name. On Dec. 13, 1865, the books, printing paper, and about \$60 in gold were turned over to Rev. J. B. Link, who undertook to issue the *Texas Baptist Herald* on that day, with the understanding that all existing enterprises in Texas should be sustained. Indefatigably laboring, Rev. J. B. Link, aided by strong friends, has won success. The journal thus started has grown in usefulness, until now it has an encouraging list of subscribers, with a strong office, and ranks among the first Baptist newspapers in the Union. Rev. J. B. Link and Rev. O. C. Pope, editors; Rev. Jones Johnston, business manager; published at Houston.

Texas Baptist State Convention was organized Sept. 8, 1848, at Anderson, Grimes Co., Texas. Its objects are home missions, foreign missions, education, and such other measures as will promote the unity and harmony of the whole denomination and extend the gospel in the State. During its existence about \$75,000 for the support of missionaries in destitute places in the State have been raised, and thus have laid the foundations of a large number of churches. It has raised and forwarded about \$18,000 for foreign missions, and has aided all the general benevolent enterprises of the day. It has fostered Baylor University and Baylor Female College, whose trustees it appoints annually. It comprises over one-half of the State in its present operations, allowing the General Associa-

tion and the Eastern Convention the remainder of the State. Its presidents have been Henry L. Graves, James Huckins, J. W. D. Creath, R. E. B. Baylor, Rufus C. Burleson, Hosea Garrett, Wm. Carey Crane, and C. C. Chaplin. Hon. O. H. P. Garrett has held the office of recording secretary most of the time since 1848. No other organization has exerted a grander influence on the State than this State Convention. Besides its officers and directors it has a board of trustees, chartered by the Legislature, to which is committed the charge of all bequests and trusts. This board have \$1100 loaned out, the bequest of Mrs. Mary Vickers, bearing ten per cent. interest, which interest is annually appropriated to domestic missions in the State.

Texas Baptist Sunday-School Convention, organized at Independence in November, 1866, has sustained a depositary and a general missionary during nearly all its existence. Its missionaries, charged with the work of organizing new Sunday-schools and infusing life into old ones, have been Rev. S. S. Cross, Rev. M. V. Smith, Rev. W. H. Robert, Rev. H. L. Graves, and Rev. W. D. Powell, the present incumbent. In 1877-78 seventy new Sunday-schools were organized. W. R. Howell, Esq., President; Rev. J. M. Carroll, Corresponding Secretary; P. Hawkins, Esq., Recording Secretary, Anderson, Grimes Co., Texas.

Texas Baptists in 1880.—Whole number of communicants, 107,578; churches, 1910; Associations, 81; Sunday-schools, 350; colleges and universities, 4; newspapers, 3; value of college property, \$200,000; Anti-Missionary Baptists number 1000 communicants.

Texas, Eastern Baptist Convention of, was organized at Overton, Texas, in 1877. It proposes to sustain missions in that part of Texas chiefly lying between the Trinity and Sabine Rivers. Its managers are men of ability, influence, and piety, and much good will unquestionably result from their efforts.

Texas, Freedmen's College of.—The Baptists of this country are making extraordinary efforts to educate their white and colored ministers. No community in the United States has done more in this department of benevolence, and within the last fifty years no other denomination has done as much.

In October, 1880, a ten-acre lot was purchased in Marshall, Texas, at a cost of \$2500, and paid for by the colored Baptists and their friends living on the field. The lot is for Bishop Baptist College. It is on the west side of the city, beautifully ornamented with shade-trees. In the centre of it stands a two-story brick mansion, 40 feet wide and 60 feet long. On the 17th of June, 1881, ground was broken for a new building, to cost \$10,000, to be

erected by the American Baptist Home Mission Society. The college will open in the autumn for the higher education of colored ministers and teachers in the Southwest, where more than one-tenth of the colored population of the United States resides.

Texas, General Association of, was organized in 1867. It has had the same objects in view as the State Convention, and has sustained missionaries in destitute regions of the State. It has raised nearly \$20,000 for various objects since its organization, and has exercised no little influence over all Northern Texas. Its presidents have been Gen. James E. Harrison, Gen. Jos. W. Speight, Rev. A. E. Clemmons, D.D., and Rev. Rufus C. Burleson, D.D.

Texas Union Association was organized at Travis, Austin Co., republic of Texas, Oct. 8, 1840. It was the first in Texas, composed of 3 churches and 45 communicants. First moderator, T. W. Cox; J. W. Collins, Clerk; R. E. B. Baylor, Corresponding Secretary. It has now 51 churches and 3142 communicants. Out of it have sprung all the organizations and institutions in Texas.

Tharp, Benjamin Franklin, D.D., one of the most able and respected ministers of Georgia, and a resident of Perry, Houston Co., was born Sept. 16, 1819, in Twiggs County. His grandfather, Rev. V. A. Tharp, from Virginia, was one of Marion's men towards the close of the Revolutionary war. He removed to Georgia and settled in Warren County after the Revolutionary war. Wm. A. Tharp, Dr. B. F. Tharp's father, sent him to Mercer Institute, in which and in Mercer University he remained six years, graduating in 1841, and then repairing to Newton Theological Seminary to prepare for the ministry. His father dying before his theological course was completed, he returned home and engaged in farming. Nevertheless he entered the ministry immediately, and took charge of some of the most important churches in South-western Georgia, including those at Perry, Hayneville, and Jeffersonville. For at least thirty-five years he has been actively engaged in the ministry, having served several churches more than a quarter of a century. He has risen to prominence among the Baptist ministers of Georgia both as a preacher and a scholar, and stands equally high in the estimation of the public and in the affections of his brethren. In the Rehoboth Association his influence is unsurpassed, and he has taken the lead in that benevolent body in promoting its missions in Central Africa and among the Indians of the West. Always wealthy, he has been able to preach much to poor churches without compensation. Among the colored people he has labored largely and with much success, and when, after the war, the colored members of the white churches withdrew and

formed churches of their own, with pastors of their own color, Dr. Tharp turned over to the colored pastor of the new colored Perry church 1000 members. To these he had for years preached faithfully, and among them he had established Sunday-schools, which had long been taught by the younger male and female members of the white church at Perry.

Since 1851, Dr. Tharp has been a trustee of Mercer University. During the war he was a voluntary evangelist in the army, and for two years he was an agent, without salary, for Mercer University, and increased its endowment \$20,000. He is a strong preacher, a decided Baptist, and a man who, by his intellectual appearance, would attract attention anywhere. His piety is undoubted, and his liberality is great. The degree of Doctor of Divinity was conferred on him by Mercer University in 1873.

Tharp, Rev. Vincent, was born in Virginia in 1760, fought in the Revolutionary war, and removed to Georgia, where he was converted and joined the Brier Creek church, Warren County, by which he was licensed and ordained in 1800. He served several churches in Burke County, afterwards moving to Twiggs County. He was pastor of Stone Creek church. His labors were blessed to the salvation of many. For years he was moderator of the Ebenezer Association, and was very highly esteemed by his brethren. He died in the triumphs of faith in 1825. Many of his descendants are among the most respectable and wealthy citizens of Georgia, among whom may be mentioned Rev. Charnick Tharp, a son, and Dr. B. F. Tharp, a grandson.

Thearle, Rev. F. G., was born in London, England, Oct. 24, 1828. Coming to this country in 1850, he first engaged in mercantile pursuits, but afterwards studied law, and was admitted to practice in the courts of his adopted State,—Wisconsin. His conversion occurred in the year 1858, and he was baptized at Darlington, February 14 of that year. Becoming convinced of his duty to preach the gospel, he entered the ministry, and became pastor of the Baptist church in Tafton, Wis., where he was ordained in October, 1859. In April, 1865, he removed to Decatur, Ill., having accepted the call of the Baptist church in that place, and there continued until forced by failure of health to resign, in 1868. After about one year and a half he was appointed district secretary of the American Baptist Publication Society for the Northwest, his field including Northern Illinois, Wisconsin, Michigan, Minnesota, and Dakota Territory. This immense district was cared for by him in the interest of his society with marked efficiency until his transfer to the business department, as depositary, of the society's branch house

at Chicago, March 15, 1879, which place he still holds.

Thickstun, Rev. Thomas F., was born in Crawford Co., Pa., July 3, 1824; was educated in the common schools of his native county and at Kingsville Academy, O. Afterwards for a time studied medicine, and attended a course of lectures in Cleveland, O. After further consideration he devoted himself to teaching, and for twenty-three years he pursued that profession. He taught in Kingsville Academy and the Geauga Seminary, O., Meadville Academy, Pa., and the Baptist Institution, Hastings, Minn. He was ordained in 1861, and in 1865 commenced his first pastorate at Waverly, Iowa, where he remained three years, building a good meeting-house and placing the church in a vigorous condition. In 1868 he became pastor of the newly-organized church at Council Bluffs. A good meeting-house was built, and a position of strength and hope gained. He has served the Iowa Baptist State Convention as secretary two years, one year giving his entire time to the work of the Convention.

Thomas, Rev. Arthur G., was born in New Columbia, Pa., Feb. 23, 1827; ordained to the work of the ministry in Freeport, Ill., March 18, 1858. He has also served as pastor with much acceptance in the following places: Baltimore, Md.; Mount Holly, Camden, and Jacobstown, N. J.; and in Chester, Pa. During the civil war he served as chaplain in the U. S. army hospitals. Mr. Thomas is a diligent student. He has traveled extensively in Europe and in the East. As an author, he has contributed to the Sabbath-school literature of the present day a valuable and interesting volume entitled "The Fields of Boaz."

Thomas, Rev. Benjamin, the father of the Rev. B. D. Thomas, of Philadelphia, Pa., was born near Meidrym, Carmarthenshire, Wales, in the year 1792. Having been found an acceptable preacher by the Baptist church in that vicinity, he was induced to enter Horton, now Rawdon, College, under the presidency of Dr. William Steadman. At the close of his college course he accepted the pastorate of the infant church at Narberth, Pembrokeshire, where he ministered with fidelity and acceptance for a period of forty years. At the commencement of his ministry the English-speaking portion of Pembrokeshire was in great spiritual destitution. By reason of his incessant labors, and the active help of others, the wilderness was made to bloom with a new and spiritual life. Within the period of his ministry churches grew up and flourished in every part of that once neglected region. He was for many years their apostle and quasi-bishop, while at the same time giving the necessary attention to the demands of one of the largest churches in the

county as pastor. He died July 6, 1862, but his name and memory are fragrant in all that region of country still.

Thomas, Benjamin, D.D., late president of Judson University, Ark., was born in South Wales in 1823. When quite young he removed to the State of Ohio. He was educated at Denison University, O., and ordained in 1846. Besides teaching in Vermilion College, he has filled the following pastorates in Ohio: Mansfield, Monroeville, First church in Zanesville, Brookfield, and Newark, besides performing much evangelistic labor. Subsequently he removed to Bloomington, Ill., and became Western secretary of the American Bible Union. Having filled other important positions in Illinois, he came to Arkansas in 1864, and became president of Judson University, which position he held until recently. During the war he served as a soldier in the Federal army, and became brevet colonel.

Thomas, Rev. Benjamin D., was born near Narberth, Pembrokeshire, Wales, in January, 1843.



REV. B. D. THOMAS.

His father was pastor of the church in Narberth for forty years. Spent four years in Graig House Academy, Swansea, and graduated at Haverford-West. His first and only pastorate in Wales was at Neath, Glamorganshire, where he labored for six years. He came to the United States in the fall of 1868, and soon afterwards entered upon the pastorate of the church in Pittston, Pa., where he remained nearly three years. He then accepted a call to his present field of labor, the Fifth church,

Philadelphia, and entered upon his duties Oct. 1, 1871. He is a man of fine personal appearance, of a modest and retiring disposition, and of unaffected simplicity of manners. As a preacher, he brings forth things new and old from Bible treasures, and presents them to his hearers in "thoughts that breathe and words that burn." He has contributed occasionally to religious journals, and has recently published a little volume of rare merit entitled "Popular Excuses of the Unconverted." He labors earnestly to win souls to the Saviour, and has greatly endeared himself to an appreciative and devoted people.

Thomas, Rev. Cyrus, a native of Sudbury, Rutland Co., Vt., where he was born Aug. 15, 1846; was converted and baptized when eighteen years of age by Rev. C. A. Thomas, D.D., of Brandon, Vt.; educated at Middlebury College, Vt., and at Alton Theological Seminary, Alton, Ill.; ordained at Upper Alton, Ill., in July, 1869; has been pastor of three churches,—Bellville, Ill., East St. Louis, and New Lisbon, Wis., where he has been settled six years, and where he now resides. During the late war Mr. Thomas entered the U. S. service in the 1st Vermont Heavy Artillery, in which he was commissioned a lieutenant. He was twice wounded while in battle, and he is disabled for life. He was twice promoted for gallant conduct. His ministerial record is excellent, and he is highly esteemed for his work's sake.

Thomas, Danford, LL.D., was born in Winthrop, Me., Sept. 20, 1817. After taking a preparatory course at Kent's Hill and Waterville, Me., he entered Colby University, where he graduated in 1838. The next year he was appointed tutor in Colby College. In 1840 he was elected to the chair of Ancient Languages and Literature in Georgetown College, Ky., a position he has now occupied forty years. He united with a Baptist church in his native State in his fourteenth year, and has been a liberal contributor to the benevolent enterprises of his denomination. He takes special interest in literary and theological education, and has for some time been president of the Baptist Sunday-School Board in Kentucky.

Thomas, Rev. David, A.M., of whom Dr. R. B. Semple says, "There were few such men in the world in his day," was born at London Tract, Pa., Aug. 16, 1732. He was educated at Hopewell, N. J., under the famous Isaac Eaton, and received the degree of A.M. from Rhode Island College (now Brown University). He was ordained to the ministry at about the age of eighteen years. In 1751 he went with John Gano and James Miller as a missionary from the Philadelphia Baptist Association to Virginia. During a preaching tour in Fauquier County he formed the Broad Run church, and became its pastor about 1762. Immense crowds were

attracted by his ministry, and people traveled from fifty to a hundred miles to hear him. In 1763 he went to Culpeper County to preach, but the mob anticipated and prevented him. He, however, entered Orange County, and was more successful. This was the first time any Baptists had preached in that part of Virginia, and he met with much rude treatment, at one time being dragged from the pulpit and treated in a brutal manner. In spite of opposition he continued his labors with unabated zeal, until many churches were formed in Northern Virginia. During the Revolutionary war he gave his influence and the power of his great eloquence to the cause of the colonies. A poem of his, denouncing the union between the Episcopal church and the state in Virginia, had much to do with the destruction of that unholy relation. Thomas Jefferson held him in high esteem, and Patrick Henry cherished a warm regard for him. In 1788 he removed to Berkeley County, and took charge of Mill Creek church, to which he ministered about eight years. In 1796 he removed to Kentucky, and was settled over Washington church in Mason County. After a short time he located in Jessamine County, and united with East Hickman church. He died about 1801.

Thomas, Rev. D. B., an efficient Louisiana minister, was born in Tennessee in 1804; ordained in 1850, and was some time a missionary of Ouachita Association, La.; died Jan. 22, 1872.

Thomas, Rev. Evan J., was born in South Wales, March 16, 1821. He came with his parents to the United States in 1832, landing in Philadelphia. At the age of thirteen he experienced conversion, and was baptized at Pittsburgh, Pa., by Rev. Peter Lloyd, pastor of the Welsh Baptist church in that city. In 1846 he was ordained as a Baptist minister in Miami Co., O. His pastorates since have been in that State and in Indiana, Michigan, and Illinois; at Atlanta, in the last-named State, he is now living. His name has stood upon the lists of the Illinois Baptist ministry for nearly thirty years, and he retains undiminished the love and confidence of his brethren. Four of Mr. Thomas's brothers have been, or are, Baptist ministers,—John E. Thomas, David E. Thomas, Daniel Thomas, and Benjamin Thomas, D.D. The last named is still in the work, the others have finished their course and gone to their reward. All five of these brothers have been successful in their ministry to a marked degree, having baptized thousands of converts, of whom many are now in the ministry. A son of Mr. Thomas, Rev. J. B. Thomas, graduated at the seminary in Chicago in the class of 1880, and is now pastor at Dubuque, Iowa.

Thomas, John, M.D., was born at Fairford, in England, May 16, 1757. He first practised his

profession in London, but subsequently became physician to an East-Indiaman. He was converted through a sermon preached by the celebrated Dr. Samuel Stennett, from John vi. 27. In 1783, when he reached India by the "Oxford," he was very desirous of meeting with serious Christians, Europeans, of course, but he could find none. In 1785 he was baptized in London by the venerable Abraham Booth, and he began to preach in different places soon after. The next year when he reached India he established a prayer-meeting and sometimes preached. From 1787 to 1792 Dr. Thomas remained in India, and labored earnestly to lead its perishing people to Jesus, with the awakening of a few Hindoos.

Dr. Thomas came again to England to take his family to India, that he might devote himself wholly to mission work. To his joyful surprise he learned of the Baptist Missionary Society, just formed, and of the intention of William Carey to labor among the heathen. They both went to India. Dr. Thomas preached with some success, and then for a time became insane. He died of brain fever in Calcutta in September, 1800.

He was imprudent, but full of zeal for souls, and full of faith in the triumph of truth.

Thomas, Rev. J. A. W., is an exception to the general rule that "a prophet is not without honor save in his own country." He has spent his life in Marlborough Co., S. C. He was born Dec. 31, 1822, baptized in his fifteenth year, licensed to preach in 1848, and ordained in 1849. He has been pastor of the Bennettsville church from that time to the present.

He was in the war three years and a half as a captain. He, however, preached almost as regularly as at home, and baptized seventy soldiers. Since his ordination he has baptized about 1000 persons, and preached 5000 times.

Thomas, Jesse B., D.D., was born at Edwardsville, Ill., July 29, 1832. He is the son of the late Hon. Jesse B. Thomas, judge of the Supreme Court of Illinois. He was graduated at Kenyon College, O., in 1850, and commenced preparation for the profession of the law. He was admitted to the bar in Illinois in 1855. In 1852 entered Rochester Theological Seminary to prepare for the ministry, but ill health obliged him to leave after a short period. For a time he was engaged in mercantile pursuits in Chicago. In 1862 he gave himself wholly to the work of the ministry, and became pastor of the Baptist church of Waukegan, Ill. In 1864 he accepted a call to the Pierpont Street Baptist church, Brooklyn, N. Y. He subsequently settled as pastor of the First Baptist church of San Francisco, Cal., of the Michigan Avenue Baptist church, Chicago, and in 1874 he took charge of the First Baptist church of Brooklyn. After the First

church edifice was burned its members held united services with the Pierpont Street church, which resulted in the union of the two churches and the erection of the fine edifice which they now occupy.

Dr. Thomas is by nature an orator. His voice, his manner, his wit, and his earnestness captivate



JESSE B. THOMAS, D.D.

and arouse his audiences to an unwonted degree. He is also a scholar in the broadest sense. His lectures on the theories of modern skeptics have been pronounced as equal, if not superior, to those of Dr. Joseph Parker, by their accuracy of statement, faultless rhetoric, and resistless logic. They have been received by learned assemblies with delight. As a lecturer, he uses brief notes, simply indicating the lines of thought. As a preacher, he employs none, yet his ideas are always clothed in appropriate expressions, and the repetition and redundancy of ordinary extemporaneous speakers never mar his discourses. He is genial and unassuming, with great powers of persuasion and a strong intellect. He never discusses the minor differences, but seeks by all means to bring men to Christ, and to strengthen the faith of the church in its divine Teacher. He is sometimes borne away by the strength of his emotions, and indulges in impassioned picturings of the realm of thought he is exploring. His audiences seem to be witnessing a drama where the towers and giants of error and doubt are falling on every side. If his life is spared, for which we devoutly pray, he will be the most influential minister in America, with a reputation as wide as Anglo-Saxondom.

Thomas, Rev. J. D., was born in Lower Providence, Montgomery Co., Pa., Feb. 22, 1836. During student-life in the university at Lewisburg he made a profession of faith, and united with the Baptist Church. Subsequently he entered the ministry, and settled as a missionary pastor over several feeble churches in Huntingdon Co., Pa. For the space of eleven years he faced the winter's storm and endured the summer's heat, and faithfully performed a noble work on a field which few are found to covet. But forbidding as was the toil of travel and the care of three feeble churches, he joyfully accepted his allotted work, and continued in it until, in November, 1878, he was suddenly called to his final rest.

Thomas, Robert S., D.D., was born in Scott Co., Ky., June 20, 1805. He was converted at the age of sixteen, and baptized by Jeremiah Varde-man, in Paris, Ky. He was ordained, in 1830, in Columbia, Mo., and was pastor there for years. He labored as an evangelist; introduced Sabbath-schools into Missouri. In 1835 he aided in organizing the General Association, and was an honored member of it for twenty-five years. His wisdom, ability, scholarship, and successful labors gave him a high place in the denomination in Missouri. He was Professor of Languages and Moral Science in the State University. In 1853, president of William Jewell College. His last days were spent in organizing a church in Kansas City, and in laboring successfully as its pastor until his death, June 12, 1859. In all relations he was a model man. His monument is of a spiritual character, and it will last forever.

Thomas, Rev. Smith, a popular and eloquent pastor and evangelist, was born in Washington Co., Ky., Sept. 4, 1810. He united with Hardin's Creek Baptist church, near his birthplace, in his seventeenth year, and was licensed to preach at the age of twenty-two, and soon afterwards ordained. He was several years pastor of Cox's Creek and other churches in Nelson and Shelby Counties. Upon the death of his wife, in 1854, he gave himself almost wholly to the work of an evangelist in Kentucky and Missouri. During his ministry he baptized about 1300 persons, chiefly into the churches of which he was pastor, and about 2000 others were brought into the churches under his labors, and baptized by pastors, while he was acting as an evangelist. Of those who were converted under his ministry, thirty-four became preachers of the gospel. He made his home in Louisville during the latter years of his life, and was about twelve years moderator of Long Run Association. He died March 27, 1869.

Thomas, Thomas E., Benjamin H., Sr., Benjamin H., Jr.—This group embraces father, son, and grandson, the latter now preparing for the

ministry. The father was born in Wales, and possessed more than the usual amount of Welsh fire, and was on this account deservedly popular wherever he labored. He died in November, 1854, aged seventy-six. The son inherits his excellent traits, with the added advantage of culture, and both father and son have for a long succession of years filled the pulpit of Zion church, Clarion Co., Pa. To the son we are indebted for the founding of the Reid Institute in Reidsburg, Clarion Co., Pa.

Thomas, William H., D.D., was born June 6, 1806, in Franklin, Ky. He was converted in 1822. Spent seven sessions at school, under the tuition of Spencer Clark, at Bloomfield. He was ordained in 1832. He has preached ever since, and is now advanced in years. Many have made a profession of faith under his preaching, and have been baptized by him. His talents were more than ordinary; his writings on various subjects are clear and scholarly. He is honored and loved by the people to whom he ministers.

Thompson, Rev. A. D., was converted in Charlotte Co., New Brunswick, where, in 1831, he was baptized by the Rev. Thomas Ainslie; was ordained, in 1834, pastor of the Baptist church in the parish of St. Andrew's, New Brunswick, and continued in that relation until a short time before his death, in 1874. Possessed of a deeply earnest spirit, and gifted with a ready and powerful eloquence, Mr. Thompson's ministry was very useful in these provinces, particularly in New Brunswick.

Thompson, Rev. Charles, was born in Amwell, N. J., April 14, 1748. Having completed his preparatory studies, he repaired to Warren, and was a member of the first class that entered Rhode Island College under the presidency of Dr. Manning, and graduated in 1769 with the highest honors in a class of seven. These seven students "were," in the words of Dr. Guild, "young men of unusual promise. Some of them were destined to fill conspicuous places in the approaching struggle for independence; others were to be leaders in the church and distinguished educators of youth. Probably no class that has gone forth from the university, in her palmiest days of prosperity, has exerted so widely extended and beneficial an influence, the times and circumstances taken into consideration, as this first class that graduated at Warren."

President Manning's removal to Providence with the college dissolved his connection with the church in Warren, and Mr. Thompson was chosen his successor. For three years he acted as chaplain in the American army during the war of the Revolution. As will be seen in the historical sketch of the Warren church, his home and the meeting-house of the church were burned by the British and Hessian troops. At the time he was there with his family.

He was made a prisoner of war, and taken to Newport, where he was placed in confinement on board a guard-ship, where he remained a month, and was then released. He subsequently became the pastor of the church in Swanzey, where he had a successful ministry of twenty-three years. From Swanzey he was called to the Baptist church in Charlton, Mass. Although he accepted the call, he never entered upon the performance of his duties there. He fell a victim to the dreaded disease which carries off so many in New England,—consumption,—and died the 4th of May, 1803.

Mr. Thompson was an honor to his profession, courteous and dignified in his manner, a true Christian gentleman, a ripe scholar, and a most diligent worker as a preacher of the gospel and a teacher of young men who were placed under his tuition. His memory is still revered in the section where he passed so many years of a useful life.

Thompson, Rev. Ivy F., an earnest, eloquent, and effectual preacher in Eastern Louisiana, was born in Mississippi in 1820; distinguished himself as a lawyer; labored ten years in the ministry at Greensburg, La.; four years moderator of the Mississippi River Association. He died in 1860.

Thompson, William, LL.D., was born in Edinburgh, Scotland, Sept. 10, 1821. Came to America with his parents at the age of sixteen, and settled near Washington, D. C. He attended school in the vicinity of the Capitol for several years, and at twenty-one returned to Scotland and entered the University of Edinburgh, where he devoted himself with great energy to his studies, usually spending half and often the entire night with his books.

He graduated with distinction, and returned to America and studied law. He removed to Illinois and began a lucrative practice, and about this time became deeply interested in the subject of religion, and was hopefully converted to God.

He felt it his duty to preach the gospel, but stifled his convictions until meeting with a very dangerous accident. Upon his recovery he determined to enter the ministry. He preached for some time in Illinois with varying success, and came to Missouri about the year 1855, and settled in the central part of the State, where he preached with remarkable power, and baptized hundreds.

His matchless eloquence and scholarly attainments soon attracted the attention of the denomination.

In 1856 he was elected president of Mount Pleasant College at Huntsville, Mo., his name and reputation attracting a large number of students. In 1857 the trustees of William Jewell College called him to its presidency. The institution immediately took on a new life, and made rapid advancement in all the elements of success until the breaking out of the civil war, which caused the closing of the

college. He went to Sidney, Iowa, where he had just opened a school with flattering prospects when through disease, aggravated by ills which his sensitive nature could not bear, he sank to rest April 12, 1865, to rise in that coming day with a glory all the more resplendent for the trials and sufferings endured here.

He was eminently successful as an educator. His learning, geniality, and kindness gave him great influence with the students.

The rich, mellow tones of his voice, his masterly command of language, his perfect elocution, his gracefulness of manner, the imagery with which his imagination clothed every thought, his impassioned earnestness, and deep spirituality made him the most attractive and popular preacher in the Southwest. He died "honored for his greatness and loved for his goodness."

Thorp, Elder William, was born in Virginia in 1772. He removed to Kentucky in early manhood with an uncle, Thos. Thorp. He was converted when twenty years of age. He removed to Missouri in 1809, and settled in Boons Lick country. He organized the first Baptist church in Central Missouri, Mount Pleasant, and traveled over much of the State. He was a man of good talents. He aided in organizing the Mount Pleasant Association, the first in Upper Missouri. He died in 1853, eighty-one years of age.

Thresher, Ebenezer, LL.D., was born in Stafford, Conn., Aug. 31, 1798. When eighteen years old he began to seek an education. At this time also, through the prayers of his mother and others, he was led to Christ. In the spring of 1818 he went to New Haven, where, while employed in a store, he was afforded more time for the improvement of his mind. Finding a small Baptist church at New Haven, he cast in his lot with it, and labored earnestly and successfully to secure its growth.

In 1820, having accumulated a few hundred dollars, he gave up business and entered upon a course of study. Going on foot from New Haven to Worcester, Mass., he entered the family of Dr. Jonathan Going, and under the instruction of that noble man began his life-work. From Dr. Going's he went to the school of Rev. Abiel Fisher, at Bellingham, Mass., and subsequently to Amherst Academy, where he prepared for college. The first three years of college-life were spent in Columbian College, Washington, D. C., and the last in Brown University, where he graduated in 1827, a member of the first class under Dr. Wayland.

During his college course Dr. Thresher was unceasingly active in Christian work. One vacation was spent with Baron Stow traveling on horseback among the churches of Northern Virginia. In Providence he was superintendent of the first Baptist Sunday-school, and during a year

of post-graduate study taught a Bible class of married women. In 1828 he accepted a call to become the pastor of the Baptist church in Portland, Me., where, on December 8 of the same year, he was or-



EBENEZER THRESHER, LL.D.

daigned. This charge he resigned in 1830 on account of sickness in his family and failure of voice. Fearing again to take a pastorate, he accepted the secretaryship of the Northern Baptist Education Society, which position he retained until 1845 with much ability and success. While engaged in this work he associated with it other means of usefulness. He raised \$20,000 for founding two temporary professorships for Newton Theological Seminary, and subsequently, in 1843, became the treasurer of that institution. In 1834 he became editor of *The Watchman*, though his name did not appear in connection with the paper until 1836, when he purchased the proprietorship from William Nichols, and held this three or four years.

In 1845, his health having become seriously impaired, Dr. Thresher removed to Dayton, O., where he engaged in business. In 1850, in company with E. E. Barney, he established the Dayton Car-Works, now the largest enterprise of the kind in the country. In 1858 he began the business of manufacturing varnish in Dayton, and this also proved a great success. In 1873 he retired from business, and since that time has been enjoying the leisure to which his years entitle him.

Dr. Thresher has been of great service to the Ohio Baptists. The college at Granville, the State Convention, and the Educational Society have all

shared in his bounty. He has contributed many articles to the denominational press, and is profoundly interested in and generous towards Baptist enterprises at home and abroad. He is one of the most valued members of the First Baptist church of Dayton, and his counsel is everywhere sought throughout the State. The honorary degree of LL.D. was conferred upon him by Denison University.

Thurman, Rev. David, a distinguished minister and an able theologian, was born of Baptist parents, in Woodford Co., Ky., Aug. 12, 1792. In his nineteenth year he united with Good Hope Baptist church, in Green County, and was ordained to the ministry in 1814. He spent some time in the study of theology under Rev. Nathan Hall. In 1818 he settled in La Rue Co., Ky., and joined Nolin church. He became pastor of this and several other churches in Salem Association. In this field he labored sixteen years with unflagging zeal and energy, and eminent moral and intellectual power. Besides his almost irresistible appeals to the unconverted, he earnestly urged on the churches the claims of higher education, and home and foreign missions. The whole Association was greatly enlarged by his too brief ministry. He died of typhoid fever, Aug. 25, 1834.

Thurman, Rev. Robert Livingston, son of Rev. David Thurman, was born in Washington Co., Ky., Nov. 19, 1815. He united with Nolin church, being baptized by his father in 1828. He entered Georgetown College in 1839, and graduated in 1842. In 1843 he was ordained pastor of Severn's Valley Baptist church in Elizabethtown, Ky., where he preached seven years, and about half of that period conducted the Elizabethtown Female Seminary. In 1850 he was appointed collecting agent for Indian missions, and the same year became co-editor of *The Baptist Banner*. In 1851 he was appointed financial agent for Georgetown College, and in 1853 was called to the pastorate of the Baptist church in Austin, Texas. He succeeded in collecting money, with which a good house of worship was built for this church. In 1855 he accepted an agency for the Board of Foreign Missions of the Southern Baptist Convention, in Kentucky, and has continued in this work to the present time, except during the late civil war, when he was agent for the General Association of Baptists in Kentucky. He has proved himself a superior agent, and has been of immense service to the cause of missions. His home is at Bardstown, Ky.

Thurston, Rev. Gardiner, was born in Newport, R. I., Nov. 14, 1721. He made a profession of faith in Christ when he was not quite twenty years of age, and soon exhibited such gifts as a speaker that, in due time, he was licensed to preach by the church, and acted as assistant to his pastor,

Rev. Nicholas Eyres. The death of Mr. Eyres in 1759 led to his being invited to become his successor in the pastoral office. This position he held, to the great acceptance of his church, until about three years before his death, which occurred May 23, 1802.

Mr. Thurston was regarded as among the ablest ministers of his denomination in the times in which he lived. His colleague, Rev. Joshua Bradley, says of him that "he enjoyed a much more than common degree of popularity as a preacher; he had a great thirst for knowledge, and never lost any opportunity for acquiring it; every one regarded him as a fine example of a tried Christian character." To the testimony of Mr. Bradley may be added that of Rev. Benjamin Pitman, who says that the manners of Mr. Thurston "were in a very high degree amiable and winning. He mingled with great ease and familiarity in the social circle, and had the faculty of making all around him feel perfectly at home. He was undoubtedly a man of much more than ordinary powers of mind. I think few men were his superiors in what is usually called common sense. There was no tendency in his mind to extremes, nothing of what at this day is called *ultraism*. Hence he had the respect and confidence of the whole community."

Tichenor, Isaac Taylor, D.D., was born in Spencer Co., Ky., Nov. 11, 1825. Feeble health while growing up interfered to some extent with his education. He was baptized in 1838 by Rev. Wm. Vaughan, of Bloomfield. Entered the ministry at Taylorsville in 1846. Shortly after that he became pastor at Columbus, Miss., in January, 1849. Returning to Kentucky in 1850, in 1851 he was pastor at Henderson in that State. He accepted the call of the First Baptist church in Montgomery, Ala., in 1852, where he labored until October, 1860, when failing health caused his resignation. He entered the Confederate army as chaplain at the beginning of the war between the States, in which service he continued until called back to his old Montgomery charge, in January, 1863. Became pastor of the First church in Memphis, Tenn., in 1871. Accepted the presidency of the Agricultural and Mechanical College of Alabama at Auburn in 1872, a position which he still holds.

Dr. Tichenor possesses a striking combination of the higher traits of intellectual power. Gov. Watts, his intimate friend, once expressed the opinion that he was endowed with the best intellect with which he ever came in contact. He is thoroughly acquainted with theology, history, and science, and is a clear and independent thinker, a gifted writer, a most eloquent and powerful preacher, and as nearly the perfection of a platform speaker as one will meet in this country.

These qualities have given him a national reputation. He is a fascinating companion, having in social life the pleasant quality of Christian simplicity.

Ticknor, William D., founder of the well-known Boston publishing house of Ticknor & Fields, was born in Lebanon, N. H., in the year 1810. When but a lad he came to Boston and



WILLIAM D. TICKNOR.

began business life in his uncle's brokerage office, being subsequently engaged in the Columbian Bank. But his predisposition was for occupation of a higher caste, and he soon entered upon the business which he so greatly developed, and which he followed as long as he lived. His love of books, his genial manners, his excellent judgment, and his perfect integrity brought him into nearer than merely mercantile relations with many of the great American and English authors whose works were published by his house, and his connection with Nathaniel Hawthorne was especially intimate and tender. From his youth he was a member of the Federal Street (now Clarendon Street) Baptist church. He was superintendent of its Sunday-school for nineteen years, and he rendered the society such eminent services as treasurer during a long and critical period, that in 1854 a service of silver plate was presented to him in recognition. His official position and his personal character bound him in close association with the various pastors of the church during his time, and he was a particular personal friend of Howard Malcom, William Hague, and Baron Stow. He was also for many

years treasurer of the Massachusetts Baptist Convention, holding that office at the time of his sudden death, which took place at the Continental Hotel, in Philadelphia, April 10, 1864.

Tillinghast, Rev. John, son of Deacon Pardon and Mary (Sweet) Tillinghast, was born in West Greenwich, R. I., Oct. 3, 1812; a descendant of Rev. Pardon Tillinghast, an early pastor of the First Baptist church in Providence; was converted at the age of fourteen; was studious and industrious; began preaching soon after he was twenty-one; was ordained pastor of the West Greenwich Baptist church Oct. 8, 1840, and remained such till his death; an energetic, practical, powerful preacher in Western Rhode Island; honored by Dr. Wayland and all ministers; represented his town in the General Assembly in 1854 and 1855; after preaching to his church more than forty years he died in the ministry, March 28, 1878, aged sixty-six; one of the best of men. His son, Hon. Pardon E. Tillinghast, resides at Pawtucket, R. I.

Tilly, Rev. James, was a native of Salisbury, in England, but was called and ordained by the church in Charleston, S. C. We next find him laboring acceptably and successfully in the vicinity where Euham church was afterwards organized, in Beaufort District. He afterwards settled on "Edisto Island, where he resided until the time of his death, which happened April 14, 1744, in the forty-sixth year of his age." Rev. Isaac Chanler said of him in his funeral sermon, "As a minister, he was able and faithful to deliver unto you the whole counsel of God." Many whose names have partly or wholly perished from the earth have a glorious and eternal "record on high."

Timmons, Rev. E. B.—Florida has drawn more largely upon South Carolina than any State for her population and ministry in past years, and one of the working and useful ministers furnished the Baptists of Florida by that State is Elijah Benton Timmons, son of Rev. Samuel Timmons, a worthy minister of South Carolina. The subject of this notice was born in Marion District, May 21, 1813. From early childhood he was the subject of religious impressions, but was not baptized until 1832. Elder J. M. Timmons, a cousin, immersed him at Elim church, in Darlington District.

Removing to Florida, he arrived at or near his present location Dec. 26, 1856, since which time he has labored almost without cessation as a minister, his work being mostly in Putnam and Clay Counties, and mainly by his efforts have the churches in that section been raised up. Blessed with a competency, he was able to labor without compensation. He has baptized some 1400 persons, and thinks at least 1000 of them have been in Florida.

He is a decided Baptist, a man of catholic spirit, sound in doctrine, but of a conservative mind.

He preaches with a pathos that gives a minister influence with Southern people, whose feelings are ardent. Elder Timmons is at this time the moderator of the North St. John's River Association, and has been elected moderator several times of the Santa Fé River Association, and was during one or two sessions president of the State Convention. He is a thorough missionary, a devoted friend of Sunday-schools, and a warm advocate of temperance.

Advanced in years now, and at times infirm, yet he attends the Union and Associational meetings, preaches to one church as pastor, and makes missionary tours in his Association. During the year 1879 he traveled almost constantly as a missionary in the North St. John's Association, and labored in the most destitute sections, and nurtured declining and new churches.

Tipton, Hon. John, was born in Tennessee in 1785. He came to Indiana in 1806. He was from the first an active, large-minded citizen. He was often engaged in repelling the encroachments of hostile Indians. He was a soldier of decided courage. He was elected to Congress in 1833, and remained in it until his death, in 1839.

He was made chairman of the Committee of Indian Affairs. He was one of the projectors of the Wabash and Erie Canal. Hon. C. Smith speaks of him as a most faithful Senator,—evading no issue and always in his seat ready for the business of the hour. He died of apoplexy, and was buried in Logansport, Ind. Tipton County, and the town of Tipton, in Indiana, were named in honor of him. Mr. Tipton was a Baptist.

Titcomb, Rev. Benjamin, the founder and first pastor of the First Baptist church in Portland, Me., was born in Falmouth, near Portland, Me., in July, 1761. For some time he and his wife were members of the Congregational Church, but a change in their sentiments led to their joining the Baptists. He was ordained to the work of the Christian ministry in 1801. The few brethren and sisters in Portland now felt strong enough to band together and form a church. Mr. Titcomb was invited to become their pastor. He accepted their call, and for three years ministered to them. He then removed to Brunswick, Me., the seat of Bowdoin College, and was the pastor of the Baptist church in that pleasant village from 1804 to 1827. A remarkable revival, which dated its origin from a sermon preached by Dr. Baldwin, of Boston, July 22, 1816, resulted in adding to Mr. Titcomb's church 152 persons. A new church having been formed in the village, Mr. Titcomb became its pastor, and continued such for seven years. He died, full of years and ripe for heaven, Sept. 30, 1848, at the advanced age of eighty-seven.

Tobey, Rev. Zalmon, was born in 1792; grad-

uated at Brown University in the class of 1817; was ordained as a Baptist minister, and settled first in Bristol, R. I., and subsequently in Providence and Pawtuxet. The latter part of his life was spent in Warren. He died Sept. 17, 1858. "He was a good scholar and a useful and estimable man."

Toby, Thomas W., D.D., was for several years a missionary to China; afterwards pastor in North Carolina; Professor of Theology in Howard College, and professor in Judson Female Institute; professor in Bethel College, Russellville, Ky.; pastor at Union Springs, and then at Camden, Ala.; and now principal of the Collegiate Institute in Eufaula. Dr. Toby is one of the ripest scholars in the South, a graceful writer, a devout Christian, an earnest minister, and an accomplished gentleman.

Todd, Rev. Simpson, was born in Lancashire, England, Aug. 15, 1812; died Dec. 31, 1878, at Brant, Wis. He was ordained to the work of the Christian ministry in 1842; supplied churches in Bacup and Rochdale, in Lancashire, England, with much success. He was pastor of the churches in Sheboygan Falls, Sheboygan City, and Brant, Wis. He was a sound gospel preacher, and entirely consecrated to the work of the ministry.

Todd, Rev. Thomas, was born in Ireland. He was converted and baptized in St. John, New Brunswick, and joined Germain Street Baptist church. He was successively pastor of the following Baptist churches in New Brunswick: Woodstock, Sackville, Moncton, and the church at St. Stephen, where he still preaches. Mr. Todd has also rendered valuable service as a missionary and agent for missions in New Brunswick.

Toleration Act, The.—When William and Mary ascended the throne of England, made vacant by the flight of James II., their warmest friends were the Protestant Dissenters of Great Britain and Ireland. Episcopalians of the thorough loyalty of Bishop Burnet were not numerous, though many of that community rendered a measure of allegiance to William III.

On March 16, 1669, the king, in his speech to the House of Commons, made an appeal to that body for a modification of the oaths taken by men in the service of the government, so that there would be "room for ALL Protestants willing and able to serve" (their sovereigns). To carry out the royal request a bill was introduced into the House of Lords to change the obnoxious oaths. One clause of this bill "took away the necessity of receiving the sacrament (in the Episcopal Church) in order to make a man capable of enjoying any office, employment, or place of trust." This clause was rejected. After this another clause met with the same fate, by which it was provided that all persons should be sufficiently qualified for

any office "who within a year before or after their admission did receive the sacrament, either according to the usage of the Church of England, or in any Protestant congregation, and could produce a certificate under the hands of the minister, and two other credible persons, members of such a congregation." The proposition in the same House to remove the necessity "of kneeling at the sacrament," and using the sign of "the cross in baptism," was rejected. The liberality of King William was far in advance of the tyrannical Episcopal Church and Legislature of England. Soon after a bill for the "Toleration of Protestant Dissenters" was passed, and became the law of William's empire. When this act was under discussion it was proposed to limit its duration to a brief period, that "the Dissenters might demean themselves so as to merit the continuance of it when the term of years should end;" but it was passed without this insolent restriction. The full title of this celebrated act is, "An Act for Exempting their Majesties' Protestant Subjects, Dissenting from the Church of England, from the Penalties of Certain Laws." It has eighteen clauses.

By this law, when certain conditions were complied with, Dissenters were freed from the more outrageous persecuting enactments of Queen Elizabeth, James I., and Charles II.

Clause VII. says, "No person dissenting from the Church of England in holy orders, or pretended holy orders, or pretending to holy orders, nor any preacher or teacher of any congregation of dissenting Protestants, that shall make and subscribe the declaration aforesaid, and take the said oaths, at the general or quarter sessions of the peace to be held for the county, town, parts, or division where such person lives, which court is hereby empowered to administer the same; and shall also declare his approbation of, and subscribe the articles of religion mentioned in the statute made in the thirteenth year of the reign of the late Queen Elizabeth, except the 34th, 35th, and 36th, and these words of the 20th article ("The Church hath power to decree rites or ceremonies, and authority in controversies of faith, and yet"), shall be liable to any of the pains or penalties mentioned in an act made in the seventeenth year of the reign of King Charles II.," etc.

Clause IX. says, "Whereas some dissenting Protestants scruple the baptizing of infants, be it enacted by the authority aforesaid, that every person in pretended holy orders, or pretending to holy orders, or preacher or teacher, that shall subscribe the aforesaid articles, except before excepted; and also except part of the 27th article, teaching infant baptism; and shall take the oaths, and make and subscribe the declaration aforesaid, in manner aforesaid, every such person shall enjoy

all the privileges, benefits, and advantages which any other dissenting minister, as aforesaid, might have or enjoy by virtue of this act."

Clause XII. exempts Quakers from the penalties of the same persecuting laws, on special conditions.

Clause XVI. declares "that neither this act, nor any clause, article, or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit, or advantage to any Papist or Popish recusant whatever, or any person that shall deny, in his preaching or writing, the doctrine of the blessed Trinity, as it is declared in the aforesaid articles of religion."

Clause XVIII. asserts, "that no congregation, or assembly for religious worship, shall be permitted or allowed by this act, until the place of such meeting shall be certified to the bishop of the diocese, or to the archdeacon of that archdeaconry, or to the justices of the peace at the general or quarter sessions of the peace for the county, city, or place in which such meeting shall be held, and registered in the said bishop's or archdeacon's court respectively, or recorded at the said general or quarter sessions," etc.

Clause IV affirms that any dissenting assembly, held for religious worship, with "the doors locked, barred, or bolted," shall receive no benefit from this law; "that every person that shall come to, and be at such meeting, shall be liable to all the pains and penalties of all the aforesaid laws recited in this act."*

Such are the chief features of the famous Toleration Act, by which our Baptist fathers in England obtained freedom to worship God, fettered by some restraints and hardships, and by which in Virginia our brethren were frequently shielded from persecution. The Hon. John Blair, deputy governor of Virginia, commenting, in a letter to the king's attorney in Spottsylvania, on the arrest of John Waller, Lewis Craig, and James Childs for preaching Christ, says, "The Act of Toleration has given them a right to apply, in a proper manner, for licensed houses, for the worship of God according to their consciences."† This letter was written in 1768. Dr. R. B. Semple, who has preserved Mr. Blair's letter, says, "Though the Toleration Law (Act) is not believed to have been *strictly* obligatory in Virginia, yet, as was frequently the case at that period, it was acted under in many instances;" that is, it gave protection, when its provisions were complied with, from magisterial and other persecutions.

We abhor the insulting assumption of the word *toleration*. Nevertheless, the Toleration Act pro-

* Neal's History of the Puritans, iv. 496, 508-15. Dublin, 1755.

† Semple's History of the Virginia Baptists, pp. 16, 32.

teets our brethren in England now, as it shielded our fathers in Virginia more than a century ago.

Tolman, Rev. C. F., was born at Meridian, N. Y., Oct. 25, 1832. The family having in the mean time removed to Illinois, he was baptized by Rev. Morgan Edwards into the Pavilion Baptist church, in the northern part of that State, in 1844. He was educated at Shurtleff College and Madison University; entering the former as Freshman, in 1850, and graduating at the latter in 1856, and from the seminary there in 1858. In November of the last-named year, with his wife, Mary R. Bronson, a daughter of Dr. M. Bronson, the veteran missionary, he sailed for Assam, under appointment of the Missionary Union. In six months after his arrival at Nowgong he preached his first sermon in Assamese, having acquired the language with remarkable rapidity. In 1859 he commenced the interesting mission among the Mekirs, reducing to writing the language of that tribe, and preparing in it a catechism and vocabulary. The fever of the country, however, made such ravages in his constitution that, under medical direction, he was compelled soon to leave his work and return to this country, arriving in July, 1861. The voyage having in some degree restored his health, he entered the pastorate at Lawrence, Mass., where, however, his health again failed after two years of happy and fruitful service, in which he baptized nearly every month when able to preach. His next settlement was at Fort Madison, Iowa, in 1864; from which he was called to the service of the Missionary Union, as assistant to Dr. S. M. Osgood, the district secretary for the West. Entering this work in 1866, he continued in association with Dr. Osgood until the death of the latter, in 1875, when the entire charge of the district devolved upon himself. During six years he has occupied this laborious post, meeting its demands with the utmost self-devotion, and as a reward of his well-directed service having the satisfaction of seeing the contributions from his field every year increasing.

Tolman, Rev. Frank W., a son of Hon. Philander Tolman, of Harrison, Me., was born in Worcester, Mass., Aug. 13, 1842. He was a graduate of Colby University in the class of 1866. He spent one year at Newton, and two years as a student in the theological department of Shurtleff College. His ordination took place at Farmington, Me., May 18, 1870. For two years and a half he was pastor and supply for this church, and then removed to Campton village, N. H., where he was pastor of the church nearly three years. He subsequently had pastorates in Dexter, Me., and South Hampton, N. H., in which place he died July 14, 1877.

Tolman, Rev. Jeremy F.—During twenty years of his later life this good minister of Jesus

Christ, who died at Sandwich, Ill., in 1872, was made nearly helpless by paralysis of his lower limbs, so that he was unable to walk, continuing, however, to the last, useful in various relations as a writer and a counselor among the churches. He was born in Needham, Mass., Dec. 17, 1784. He was of Congregationalist parentage, but upon his conversion became a Baptist through independent and careful study of the New Testament. He was licensed to preach in 1814, at Dana, Mass., and was ordained in 1819, at Junius, N. Y. He labored chiefly at Junius and in Cato, Cayuga Co., until 1834, when he removed to Illinois, under appointment of the Home Mission Society. At Long Grove in the northern part of the State, at Upper Alton, in the southern, he served as pastor, until the paralysis of which we spoke above closed his pastoral connection with the latter church, April 27, 1850. From this time until his death he was mostly laid aside from active labor. Among the contributions of his pen during that period may be especially named his "History of the Fox River Association," published in 1859. He was to the close of life a student, not only of the Bible and theology, but of science and politics. Though he gave away all his library in his early sickness to young ministers he afterwards collected another of considerable size. He is well remembered by those who knew him in these last years of his life for his cheerful spirit and bright, vigorous intellect, and his wide information, embracing whatever related to current questions of every sort. Among the children who survive him are Rev. J. N. Tolman, now of New York, Rev. C. F. Tolman, Chicago, and Mrs. N. M. Bacon, of Dundee, Ill.

Tombes, John, B.D., was born at Bewdley Worcestershire, England, in 1603. At fifteen years of age he entered Magdalen Hall, Oxford. At college he made such good use of his opportunities and acquired such a reputation for learning, that upon the decease of his tutor in 1624 he was chosen to succeed him in the catechetical lecture, where he was but twenty-one years of age. This position he held for seven years.

While he was parish clergyman of Leominster he preached a sermon on the reformation of the church, which was published subsequently by the House of Commons. It was a sermon of great power. At the commencement of the Parliamentary war in 1641, he was driven out of his home by the forces of the king, and everything he had was carried away on account of it.

Mr. Tombes in 1637 began to entertain doubt about infant baptism. While in Bristol he was almost persuaded that the practice had no Scriptural authority. When he came to London, in 1643 he determined to consult the most learned Pedobaptists, that the question might be settled forever.

in his mind. The celebrated Westminster Assembly of Divines being at that time in session, and Mr. Tombes having learned from one of its members that it had a committee on infant baptism, drew up a paper in Latin, containing his chief reasons for doubting the lawfulness of that custom, and he sent it to Mr. Whitaker, the chairman of the committee, that his objections might be removed. But the only notice the Assembly took of his paper was to try and hinder his settlement in London. At Bewdley, three miles from Kidderminster, where Richard Baxter preached, Mr. Tombes became the minister of the parish; and thinking it hopeless to reform the church, he formed a separate community holding Baptist sentiments, and of this church he was pastor, while he still "continued minister of the parish."

Mr. Baxter, the leading Presbyterian minister in England, felt deeply moved by this fountain of heresy almost at his own door, and, like a good soldier, he determined to attack Mr. Tombes. The battle took place on the 1st of January, 1650, in the church at Bewdley; it lasted seven or eight hours. Baxter showed a determination to secure the victory even at the expense of some malice and considerable indecency. And the good man thought that he had succeeded, though all unprejudiced persons were of a different opinion. After this controversy Mr. Tombes was regarded as a champion by the Baptists; and he held public discussions with Mr. Tirer and Mr. Smith at Rosse, with Mr. Cragg and Mr. Vaughn at Abergavenny, and with some one else at Hereford; and many who differed from his views believed that "he had the advantage of his opponents in learning and argument."

After the Restoration, when he was about sixty years of age, he retired from the ministry, the duties of which he could only perform at the risk of his liberty, his property, and his life. Among his friends were Lord Clarendon, the lord chancellor, and Bishops Sanderson, Barlow, and Ward. Mr. Baxter describes him as "the chief of the Anabaptists, the greatest and most learned writer against infant baptism."

The narrow-minded Neal, author of the "History of the Puritans," a Congregationalist, says, "Mr. John Tombes, B.D., was educated in the University of Oxford; he was a person of incomparable parts, well versed in the Greek and Hebrew languages, and a most excellent disputant." He was made a trier in 1653, whose duty it was, with others of a committee, to examine candidates for the ministry in the national church, and investigate the character of "ignorant and scandalous" incumbents, with a view to their removal. After the Act of Uniformity expelled him, in 1662, from his parish, he was offered positions of

honor and profit in the National Church, but no persuasions could move him to serve at the altars of the Anglican Establishment as an Episcopalian.

Mr. Tombes was a man of great learning in every department of literature. He had a powerful intellect; he was a ready speaker in public discussions; he was universally known by his writings. He was the author of twenty-eight publications, and in his day he was efficient beyond most men in securing the extension of the Baptist denomination. He died at Salisbury, May 25, 1676.

Tombes, J. B., D.D., was born in Albany, N. Y., in 1821; converted and baptized at the age of sixteen; studied for the ministry, and graduated at Madison University in 1847; became pastor of the Fourth church in Richmond, Va., where he was ordained in 1848; was principal of Meadville Academy, Va., from 1854 to 1859, when he took charge of Liberty Female College, Mo., and held his position there until 1864, when he removed to Philadelphia, Pa.; was pastor of the North Baptist church of that city for some time, then of the Berean church at Carbondale, Pa., when he removed to Ohio; was pastor at Tiffin, and also at Delaware, and president, in 1870, of the Ohio Baptist Ministers' Conference. In 1871 he became associate editor of *The Baptist Record*, published at Charlestown, W. Va., and in 1873 became president of Carleton College, Meigs Co., O., but was compelled to yield his position on account of ill health. In 1869 he gave a series of articles in the *Journal and Messenger* on "The Writings and Teachings of the Apostolic and Christian Fathers," and in 1873 held a public discussion with the *Central Methodist*, Ky., on "The Mode of Christian Baptism." He is the author of a very useful book on "The Christian Rite of the One Only Baptism." In the pastorate he has had much success in winning souls to Christ. While at Carbondale, Pa., he baptized over 100 converts. In 1875 he removed to Anaheim, Cal., for his health. He occupies a leading position in the Baptist ministry of Central and Southern California.

Tomkies, Rev. J. H., was born in Hanover Co., Va., Nov. 18, 1839. His father has devoted himself to teaching, for which he is well qualified, and is a faithful member of the Ashland Baptist church, Va.

When a boy he consecrated his life to the Lord, and soon gave indications of his future occupation. He was impressed early in life with an earnest desire to preach the gospel, and that it was his duty to fit himself for the work; for this purpose he entered Richmond College when about nineteen, where he remained two sessions, and prosecuted the study of mathematics, French, German, and English. With an intense desire to engage in preaching, he

left college, returned to Ashland, and was there ordained. Just before the late war he removed to Florida, and first located at Madison, where he taught school and preached. Remaining there a year, he went to Gainesville, and taught in the East Florida Seminary, and preached to the few Baptists there.

At the breaking out of the war he enlisted as a private in the 7th Florida Regiment. His general deportment was such that in one year he was elected by his comrades chaplain of the regiment. He served in this capacity to the close of the war, and so maintained his character for integrity, faithfulness, and piety that one of his comrades says of him, "Let him but speak, and all were prepared to hear and be influenced by his words."

Returning to his adopted State after the war closed, he settled in Gainesville again, preaching in the town, and to Fort Clark, Wacahoota, and Stafford's Pond churches for two years. From 1868 to 1870 he preached at Fernandina. From 1870 to 1875 he served Elim, Eliam, Providence, and Pleasant Grove churches. While preaching to the First church, Gainesville, in 1875, and others around, his health failed, and his decline was rapid, and Aug. 15, 1878, he died at his house in Gainesville, to which place he had returned.

He was open and generous. He was excessively modest and retiring, except with his intimate friends.

As a preacher, he was doctrinal and practical. The Saviour, in his office, work, and word was his theme, and him he constantly exalted. He was a clear thinker and writer. He was "learned in the Scriptures," and confirmed the faith of saints, and was able to contend with error. He met in public debate the champion of Campbellism in his section, and so completely overpowered him that he left that region.

During its existence he was a warm supporter of the *Florida Baptist*, and its corresponding editor. He was frequently moderator and clerk of the Santa Fé River Association, and he was president and secretary of the State Convention at different times, and at his death was its president. He never sought civil office, and reluctantly accepted the office of county treasurer when unable any longer to preach, which position he held at his death.

Probably no man of his age and short residence in the State held a more prominent position in the denomination. As might be expected, his death was peaceful and triumphant. His family and some friends were assembled at his house, and, as they gathered about him, he repeated the 23d Psalm and the hymns, "How firm a foundation," etc., and "Jesus, lover of my soul," and then asked that they would all pray with him that he

might be fully resigned. Repeatedly he said, "I shall soon be at rest."

Tommie, Rev. Joel C., a pioneer preacher in Bradley Co., Ark., was a native of Georgia, where he became a preacher. He settled on L'Aigle Creek, in Bradley Co., Ark., in 1850, and soon after gathered the Bethel church, about four miles south of the present town of Edinburg, in Dorsey Co. Mr. Tommie was very faithful, often walking five or six miles to preach after the labors of the day on his little farm. Wherever he could get a few persons together he always preached. It was remarked not long ago by one who knew him well, "It seems to me that when Brother Tommie was the only preacher in the country we had more preaching than now when we have plenty of preachers." He laid the foundations of a number of churches. He died in 1871.

Topping, Charles Henry, a well-known Baptist layman of Delavan, Wis., a native of Charleston, Montgomery Co., N. Y., where he was born May 22, 1830. He is the oldest son of the late Rev. Henry Topping, one of the first pioneer ministers of Wisconsin. Charles H. spent his early youth in Leesville, Schoharie Co., N. Y., where his father began his labors as a Christian minister. When he was nine years of age his father removed to Wisconsin, reaching Delavan, Walworth Co., in the autumn of 1839. Mr. Topping became the pastor of the Baptist church which had just been organized. His son selected the calling of a merchant as his vocation, and for several years he was in a store perfecting his knowledge of and becoming a first-class business man. In 1851, Mr. Topping began business for himself as a merchant in Delton, Wis. In 1857 he returned to Delavan, and engaged successfully in mercantile pursuits until 1864, when, owing to the total loss of his health, he was obliged to retire for a time. From 1864 to 1874 he resided in Southern Illinois and in Ottawa, Kansas, seeking by change of climate and out-door exercise the restoration of his health. This being secured, he returned, in 1874, to Delavan, and again commenced business. He is now at the head of one of the largest houses in the county, and ranks among its best business men.

But it is as a devoted Christian that Mr. Topping is best known. At the age of eleven he obtained a hope in Christ, and was baptized by his father into the fellowship of the Delavan Baptist church. For nearly forty years he has been one of its most active and useful members. While residing in Illinois, Mr. Topping was a member of the board of the Illinois Industrial University, and he has several times been a member of the board of the Wisconsin Baptist State Convention, and in its earlier history a member of the board of Wayland Academy.

Topping, Rev. Henry, was a native of Charleston, N. Y. He was born in 1804. Both his parents were pious, and took great pains with his early religious education. Converted at nineteen years of age, he made a profession of religion, and united with the Baptist church in his native place. Ordained to the work of the ministry at the age of thirty, he was first settled as pastor of the Baptist church at Leesville, where he remained five years. Extensive revivals of religion attended his ministry. He was eminently fitted for an evangelist. While pastor at Leesville he held special meetings at Charleston, Scotville, and Argusville, where his labors were blessed in turning many to God. In 1839 he removed to Delavan, Wis., and became the first pastor of the Baptist church, which had just been organized, which grew rapidly under his labors. He planted the gospel in all the region around, and was most untiring in his missionary and itinerant labors. Churches at Walworth, Sugar Creek, East Troy, and Turtleville (now Clinton) were founded as the results of his labors. The church at Delavan, organized forty years ago, and of which he was the first pastor, is now the largest church in the State. His two sons, Charles H. and Marshall Topping, and his daughter, Mrs. Hattie La Bar, are active members of the church. Owing to the failure of his health he was obliged to retire from the active work of the ministry about twenty years before his death, but he preached occasionally until he went to receive his crown. He was a man of unblemished character, of gentle and retiring disposition, and highly esteemed in all the region where he labored for his Master.

Toronto, The Jarvis Street Church of, is the most influential Baptist church in Canada. Until within a few months, for a number of years it was under the pastoral care of the distinguished Dr. J. H. Castle, beloved and honored in the United States as well as in Canada. He built a splendid church edifice in Philadelphia, Pa., and during his pastorate the Jarvis Street church was erected. It cost \$100,000. It has sittings for 1300 persons, and it was dedicated Dec. 3, 1875. It is one of the finest churches on this side of the Atlantic. (See cut on the following page.)

Torrance, Rev. John, M.A., was born of Presbyterian parents Dec. 6, 1839, in Kilmarnock, Ayrshire, Scotland. He came to Canada in 1849. Until thirteen years of age he enjoyed the best school advantages. At seventeen he entered upon school-teaching, and taught five years, working his way up from the third to the first class in his profession. About the age of twenty he joined the Baptists, and commenced preaching. For four years he preached to the churches of Woodville and West Line of Brock, Ontario, and taught school. During this period he was ordained, but

at its close he entered the Canadian Literary Institute as a theological student, and remained two full academical years. For the three years following he was pastor of the church in Mount Elgin, Ontario. At the beginning of 1866 he accepted a call to the Cheltenham and Edmonton churches in the same province. During the last four of the six years' continuance of this relation he took the Arts course in the University of Toronto, at the same time performing his pastoral duties. He graduated B.A. in 1872, and took the M.A. degree in the year following. At his graduation he was Silver Medalist in Metaphysics, and prizeman in Oriental Languages. In the fall of 1872 he settled over the church in Yorkville, a suburb of Toronto. At the New Year of 1875 he accepted the chair of New Testament Exegesis in the theological department of the Canadian Literary Institute at Woodstock. In 1878, on the death of Rev. Dr. Fyfe, he was chosen principal of the same department, and in the beginning of 1881 he became principal of the literary department also. As an expository preacher and as a scholar and educator, Principal Torrance has few equals. Recently he was appointed to a professorship in the new Theological Seminary at Toronto, but before he entered upon its duties he fell asleep in Jesus.

Towle, Francis W., A.M., was born in New London, N. H., Nov. 21, 1835; graduated from Madison University. At present he is the principal of Colgate Academy, in which he is performing a noble work for those who are enjoying the advantages of the institution.

Towner, Rev. Enoch, was born in Newbury, Conn., in 1755; awakened under Joseph Dimock's preaching in Lower Granville, Nova Scotia, in 1790; converted subsequently, and baptized by Rev. Thos. Handley Chipman; ordained, in 1799, pastor of Digby church; was present at the formation of the Baptist Association, June 23, 1800; evangelized in Argyle in 1806, and baptized 120 converts. Mr. Towner's labors were highly useful in Digby County; died in November, 1827, aged seventy-two years.

Toy, Crawford H., D.D., LL.D., Professor of the Semitic Languages in Harvard University, and late Professor of the Interpretation of the Old Testament in the Southern Baptist Theological Seminary, was born in Norfolk, Va., March 23, 1836. From 1847 to 1852 he was at the Norfolk Academy. He entered the University of Virginia in October, 1852, and took the degree of Master of Arts in June, 1856. From October, 1856, to June, 1859, he taught for Mr. John Hart, in the Albemarle Female Institute, Charlottesville, Va. In 1859 he was appointed a missionary to Japan by the Foreign Mission Board of the Southern Baptist Convention, and studied in preparation for that



JARVIS STREET BAPTIST CHURCH, TORONTO, CANADA.

work at the Southern Baptist Theological Seminary in its first session, in 1859-60. He was baptized at Charlottesville, Va., by Rev. John A. Broadus, in April, 1854, and was ordained at the same place in June, 1860. From September to December, 1860, he was engaged in a tour through the Portsmouth Association, which body had agreed to support him in his missionary work in Japan. The breaking out of the war making it impracticable to go to Japan, he went to Richmond College in January, 1861, as Professor of Greek, and thence, the May following, to Norfolk, where he supplied the pulpit of the Cumberland Street Baptist church. In March, 1861, he went into the Army of Virginia as a private, became chaplain in January, 1863, and was made prisoner at Gettysburg, and was in Fort McHenry from July to November, 1863. He was appointed Professor of Physics and Astronomy in the University of Alabama, at Tuscaloosa, in August, 1864. He returned to Virginia, and taught from October, 1865, to May, 1866. He studied at Berlin, Prussia, from August, 1866, to July, 1868, returning to America in September, 1868. In January, 1869, he was appointed Professor of Greek in Furman University, Greenville, S. C. In May, 1869, he was appointed Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, which position he held until his resignation in May, 1879. His inaugural address delivered Sept. 1, 1869, was published, and is entitled "The Claims of Biblical Interpretation upon Baptists." He has also contributed several articles to the *Baptist Quarterly*.

In June, 1880, he was elected to the chair of Semitic Languages in Harvard University.

He received the degree of D.D. from Wake Forest College in 1870, and that of LL.D. at a later period.

Tozer, Rev. Edward, was born in the city of Bristol, England, Nov. 7, 1815, and died very suddenly Jan. 1, 1878, at Fort Ann, Washington Co., N. Y. Converted at sixteen, he came to this country five years later, and spent four years at Auburn, N. Y., in preparatory study for the work of the ministry. He was ordained, in 1840, at Fayette, Seneca Co., N. Y., where he labored several years as pastor of the Baptist church; also ministered at Geneva and Naples some fourteen years, and spent four years as collecting agent for the American Bible Union. In the spring of 1865 he settled with the Fort Ann Village church, where he continued the remainder of his life. During eight years he also supplied the church at Kingsbury with an afternoon service until 1873. He led this people to renovate their house of worship in 1870, and in 1874 he had the pleasure of seeing a neat and substantial brick sanctuary, costing \$17,000, dedicated to the worship of God as the fruit of the joint

labors and sacrifices of pastor and people. He was a sound and able preacher and a good pastor. He died very much lamented by the whole community.

Tracy, Rev. Leonard, was born in Tunbridge, Vt., in 1802. As preacher and pastor he served six or seven good churches in three of the New England States, and in the communities in which he labored he was respected as a man who honored his profession by great purity of life, showing earnestness of purpose and conscientious fidelity to every trust. He died at East Bethel, Vt., Nov. 21, 1869.

Train, Arthur Savage, D.D., was born in Framingham, Mass., Sept. 1, 1812. He was the elder son of Rev. Charles Train, who fitted him for Brown University, where he graduated in the class of 1833. He was tutor for two years in his own college, pursuing his theological studies during this time with Dr. Wayland, receiving also such aid in his preparatory work as his father could give him. He was ordained as pastor of the First Baptist church in Haverhill, Mass., in October, 1836, and for twenty-three years was the beloved minister of a people for whom he lived and labored with a zeal and success which are seldom equaled, certainly not surpassed. He resigned his pastorate to accept an appointment in the Newton Theological Institution as Professor of Sacred Rhetoric and Pastoral Duties. Dr. Train brought to his work the results of a long experience, and well-defined conceptions in his own mind of what was needed to make an efficient and useful ministry. He resigned his position at Newton in 1866, after having held it for seven years. The remainder of his life was passed in his native town, officiating for the church of which his father had for so many years been the minister. He was a trustee of Brown University from 1845 to his death, which occurred Jan. 2, 1872.

Train, Rev. Charles, was born in Weston, Mass., Jan. 7, 1783. At the age of eighteen he entered Harvard University, where he graduated in 1805, delivering a Hebrew oration on the occasion. Having decided to enter the ministry, he was licensed by the church in Newton. In 1807 he commenced his labors in Framingham, Mass., which was destined to be his home for the remainder of his life. He was not ordained as the pastor of the Baptist church until Jan. 30, 1811. For several years he supplied two churches,—that of Weston and that of Framingham. For thirteen years he confined his labors to the Framingham church. He resigned his pastorate in 1839. He had seen the little band of disciples grow into a vigorous, active church. The Master had richly blessed his labors. He was honored as few men are in the community in which he had lived for so many years, and when he died, Sept. 17, 1849, he was borne to the grave amidst the sincere

lamentations of a generation he had served most faithfully.

Mr. Train was for several years a member of the Legislature of Massachusetts, both in the lower and in the higher branch. "He had the honor of being the first to move in the plan of forming a legislative library, as well as in the yet more important matter of a revision of the laws relating to common schools. He had much to do also in obtaining the charter of Amherst College." He left several published writings in the form of orations and discourses.

Trask, Rev. Enos, was born in Jefferson, Me., April 22, 1794. He was converted at the age of sixteen, but was not baptized till March 10, 1823, Rev. William Burbank administering the ordinance. For most of the thirteen years between his conversion and his baptism his spiritual life was not very encouraging; but at that time a variety of peculiarly trying experiences added weight and force to a conviction he had felt for over five years, that it was his duty to enter the gospel ministry. At the same time he deeply felt his unworthiness for the sacred calling. At last an affliction, deep and sad, which he recognized as from God for the purpose of impressing him forcibly in reference to his duty, mastered his resistance.

He united with the Third Jefferson church, organized in 1824, and was immediately chosen deacon. At this time his brethren, like himself, felt impressed with the thought that God was calling him into the ministry, and in less than a year after the organization of the church, after being closely questioned as to his own impressions, he was unanimously licensed for the work to which he had been called. The First Baptist church, Whitefield (now King's Mills), called a council of churches, and he was ordained as an evangelist May 23, 1827.

The First and Second Palermo, Windsor, First Vassalborough, China Village, South China, Brunswick, Sidney, Alna, Damariscotta, with other churches, enjoyed his labors as an evangelist previous to his call to Nobleborough. He enjoyed revivals, and baptized many into all these churches, and also baptized in New Brunswick, when there as a messenger from the Association to which he belonged to the Association there.

In 1836 he accepted a call to the pastorate of the First Baptist church, Nobleborough, as successor to Rev. Phineas Pillsbury, and for thirteen years faithfully and successfully labored, baptizing, it is said, more than 1000 persons in this locality. During his ministry here the church at Damariscotta Mills was formed, mainly from members of the First church. After he had resigned the pastorate, brethren, in a section of the church called

West Neck, invited him to hold a series of meetings there, at a time when the church was pastorless. He consented, and with great power did the work go on; many were converted, and for a short time he supplied the church.

Many other places after this were blessed with his labors, among them the Second Nobleborough, South Thomaston, and one or more of the St. George churches. His labors were continuous for over fifty years, and in that time he had baptized more than 2200 persons.

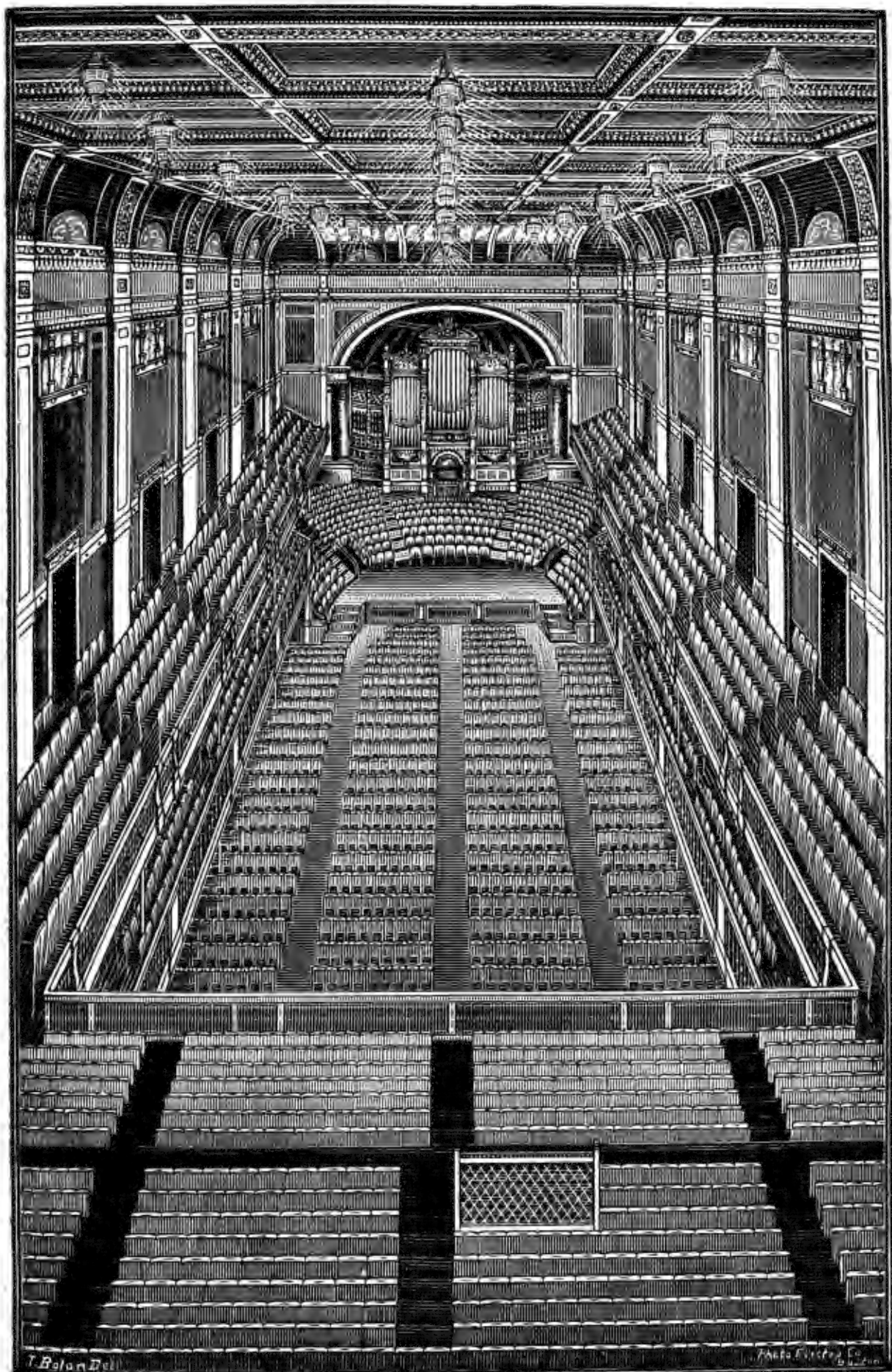
He was decided in his convictions. His preaching was thoroughly evangelical. He was bold and fearless, while tender and loving in his presentation of the stern doctrines of the inspired volume. The terrible denunciations against unrepented sin, which our Saviour so often uttered, he never shrank from proclaiming. To him all truth in the Word of God was real. He died full of peace, Dec. 19, 1880.

Travis, Rev. Alexander, one of the most widely useful, and one of the most famous of the fathers of fifty years ago. His ministry was devoted mainly to the planting and building up of churches and Associations in Southern Alabama. He was a pioneer for the times, eminently suited to the work. He left a most fragrant memory.

Tremont Temple, Boston, Mass., was purchased early in 1843 by Timothy Gilbert, S. G. Shipley, Thomas Gould, and William S. Danwell for \$55,000. It had been the Tremont Theatre. The deed was executed in June, 1843. The object for which the edifice was bought by these gentlemen was to secure a place of worship for the Tremont Street Baptist church, where the seats should be free, that there might be free seats for the poor, and for strangers coming to the city to seek employment, whose means would not allow them to rent pews in other churches.

The purchasers, on their own responsibility, remodeled the interior of the building, and arranged the halls, stores, and other rooms in a manner convenient for the purposes designed. They also furnished the edifice. These changes required an additional outlay of \$24,284. The main audience-room of the Temple was 90 by 80 feet, and seated 2000 persons.

It was used as a place of worship until March 31, 1852, when it was destroyed by fire. On the 25th of May, 1853, the foundations of the present building were laid, and on the 25th of December following the church held the first meeting for public worship in the main hall. The new building, with all its furniture, cost \$126,814.26. The Evangelical Baptist Benevolent and Missionary Society was formed May 11, 1858, and the property was transferred to it on Nov. 30, 1858. A lease was executed on June 9, 1859, granting the Tremont Street



TREMONT TEMPLE, BOSTON, MASS. AUDIENCE ROOM OF THE TREMONT STREET BAPTIST CHURCH.

Baptist church and society the use of the great hall, with its organ and furniture, during the daytime, on Sundays, as a place of public worship, and basement rooms "for vestry and Sabbath-schools," on condition that the church should always maintain public worship on the Sabbath with free seats, and support a good and efficient pastor.

On the night of Aug. 14, 1879, the Temple was destroyed by fire. The directors, however, took immediate and effective steps to rebuild it, and the denomination now has an edifice worthy to stand beside any of the splendid structures that adorn the city of Boston, where the Word of life is regularly dispensed to listening thousands.

The objects which the Evangelical Baptist Benevolent and Missionary Society aims to accomplish are, the maintenance of evangelical preaching in the Tremont Temple, the employment of colporteur and missionary laborers in Boston and elsewhere, the furnishing of suitable rooms in the Temple for other missionary and benevolent societies, and generally to provide for the spiritual wants of the destitute.

The Tremont property is valued at \$230,000. It brings in a large income for the benevolent objects for the promotion of which the society exists. The church worshiping in the Temple has a membership of 1500, and, under the able ministry of F. M. Ellis, D.D., one of the largest congregations in the United States. It is known and designated as the headquarters of New England Baptists. The Missionary Union, the New England departments of the Home Mission Society and the Publication Society, the Woman's Baptist Home and Foreign Missionary Societies, and the *Watchman* have rooms in the Temple. The Baptist Social Union, composed of representatives of the churches in Boston and its vicinity, holds its meetings in the Temple. It is the grand gathering-place of Boston Baptists, and the home of New England Baptist institutions. The conception of the plan which resulted in the Temple enterprise was a magnificent effort of consecrated genius. Its execution was worthy of the capital of New England, and its success deserves the devout gratitude of Baptists everywhere. There should be a Tremont Temple in every large city in the world. Timothy Gilbert, S. G. Shipley, Thomas Gould, and William S. Danwell are worthy of the affectionate remembrance of the friends of truth everywhere. The following are the present officers of the Evangelical Baptist Benevolent and Missionary Society in which is vested the ownership of the Temple estate:

President, James W. Converse; Secretary, Solomon Parsons; Treasurer, Joseph H. Converse; Directors, J. Warren Merrill, J. W. Converse, George W. Chipman, Joseph Story, Cyrus Carpenter, Joseph Sawyer, Lucius B. Marsh, Charles S.

Kendall, S. S. Cudworth, George S. Dexter, Joseph Goodnow, Charles S. Butler, Moses C. Warren.

Trestrail, Rev. Frederic, many years one of the secretaries of the English Baptist Missionary Society, was born at Falmouth, England, in 1803, and became a member of the Baptist church there in his youth. The house of his parents was the resort of ministers and missionaries visiting the port, and a zeal for missionary work was enkindled in his heart from very early years. In his twenty-sixth year he entered Bristol College, having been called by the church to ministerial work some years previously. At the end of his course of study he supplied the church at Little Wild Street, London, for six months. Subsequently he became pastor of the church at Clipstone, whence he removed, after three years' service, to Newport, Isle of Wight, where he remained five years. At the request of the Baptist Irish Society he labored in Ireland four years, and when the secretaryship fell vacant he received the appointment. On Dr. Angus's retirement from the secretaryship of the Foreign Missionary Society, Mr. Trestrail was requested to take the office in conjunction with E. B. Underhill, LL.D. After twenty-one years of distinguished service Mr. Trestrail retired, and has since sustained the pastoral relation to the church at Newport, of which he was pastor nearly thirty years ago. He has received significant tokens of the high appreciation of his services, among which was the present, in 1871, of a check for £1350.

Triennial Convention, the common name of the "Baptist General Convention for Missionary Purposes."

Origin.—In 1813 American Baptists, who till then had been chiefly confined to *home* missionary work, without any general organization, were aroused as to their duty in respect to *foreign* missions as by an electric shock. News arrived that Mr. and Mrs. Judson and Mr. Rice, part of the first company of missionaries sent out by the American board, after leaving this country, through the study of God's Word had embraced Baptist sentiments, had been baptized at Serampore, and now appealed for support to their Baptist brethren in the United States. A profound sentiment was awakened. A local society was formed at Boston immediately, which assumed the support of Mr. and Mrs. Judson. Mr. Rice soon returned to America. On the 18th of May, 1814, a convention of thirty-three delegates "from missionary societies (of which many had been formed) and other religious bodies" of American Baptists, most of them eminent men, assembled at the First church in Philadelphia and organized "the General Missionary Convention of the Baptist denomination in the United States of America for Foreign

Missions." Its constitution provided for triennial meetings, for two delegates from each society or other religious body which should contribute annually \$100, and for a board of managers to be called the "Baptist Board of Foreign Missions for the United States." The board appointed Mr. Rice as a missionary agent to raise funds in America, and adopted Mr. and Mrs. Judson as its missionaries to Burmah, they having been providentially guided to Rangoon, where they had settled.

History of the Convention.—Triennial meetings of the Convention and annual meetings of the board were regularly held. The presidents were Richard Furman, Robt. B. Semple, Spencer H. Cone, Wm. B. Johnson, and Francis Wayland. The corresponding secretaries, who were the chief executive officers, were Wm. Staughton, Lucius Bolles, Solomon Peck, and Robt. E. Pattison. Dr. Peck was secretary for the foreign department when the Convention was merged in the Missionary Union. The seat of operations was first at Philadelphia, then at Washington, and after 1826 at Boston.

The name and constitution underwent various changes, chiefly as operations were extended beyond, and afterwards restricted to, foreign (including American Indian) missions. The general principle as to membership was one delegate for each annual contribution of \$100 continued for three years. Female auxiliaries sent delegates, but these were always men. After 1832 the society was known as "the Baptist General Convention for Foreign Missions." After 1841 the board appointed from its own members an "acting board" of fifteen persons residing in or near Boston.

In early times the annual reports gave the statistics of the denomination. These, in 1816, were, Associations, 126; churches, 2541; ministers, 1558; licentiates, 365; baptized, 4600; members, 158,508. State Conventions then scarcely existed.

In its later history the Convention was much distracted by the anti-slavery agitation. At length the acting board at Boston having declared, in response to queries of the Alabama Baptist Convention, that they would not appoint a slaveholder as a missionary, the brethren in the South, claiming that this decision infringed their equal rights, withdrew and formed the "Southern Baptist Convention." Whereupon, in 1846, the Triennial Convention was merged in a new organization of Northern Baptists, known as the American Baptist Missionary Union, meeting annually, and based solely on \$100 life memberships, though this last feature has since been modified. The Union took up the work of the Convention, except in the case of a few missionaries amicably transferred to the Southern Convention.

Foreign Mission Work.—The first mission was

the Burman, where Mr. and Mrs. Judson began their work alone, in danger and discomfort, in the midst of a barbarous and pagan nation. The first convert, Moung Nau, was baptized at Rangoon June 27, 1819, by Dr. Judson. Since then the work has spread to the Karens and other tribes, and has assumed magnificent proportions. In 1833 missions were planted in France, now specially hopeful, and in Siam, where a good work has been done. About 1835 great enthusiasm prevailed, and the work was much enlarged. An African Mission (in Liberia) had existed ever since 1823, though nearly every white missionary perished from the climate. In 1835 was begun the mission to China, now prosperous, after a long period of toil with scanty results. Also the mission in Germany, where a wide and wonderful work has been accomplished, spreading into Switzerland, Denmark, Sweden, Russia, and other countries. In 1836 was founded the Teloo-goo Mission, so long a "forlorn hope," in which recently there have been such unparalleled displays of divine power. Also the mission in Assam, still prosecuted with much encouragement. In 1837 a mission was begun in Hayti, not long continued. Also in Greece, where no large results have been realized. Great pecuniary embarrassments followed this rapid enlargement, and a heavy debt long impeded the work. The foreign missions of American Baptists have been richly blessed, far beyond those of any other denomination or society. The most fruitful fields have been in Burmah, chiefly among the Karens, in Germany, in Sweden, and recently among the Teloo-gos.

Persecution has often been experienced. Dr. Judson and his wife endured terrible sufferings at the hands of the Burman government. Our brethren in Germany, Sweden, Denmark, France, and Russia suffered long from arbitrary laws, fines, and imprisonments. But the results have been the furtherance of the truth and a wonderful advance as to religious liberty.

Indian Missions were projected as early as 1817, and have been carried on with great success, especially among the Cherokees, Creeks, and Choctaws. At the present time these missions (except in cases where they have been abandoned or have become unnecessary) are cared for by the American Baptist Home Mission Society or by the Southern Baptist Convention.

Home Missions were included in the sphere of the Convention in 1817, but were never extensively prosecuted, and were discontinued in 1826. In 1832 was formed the American Baptist Home Mission Society for that work.

Education.—The establishment of a collegiate and theological institution, in furtherance of ministerial education, was undertaken in 1817.

This soon resulted in founding what is now known as the Columbian University, at Washington, with a theological department. Mr. Rice was a general agent. After 1826 the Convention had no other care and control of the college than to select triennially fifty persons from among whom the trustees of the institution were elected. At the formation of the American Baptist Missionary Union this connection wholly ceased.

Bible Translation.—Baptists have always been foremost in the translation and circulation of the Scriptures. Dr. Judson at the earliest possible time began to translate, and to this work consecrated his splendid abilities with untiring devotion. Oct. 24, 1840, he completed the second and final revision of the Burmese Bible, a version declared by competent judges to be almost unequaled. The missionaries of the Convention and of the American Baptist Missionary Union have translated the Bible, in whole or in part, into the various Karen and other dialects used in Burmah, into Teloo-goo, Siamese, Chinese, Japanese, and Assamese and other dialects used in Assam; also into various Indian languages in North America. These versions have been freely circulated. Scripture distribution has been extensively carried on in Europe, especially in Germany. This is still vigorously pursued by the American Baptist Missionary Union.

This Bible work, and especially the Burmese version of Dr. Judson, was the occasion of making the Convention the foremost asserter of the principle of absolute fidelity in translating the Word of God. The British and Foreign Bible Society having refused to aid in printing the English Baptist versions in India unless the words relating to baptism were transferred or translated in a manner acceptable to all denominations, the American Baptist Board at Salem in 1833 declared that its missionaries must translate the whole Bible faithfully and intelligibly, transferring no words capable of translation. In 1836 the board of the American Bible Society, following the example of the British and Foreign Bible Society, and with like unfaithfulness to the truth and injustice to its Baptist members and contributors, declared that it would aid only such versions as were conformed in their principles of translation to King James's version, at least so far as that they could be used by all denominations. They sent a check for \$5000 to aid in printing Dr. Judson's version, under this restriction. The Baptist board returned the check. The Convention reaffirmed the resolutions of 1833, and called on the denomination for means to carry on a faithful Bible work, which were amply furnished, largely at first through the American and Foreign Bible Society, and later, also, through the American Bible Union. English Baptists, who had refused to mutilate their versions, soon after

formed the "Bible Translation Society." In 1879 the American Baptist Missionary Union unanimously and solemnly reaffirmed the position taken by the Convention, and in 1880 the American Baptist Publication Society declared for a "pure translation of the Word of God." Thus the denomination has the high honor of being the champion, at home and abroad, of the great principle of faithful translation, and of steadfastly resisting the monstrous demand that the Word of God shall be translated to suit human opinions and convenience.

Funds.—Contributions received in 1814, \$1239.29; in 1816, \$12,236.84; 1820, \$12,296.21. After that, for nine years, there was a falling off in the annual receipts ranging from \$3615.27, the lowest, to \$10,639, the highest. In 1830, \$21,622. After that there were fluctuations, but on an average view steady growth, till in 1846 the sum reported was \$100,150.02. Total contributions to the Convention for thirty-three years, \$874,027.92.

Missionaries.—The whole number of missionaries and assistants (including, besides ordained ministers, printers, wives of missionaries, and other female assistants) appointed from 1814 to 1846 was (according to the best information attainable) 257 to foreign fields, including the Indians, and 16 to domestic. A few, not more than 12, did not enter on the service. This does not embrace the great number of native preachers and assistants raised up on the field. Among these missionaries are many names that will never die, as Judson, Wade, Mason, Boardman, Kincaid, Brown, Jones, Goddard, Oncken, Willard, McCoy, and many others.

Conclusion.—The Baptist General Convention has a record of missionary fidelity, self-sacrifice, and achievement for which American Baptists may well thank God. In 1845 its missions were 17, with 109 missionaries and assistant missionaries, of whom 42 were preachers; native preachers and assistants, 123; churches, 79; baptisms in one year, 2593; church members, over 5000,* though the number baptized from the beginning must have been something like double that; schools, 56; scholars, about 1350. This is small when compared with the present aggregate statistics of the American Baptist Missionary Union and Southern Convention, but great in itself and in its promise. The Triennial Convention through years of experiment and faith, of toil and trial, laid the foundations of the foreign mission work, on which its successors are now so prosperously building. (See articles on the MISSIONARY UNION, and on various mission fields, and also on the SOUTHERN BAPTIST CONVENTION.)

Trine Immersion was the baptismal usage of

* Probably over 1500 just baptized among the Karens by Myat Kyan were not yet reported as church members.

Christendom from the end of the second to the close of the twelfth century, except among some orthodox Spaniards, who dipped but once, and for their singularity had to enlist the influence of Pope Gregory the Great to protect them from being regarded as religious outlaws; the successors of these men, in the days of Charlemagne, were constrained to accept chastisement from the celebrated Alcuin for their departure from the general custom. In England trine immersion was the usage down to the Reformation. Prince Arthur, the brother of Henry VIII., and Margaret, queen of Scotland, his sister, and his children, Edward VI. and Queen Elizabeth, were baptized in this way. Trine immersion is universal in Russia now, and throughout the Greek and all the churches of the East. Before the end of the second century no Christian writer mentions it. Tertullian is the first author who names it.

If the Scriptures had been read after the third century as they were before it, and if baptism had been translated as it had been previously instead of being transferred, trine immersion could not have been perpetuated. It is one thing for an error to creep into the churches, but with a faithful Bible, widely read and revered, errors must perish. Jerome, in his Vulgate, transfers baptism, in Eph. iv. 5, "One Lord, one faith, and one baptism." If Jerome had been a faithful reviser, and had rendered baptism *immersion*, how difficult it would have been all over Western Europe, where his Bible was read, to see the words, "One Lord, one faith, and one immersion," and at the same time to practise *trine* immersion! Jerome saw the difficulty even with the Greek word baptismos in Roman letters in his Latin text; and in the Commentary which he added to his revised New Testament he gives explanations about the reason why, as he says, "we are immersed three times" (*ter mergimur*).

It would appear as if "baptize" was transferred into the Latin Vulgate to hide the meaning of the word. The ordinance had been enlarged by two extra dippings, and increased in other foolish ways, but the Greek word baptism covers everything to the masses of readers of the Vulgate.

Tertullian quotes from a Latin New Testament, two hundred years older than Jerome's, and his quotations from it, in his treatise "De Baptismo," always translate the verb "baptize." In the commission, Matt. xxviii., it reads, "Go, teach all nations, *immersing* them," etc. (*tinguentes*). Here Jerome has "baptizing them." In Matt. iii. 6, Tertullian quotes, "They were immersed (*tinguebantur*), confessing their sins," cap. 13, 20; Jerome again transfers "baptized." The New Testament quoted by Tertullian translates the word, and in all probability it was one of the versions

the revision of which we have in the Vulgate edition. Jerome's translation of the Old Testament is more faithful than his revision of the New.

If Jerome had not transferred the baptismal words, and Christians had continued Bible-reading, trine immersion could not have been permanently sustained among Bible-loving Christians. There is absolutely nothing in the Scriptures to support it, and its historical chain of evidence has no links uniting it to the apostles or their times.

Trinity, The.—The London Baptist Confession of Faith of 1646, in Articles I. and II., says, "The Lord our God is but one God, whose subsistence is in himself, whose essence cannot be comprehended by any but himself; who only hath immortality, dwelling in the light, which no man can approach unto; who is in himself most holy, every way infinite in greatness, wisdom power, love; merciful and gracious, long-suffering, and abundant in goodness and truth, who giveth being, moving, and preservation to all creatures.

"In this divine and infinite being there is the Father, the Word, and the Holy Spirit, each having the whole divine essence, yet the essence undivided; all infinite without any beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties." In these terms our fathers described the great Jehovah,—one God in three persons.

The Trinity rests upon the divinity of the Father, Son, and Spirit. The Deity of the Father admits of no discussion. We shall briefly present the reasons which infallibly show that the Son is God, and that the Spirit is Jehovah.

The Son of God had the Almighty for the father of his human nature, and the word "son" always has reference to the humanity of Christ, either by anticipation or as representing an actual occurrence: "The angel answered and said unto her (Mary), 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; *therefore also* that holy thing which shall be born of thee shall be called the Son of God.'"—Luke i. 35. When the Saviour says, "My Father is greater than I," John xiv. 28, the use of the word "father" shows that it is his human nature that is compared to the divinity of the Father, and in that sense the Father is greater than the Son. He does not say that the Father is greater than the Word, the Scriptural name for the divine nature of Jesus. When he compares his divinity and the Father's, he says, "I and my Father are one."—John x. 30. "Philip saith unto him, 'Lord, show us the Father, and it sufficeth us.' Jesus saith unto him, 'Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and

how sayest thou then, 'Show us the Father?' " From this it is evident that the divinity of the Son is as like that of the Father as the resemblance between two new gold coins struck in the same mint, and having the same weight and the same stamp,—they are alike but not identical. All references to the subjection of the Son to the Father apply exclusively to his human nature. In his divinity he is a perfect likeness of the Father, "the brightness of his glory, and the *express image* of his person."—Heb. i. 3. The word translated "express image" is *χαράκτῆρ*, and it teaches us that Christ bears the same "*stamp*" of divinity as his Father, that he is his "exact and perfect resemblance or *counterpart*." John says, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us."—John i. 1, 14. "The beginning" was before the birth of the ages and the worlds, and the Word existed then; and the Word was with God, as an individual member of the Trinity, and he was God; and the Word was made flesh in the person of Jesus. Christ, the Logos, is solemnly pronounced God by the inspired apostle. The word Logos means that Christ is the spokesman of the Trinity, the revealer of God, who manifested Jehovah in creation, in redemption, and in every appearance of the Deity under all dispensations.

Omniscience is ascribed to Christ: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10. To discharge the duties of this office he must have a perfect knowledge of every human heart, and of every event in the lives of all mankind. Little wonder that Peter said, "Lord, thou knowest all things, thou knowest that I love thee."—John xxi. 17. Everything in the dusty past, in the hazy present, in the misty future, in this earth and in every other world, is completely exposed before him.

Omnipotence belongs to him. Paul says of Christ, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him."—Col. i. 16. We can conceive no wider stretch of power than the ability needed to create the universe of worlds. And it has no equal unless it be the might needed to sustain his vast creations, and this is attributed to Christ. Paul describes him, "As upholding all things by the word of his power."—Heb. i. 3. The word of Jesus has sufficient weight to support myriads of worlds, and he must be the Almighty.

He is omnipresent: "Where two or three are gathered together in my name, there am I in the

midst of them."—Matt. xviii. 20. Thus, on the Lord's day, he must be in a multitude of places at the same time.

He is unchangeable: "Jesus Christ, the same yesterday, to-day, and forever."—Heb. xiii. 5. Men are constantly varying in soul and body, God changes not. Christ is therefore the Lord God.

Jesus could not have *merits* before Jehovah if he were only a creature. God claims from each man the love and service of his whole being; if he gives it, he only renders to the Lord a just debt. He cannot go beyond it. "The blood of Jesus Christ, his Son, cleanses us from all sin" (1 John i. 7), and, as a consequence, he was above creature relations and obligations, and had something to which no being had a claim. He was omnipotent, and could bear the sin and pains which would have crushed the elect in the woes of unending despair; as God he had merits, as a creature he could have none. He is "the first and the last," the eternal Jehovah: "Being in the form of God, he thought it not robbery to be equal with God."—Phil. ii. 6. And as Paul again says, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."—Rom. ix. 5. Little wonder that Thomas exclaimed, as he saw him after his resurrection, "My Lord and my God."—John xx. 28. The Saviour himself says, "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father."—John v. 22, 23. Christ has divine honors.

The Holy Spirit is Jehovah. "Except," says Christ, "a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John iii. 5. It follows that all who are truly in Christ's gospel kingdom are born of the Spirit; and as the new birth is blessing men in myriads of places at the same time he must be everywhere present. And, besides, it is expressly said of those who are born again, that they are "born, not of blood, nor of the will of the flesh, nor of the will of men, but of God."—John i. 13. The Spirit, according to this statement, is God.

Peter asks Ananias, "Why hath Satan filled thine heart to lie to the Holy Spirit?" And he adds, "Thou hast not lied unto men, but unto God."—Acts v. 3, 4. According to inspired Peter, lying to the Holy Spirit was stating a falsehood to God. Peter on another occasion says, "Holy men of God spake as they were moved by the Holy Spirit."—1 Peter i. 21. And Paul speaking of the writings of these very men, asserts that "all Scripture is given by inspiration of God."—2 Tim. iii. 16. It follows that he who moved holy men of old to write prophecy was God the Spirit. The Spirit, who regenerated Paul, and all believers, and who carries on the work of grace in many millions of

earthly hearts at this hour, and who will continue it until they reach glory, is God, in all his greatness and love.

The three divine persons are one God. This is a great mystery; but not greater than the mysteries presented by some of the material objects around us. We cannot understand the mode by which certain agencies produce the wood of a tree, and its bark, foliage, blossoms, and fruit; or the way by which human food makes bones, and flesh, and skin, and hair, and nails. These are mysteries, but we believe them freely, though we do not understand the process of development. In one sense Father, Son, and Spirit are three persons, and in another they are one. "Webster's Dictionary" defines the Trinity as the union of three persons (the Father, the Son, and the Holy Spirit) in one Godhead, so that all the three are one God as to substance, but three persons as to individuality." This is in the main the doctrine of the trinity, as held by all the great communities of Christendom. St. Patrick is represented as illustrating this triple union by the shamrock. That kind of wild clover has a single stem, and three distinct and equal leaves; it is one at the stem, and three at the leaves. A converted Indian is reported to have compared this wonderful union of three sacred persons to a river in winter, frozen over, with snow lying on the ice; there was the running water, the crystal covering, and the snow, the three forms of one material element, being distinct from each other, and yet united in location and element. But this mystery is incapable of illustration. It is, however, clearly taught in the Scriptures.

The divine command to baptize is, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. xxviii. 19. In this "great commission" the Son and Spirit are placed on an exact equality with the Father. If he is Jehovah so are they. In opposition to all gainsayers, these words, till the death-knell of time shall be reached, will proclaim the Trinity of persons in the Godhead.

In 2 Cor. xiii. 14, we read, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Here the grace of Christ and the communion of the Spirit are placed on the same grand level with the love of the Father. If the words ran, "The love of God, the grace of Moses, and the communion of Elijah be with you all," they would outrage the whole Christian family, and proclaim an impossible equality of creatures with their Maker. The commission and the benediction show beyond all doubt the equal divinity of Father, Son, and Spirit. We might refer to many other Scripture testimonies, but our space is limited.

As the Bible repeatedly utters the sentiment in Deut. vi. 4, "Hear, O Israel, the Lord our God is one Lord," there must be in the Deity a perfect oneness; and as the same infallible authority places Father, Son, and Spirit as equals in *authority* in all other divine attributes and in *saving power*, that one God must exist in three persons. The writer once saw on a mountain-side three magnificent trees rising up apparently from one set of roots, and close to the roots there was a clear spring of delicious water; the sun was shining warmly and brightly, and the prospect was extensive and even glorious. The Trinity was suggested by the entire scene, and the saving office of each person of it: the grace of the Son, the love of the Father, and the communion of the Spirit making a fountain of life for the perishing, with healing beams from the sun of righteousness, and blessed prospects of the heavenly Canaan.

Tripp, Rev. Henry, from 1831 to his death, in 1863, had his home in Franklin, Lenawee Co., Mich., and his field of ministerial labor in that and in adjoining towns. He was a member of the church in Bristol, England, under Robert Hall's ministry; became a sailor in the English navy, and afterwards in our own under Decatur. He went early as a missionary from England to the West Indies, and was greatly loved by the negroes as their true friend, both there and ever afterwards in this country. He was tireless in his preaching labors, usually with no compensation but that received from the Master alone. His character and labors won the highest confidence of all, and he departed at eighty-two years of age, rich in the esteem of the good. His son, Robert Hall Tripp, has been Professor of Latin in the State University of Minnesota.

Tripp, Rev. John, was born in Dartmouth (now Fairhaven), Mass., March 25, 1761. He developed when very young an ardent passion for study, but the opportunities for gratifying his desire for learning were of the most limited character. Where, however, there is a will there is generally a way. He managed to procure some Greek and Latin books, and did what he could to obtain a knowledge of these languages. Then came the wish to be useful in the Christian ministry, and the desire ripened into a resolution, and the resolution into action. After preaching for a period in different places he was ordained in Carver, Mass., in September, 1791. Here he remained until the inadequacy of the support he received forced him to resign. His next settlement was in Hebron, Me., where he commenced his labors on the 3d of July, 1798. Here he had a most successful pastorate for forty-five years. The Spirit of God was richly poured out on his flock from time to time, and it grew in numbers and in grace. At the ripe old age of eighty-six and a half years he passed on to receive the reward

of "a good and faithful servant." His death occurred Sept. 16, 1847.

Trotman, Rev. Quentin H.—The largest Association in North Carolina is the Chowan, which numbers upwards of 10,000 communicants, and for thirty years the most popular and influential man in this large body was Q. H. Trotman. He was born in Perquimans Co., N. C., Jan. 27, 1805. At the age of nineteen he married. He was at this time, and for several years afterwards, notorious for his wickedness, but it was his good fortune to have a praying wife, and the desire of her heart was accomplished when, in April, 1828, she saw him baptized by Rev. Robert T. Daniel. He began to preach in 1830, and having been called to the pastorate of Sandy Cross church, Gates Co., he was ordained by Revs. Jeremiah Ethridge and John Howell in 1831. With the exception of one year, 1833, spent in Raleigh as the pastor of the Baptist church there, he remained the pastor of the Sandy Cross church till just before his death. He lost his sight in 1859, but continued to preach, a friend reading for him. His wife died in February, 1862, and he quickly followed her, dying in the triumphs of faith on the 9th of May of the same year.

Mr. Trotman was a strong Baptist, and fond of controversy. So important a place did he believe baptism to occupy in the gospel system that he once told the writer that if he should remember, after death, that he had ever preached a sermon without mentioning baptism he would turn over in his grave. He was a natural orator of great power, a bold, fearless, generous, noble man, a born ruler of assemblies, a king among men, and he did more to extend Baptist principles in the State than any man of his day.

True, Rev. Benjamin Osgood, son of Reuben and Hannah (Duncan) True, was born in Plainfield, N. H., Dec. 21, 1845; fitted for college at Kimball Union Academy, N. H.; graduated from Dartmouth College in 1866, and from Rochester Theological Seminary in 1870; pastor at Baldwinsville, N. Y., 1870-73; pastor at Meriden, Conn., from 1873-79; traveled eight months in Europe in 1872, and one year in Europe and the East in 1879-80; settled with Central Baptist church in Providence, R. I., Sept. 1, 1880; an able and successful pastor.

Trustees are not officers of a church required by the New Testament, but by the state. Nor are they peculiar to churches; they must be appointed by all benevolent, incorporated societies, owning property. They have no authority over the membership of the church in any of their religious acts or privileges; they simply represent the church in managing its property. Neither have they any control over the minister in electing him, dismissing him, or interfering with his use of the church

edifice for any of the regular religious services of his people, or for any of the proper and customary functions of his office. But in all other matters they represent the owners of the church property, and control it in accordance with the authority conferred upon them by law.

As their duties are purely financial, the congregation, as well as the church, is often represented in the board of trustees, and frequently this representation is demanded by the charter. This feature in the composition of boards of trustees works well where it has been tried; of course the majority of every such body will belong to the church.

Tryon, Rev. William Melton, eldest son of William and Jane (Philips) Tryon, was born in the city of New York on the 10th of March, 1809; was converted in his seventeenth year, and baptized by Rev. Chas. G. Sommers, D.D.; united with the church at Augusta, Ga., Dec. 30, 1832; was licensed; pursued studies for the ministry three years at Mercer Institute (now University); served for some time the churches at Washington, Lumpkin, and Columbus. In 1837 accepted the call to the pastoral care of Eufaula church; great success attended his labors. At the close of 1839 he accepted a call from the church at Wetumpka, Ala.; served one year. In 1841 he removed to Texas under the patronage of the American Baptist Home Mission Society, and settled in Washington County; served Independence, Providence, Burleson Co., and Providence, Washington Co., churches. In 1846 he removed to Houston, where he built up a large and prosperous church. For some time previous to his death he had a strong presentiment that he had not much longer time to live. When the yellow fever appeared in Houston, in 1847, he remained at his post discharging his duty until prostrated himself by the fever. After an illness of ten days, he died Nov. 16, 1847, in the thirty-ninth year of his age. Judge Baylor said of him, "He had a rare combination of excellences." "With him originated the project of establishing a Baptist university in Texas. He first suggested the idea, and I immediately fell in with it. Very soon after we sent a memorial to the Congress of the republic. As I was most familiar with such things, I dictated the memorial, and he wrote it."

Tucker, Rev. George, a prominent minister in Louisiana, was born in Tennessee, Dec. 12, 1806; has held many prominent pastorates, as Columbus, Miss., Jackson, Tenn., Marshall and Houston, Texas, and First Baptist church, Shreveport, La.; has presided over the Baptist Conventions of Mississippi and Louisiana; was a major in the Confederate army, and also postmaster at Shreveport, La. During his ministry he has baptized 1400 persons. He still does effective service as an evangelist.

Tucker, Henry Holcombe, D.D., LL.D., editor of the *Christian Index*, and perhaps the most brilliant Baptist Georgia has produced, was born in Warren County, May 10, 1819. His father was the son of a wealthy planter, and was a man of culture and elegant address. His mother was a daughter of Rev. Henry Holcombe, D.D. Both families came



HENRY HOLCOMBE TUCKER, D.D., LL.D.

from Virginia, where the former, especially, is well known and distinguished. When a mere child, young Tucker was taken to Philadelphia, where, with occasional interruptions, he remained until he was eighteen or nineteen years old.

He received his preparatory education at the academic department of the University of Pennsylvania. Having gone through a marvelous amount of most exacting drill in Latin and Greek, he entered the university as Freshman in 1834, and remained until Senior half advanced, when he entered the Senior class of Columbian College, Washington, D. C., where he was graduated A.B. in 1838. Years passed by, and in 1846 he was admitted to the bar in Forsyth, Monroe Co., Ga. He practised his profession until 1848, when he abandoned it to enter the Christian ministry. Selling his law books, he repaired to Mercer University to receive private instruction from its venerable president, Dr. Dagg. His desire was to enter fully and at once into the work of the Christian ministry, but strong pressure was brought to bear upon him, and he was induced reluctantly to give up his plans and become an educator. He taught young ladies for two or three years in the Southern Female College,

La Grange, Ga., and afterwards, for a short time, in the Richmond Female Institute, Richmond, Va. In 1856 he was elected Professor of Belles-Lettres and Metaphysics in Mercer University, which position he held until 1862, when the institution was, in a measure, broken up by the war. In 1866 he was unanimously elected president of Mercer University, and it was during his administration that the university was removed from Penfield to Macon. He has the credit of being one of the chief promoters of that change. Resigning the presidency of Mercer University in 1871, he went to Europe, taking his family with him, and was absent over a year. While there he assisted in the formation of the Baptist church in Rome, and baptized a man in the Tiber, probably the first time such an act was performed there since the days of the early Christians. While in Paris he officiated during a large part of one winter in the American chapel. In 1874 he was elected chancellor of the University of Georgia, a position which he filled four years. He is now the editor-in-chief of the *Christian Index*, Atlanta, Ga., in the zenith of his powers, and wielding a pen of unusual brilliancy.

Dr. Tucker was a regular pastor but once only, in 1854, at Alexandria, Va. Failing health compelled his resignation in less than a year, but he has never ceased to preach, and in many of the cities and towns on the Atlantic coast, from Maine to Georgia, he has proclaimed the truths of the gospel. His sermons always attract and delight large throngs by their originality, great vigor of thought and expression, and intense earnestness. A remarkable sermon of his on "Baptism," preached at Saratoga in 1879, was published by the American Baptist Publication Society, and commanded very general attention because of its originality. About 1855 he published a series of letters on "Religious Liberty," addressed to the Hon. Alexander H. Stephens, which were widely copied all over the United States. He has also published a number of sermons and addresses, one of the best of which is "The Right and the Wrong Way of raising Money for Religious and Benevolent Purposes." In 1868, J. B. Lippincott & Co. published for him a small volume entitled "The Gospel in Enoch," which excited much attention by its originality. Dr. Tucker's style of writing is polished and scholarly, racy, manly, pungent, and strongly Saxon, and, like his thoughts, logical and lucid. It never wearies, but always enchains and sparkles. His manner of speaking is bold, candid, and fearless. He is a logician by nature as well as by culture. His tone of mind is decidedly practical. He opposed secession, and debated the issue publicly; but when the war commenced he took sides with his own people, and, from first to last, co-operated heartily with the Confederates. One of the first to

foresee the salt famine, he earnestly advocated the manufacture of salt, and soon became the president of a large salt manufacturing company. When smallpox prevailed in the country, he provided himself with pure vaccine virus and a lancet, and vaccinated all, old and young, black and white, whom he found willing to submit to the operation. He was the author and founder of the "Georgia Relief and Hospital Association," an institution which corresponded largely with the Northern Christian Commission, and which carried aid and comfort to tens of thousands of sick and wounded and dying Confederate soldiers. The institution was very popular with the Southern people, and enormous contributions to its support were made.

He was baptized, in 1834, in the river Delaware, by the elder Brantly, and was ordained at La Grange, Ga., in 1851. The degree of D.D. was conferred on him by the Columbian College, Washington City, in 1860, and the degree of LL.D. was conferred on him by Mercer University in 1876.

A most entertaining companion, he is a profound theologian, a well-informed man on all subjects, with a highly-cultured intellect.

Tucker, Rev. J. H., president of Keachi Female College, La., was born in Alabama in 1829; was educated at Union University, Tenn.; for several years engaged in teaching; in 1855 was Professor of Mathematics in Mount Lebanon University, La.; in 1856 pastor of First Baptist church, Shreveport, La.; elected president of Keachi Female College in 1858, a position which he held until the war. He resumed the position in 1871. While teaching he has preached regularly to churches in the surrounding country. He has served three years as president of Louisiana Baptist Convention, and six years as moderator of Grand Cane Association. He is a man of fine executive abilities, a clear head, sound judgment, and a kind heart.

Tucker, Rev. J. J., was born in Halifax, Vt., Oct. 6, 1827, and was baptized in 1835. He was for some time engaged in teaching and preaching, while he was fitting for college. He graduated at Williams College in the class of 1854. He studied for a while at Newton, and completed his theological education at Rochester, where he graduated in 1860. He was ordained pastor of the Pleasant Street church in Worcester, Mass., Aug. 30, 1860, where he remained a little more than a year. He became pastor of the church in South Dedham, Mass., in the fall of 1862, where he secured a strong hold upon the affections of his church. His health failing, his people gave him leave of absence, and he tried the effect of the climate of Minnesota, hoping that it might arrest the progress of the pulmonary disease from which he was suffering. The experiment proved a failure, and on his

return home he was so prostrated that he was obliged to stop at Chicago, where he died Jan. 13, 1864.

Tucker, Rev. W. H., at present engaged as a missionary in New Orleans, was born in 1840. While a soldier in Virginia he was baptized by Dr. Burrows, in Richmond, in 1864, and began to preach at his home at Pontchoutula, La., in 1865; pastor at Magnolia, Miss., in 1868; subsequently pastor at Crawfordsville, Bethesda, and Sharon churches, in Columbus (Miss.) Association; edited the *Orphans' Friend* and preached at Orphan Asylum at Lauderdale, Miss.; pastor at Sardis and Batesville; after the death of the lamented Dr. Wilson, he supplied the Coliseum Place church, New Orleans, for some time, and is at present laboring in the city under appointment of the board of the Mississippi Baptist Convention.

Tuckers, The Five Brothers.—Elisha was born in Rensselaerville, Albany Co., N. Y., Dec. 24, 1794; when twelve years old he was baptized. He was ordained pastor of the church at Coventry, Chenango Co., Aug. 19, 1818; in August, 1822, he took charge of the church in Fredonia. In this as in the first field he labored successfully until the outbreak of that violent epidemic known as the anti-Masonic agitation in 1826. Mr. Tucker was a Mason, and he was a brave man, who would not permit even Baptists to restrain his freedom. He had to defend himself before a council, which acquitted him, and in a community which was prejudiced against an institution which he showed to be purely fraternal, and he survived the excitement and unkind feeling, and his reputation outlived that of the Masonic wrecks around who yielded to the tempest. In September, 1831, he became pastor of the First Baptist church of Buffalo, and in September, 1836, he entered upon the pastorate of the Second church of Rochester, and in 1841 he took charge of the Oliver Street church, N. Y. In 1848 he removed to Chicago; that year Madison University conferred upon him the degree of Doctor of Divinity. In the spring of 1851 he was compelled to suspend regular labor, though his church would not permit him to resign. He died Dec. 29, 1853. Dr. Tucker was an able, independent, courteous, devout, and successful minister of Jesus. His brother Levi was born in Broome, Schoharie Co., N. Y., July 6, 1804. He was converted in his sixteenth year. He graduated in Hamilton in 1829, and soon after he left college he was ordained at Deposit, N. Y. In the two years of his first pastorate he baptized 174 persons. In 1831 he accepted the call of the Blockley church, West Philadelphia, Pa., where he labored five years. From West Philadelphia he removed to Cleveland, O., and bestowed seven years of service upon the church in that city; his next field was Buffalo, to which

he gave six years. In December, 1848, he took charge of the Bowdoin Place church, Boston, with which he continued till 1852, when, unable to work for the Master, he resigned. He visited Europe for health, and on his return his disease gained the mastery over him, and he passed away Aug. 20, 1853. In every pastorate he was successful. During his ministry he baptized 784, and he received into his churches 502 otherwise. Charles was born in Broome, Schoharie Co., N. Y., in April, 1809. He was converted in his nineteenth year; after a brief union with the Presbyterian Church he adopted Scriptural teachings about baptism, and was immersed into the fellowship of the church of Deposit. He was educated at Hamilton, N. Y., and Haddington, Pa.; in 1837 he was ordained to the pastorate of the church of Milesburg, Pa.; two and a half years later he took charge of the church at Jersey Shore; after six years' labor he was called to the Tabernacle church, Philadelphia, and in it he toiled for the Master until he was called home, in September, 1850.

Anson Tucker, another of the five brothers who were preachers, was an eloquent and useful minister. He was born at Broome, Schoharie Co., N. Y., June 8, 1811. His father, Charles Tucker, who lived to be eighty-four years of age, was himself in his later life a licensed preacher. At the time of his conversion, Anson Tucker was a teacher in Philadelphia, and attended upon the ministry of his brother, Rev. Levi Tucker. He studied for the ministry at Haddington College, and was ordained in 1835. His pastorates were at Sardinia and Lockport, N. Y., Norwalk, O., Adrian, Mich., Lafayette, Ind., and Dixon and Monmouth, Ill. He died at the last-named place April 23, 1858, aged forty-seven. His health had long been feeble, yet only three days previous to his death he administered the ordinance of baptism.

Silas Tucker, D.D., was born May 16, 1813. He was baptized in Philadelphia by his brother, Rev. Levi Tucker, pastor of the Blockley church, Dec. 22, 1833, and in the following year was licensed to preach by the same church. After studying one year with his brother he entered the Hamilton Literary and Theological Seminary, and studied there in the regular course until 1837. He then accepted a call to the pastorate of the church in Ohio City, now a part of Cleveland. From that time, during a period of thirty-five years, he was a diligent and successful minister and pastor, his death occurring at Aurora, Ill., Nov. 7, 1872. Among the churches which he served were Ohio City and Elyria, O., Laporte and Logansport, Ind., Racine, Wis., Naperville, Galesburg, and Aurora, Ill.

Tuggle, Hon. W. O., a lawyer of La Grange, Ga., a man of distinction in both Church and State.

He was born in Henry Co., Ga., Sept. 25, 1841, and settled in La Grange, Troup Co., in 1852. He is a polished and well-educated gentleman. He left college to join the army in 1861, and served until the close of the war. For two years he served under Capt. John Morgan, and was with him in his great raids in Kentucky and Ohio, being captured twice, and escaping both times after one month's imprisonment,—the first time at St. Louis, Mo., and the second time at Indianapolis, Ind. In public life, he was a Presidential elector in 1876. He was a member of the State constitutional convention in 1877, and a delegate to the national convention in 1876 and in 1880, and was elected to the Georgia senate in 1868. As agent for Georgia he collected, in 1879, from the general government, a forgotten claim of \$72,000; and he is at present the official agent and attorney of the Creek Nation in the Indian Territory.

He professed conversion and was baptized at the age of fifteen, joining the church at Rome in 1856. He has been a Sunday-school superintendent for sixteen years; for three years he was the secretary of the Southern Baptist Convention; and he is a member of the board of trustees for Mercer University.

Mr. Tuggle is just forty, and in the prime of life; he has a fine intellect and extensive literary acquirements.

Tunkers, that is, Dippers.—See GERMAN BAPTISTS.

Tupper, Charles, D.D., the father of Sir Chas. Tupper, Minister of Public Works, Canada, was born in Cornwallis, Nova Scotia, Aug. 6, 1794; converted Feb. 17, 1815; baptized by Rev. Edward Manning, May 14, 1815; commenced preaching March 24, 1816; ordained at Cornwallis, July 17, 1817; was successively pastor at Amherst, Nova Scotia, St. John, New Brunswick, and Tryon and Bedeque, Prince Edward Island, and Aylesford and Upper Wilmot, till 1870, fifty-three years in all; in his useful ministerial and missionary work he traveled 175,206 miles, preached 8147 sermons, and baptized 565 persons; has taught himself to read the Scriptures in Latin, Greek, Hebrew, Syriac, French, German, etc.; was editor of the *Baptist Magazine*, and secretary to the Foreign Missionary Board; published "Vindication of Baptist Principles," and he has written voluminously for the religious press. Dr. Tupper possesses the highest character for fidelity, piety, and prudence; he is now in the eighty-seventh year of his age.

Tupper, Henry Allen, D.D., was born in Charleston, S. C., Feb. 29, 1828. His early education was directed by Dr. Dyer Ball, for many years a missionary in the East, with whose daughters, afterwards Mrs. French and Mrs. Hopper,

distinguished scholars in the Chinese language, he had the pleasure of pursuing his studies. He was baptized by Dr. R. Fuller in 1846; pursued his studies for a while in Charleston College, and then entered Madison University, from which he graduated in 1848, and from the theological seminary in 1850. All Dr. Tupper's previous training and associations led him to desire to labor in the foreign missionary field, but providential circumstances



HENRY ALLEN TUPPER, D.D.

seemed to prevent its fulfillment. For three years he was pastor of the Baptist church in Graniteville, S. C., and he removed thence to assume the pastorate of the church in Washington, Ga., where he was eminently successful in his labors. Repeated offers of professorships, secretaryships, and other pastorates failed to remove him from this field of labor, where he remained for nearly twenty years. Dr. Tupper at one time proposed to become head of a Christian colony to Japan, but the plan proving unsuccessful, he supported, at his own expense, a missionary among our own Indians, and also one in Africa, while at the same time he devoted much of his time to the spiritual welfare of the colored population in his own neighborhood. For many years he preached every Sunday afternoon exclusively to the children, and published many sermons for them. During the war he served as chaplain of the 9th Georgia Regiment of the Confederate army. On the death of Dr. J. B. Taylor, who had been the corresponding secretary of the Foreign Missionary Board of the Southern Baptist Convention from its origin, Dr. Tupper was invited to become

his successor, and, being peculiarly fitted for that responsible position, he accepted it. He entered upon his duties in 1872, and his labors have been abundantly blessed. A new interest in missions has been quickened, and the contributions enlarged. Dr. Tupper has been an ardent friend of education. He was a trustee of Mercer University, Ga., and of the Baptist Theological Seminary, Greenville, S. C. He is now a trustee of Richmond College, and also of those two excellent institutions for young ladies, Hollins Institute and Richmond Institute. He has contributed also to the literature of the denomination, having published sundry sermons delivered before education societies, "The First Century of the First Baptist Church of Richmond, Va.," and, at the request of the Southern Baptist Convention, a work entitled "Foreign Missions of the Southern Baptist Convention." In 1852 Madison University conferred on him the degree of A.M. in course, and in 1870 the honorary degree of D.D. In 1855 he visited Europe. Dr. Tupper's wife is a sister of Rev. Dr. Boyce, of the seminary at Louisville, and it may interest his friends to know that the English poet Tupper is a relative of his. One who knew him well has said, "Dr. Tupper is essentially a missionary man, whom circumstances alone prevented from going to the missionary field. Personally, he is one of the most liberal of men, and before the war, when quite wealthy, he contributed thousands annually to the missionary cause."

Tupper, James, Esq., was born in Charleston, S. C., Dec. 9, 1819, and died at Summerville, about twenty miles from Charleston, Aug. 28, 1868. He united with the First Baptist church when about sixteen, and was licensed to preach a few years later, but never was ordained, preferring to be a lay preacher and deacon.

At about twenty-one he was admitted to practise law. He was soon after elected to the Legislature, and was chosen by that body a master in equity. He held this office with great honor to himself and advantage to the public to the time of his death. For several years he also held the important post of State auditor. No public officer ever gave more uniform satisfaction.

Had you seen him in the court-room you would have thought his head and heart were wholly devoted to the law. Had you heard him addressing his brethren in the prayer-meeting, from which he was never absent, or the children in the Sunday-school, of which he was the superintendent, you would have known that he had "determined to know nothing save Jesus Christ and him crucified." His evangelical and cheerful spirit spread as if by contagion and pervaded all present, whether in a social circle or in a large assembly. One of his noblest characteristics was his deep

interest in children and young people, and few have had a greater or happier influence over them. Such was James Tupper. "Not slothful in business, fervent in spirit, serving the Lord."

It is true in a far wider sense than that in which the poet used the words, that "The evil that men



JAMES TUPPER, ESQ.

do lives after them." So, too, the good that the departed did will long survive him in his native city, and eternity alone can fully disclose it. "Blessed are the dead who die in the Lord!"

Turnbull, Robert, D.D., was born of Presbyterian parentage, in Whiteburn, Linlithgowshire, Scotland, Sept. 10, 1809; religiously educated; graduated at Glasgow University; attended the theological lectures of Chalmers at Edinburgh; while thus preparing for the ministry, by a study of the Bible he became a Baptist; preached a year and a half in Westmancotte, Worcester-shire, England; in 1833, at the age of twenty-four, came to America; settled with the Second Baptist church in Danbury, Conn.; after two years was called to the First Baptist church in Detroit, Mich.; two years later became pastor of the South Baptist church in Hartford, Conn.; always prospered in his work; in 1839 settled with the Harvard Street church, Boston, Mass.; made a tour abroad; a ready writer; in July, 1845, returned to Hartford, Conn., and settled with the First Baptist church, and remained for about twenty-four years; here, as always, greatly blessed with revivals and church progress; on leaving the pastorate, in 1869, labored in various places, and with marked success

in New Haven, leading to the formation of the Calvary Baptist church, and also at Ansonia; in 1872 was chosen to the secretaryship of the Connecticut Baptist State Convention, and successfully superintended its work; was a vigorous, eloquent preacher; a broad and thorough scholar; an easy, graceful, prolific writer; among his published works are "The Genius of Scotland," "The Genius of Italy," "Olympia Morenta," "Claims of Jesus," "Theophany, or Manifestation of God in Christ," containing a review of Dr. Bushnell's work, "The Pulpit Orators of France and Switzerland," "The Student Preacher," "The World we Live In," "Christ in History," and "Life-Pictures, or Sketches from a Pastor's Note-Book;" also wrote articles for the *Christian Review*, of which he was the joint editor for a time with Dr. J. N. Murdock; wrote much for the *Christian Secretary*; toiled for missions and for education; gifted, studious, devout, genial, progressive, persevering, benevolent, eloquent, full of love and faith; died in Christian triumph at Hartford, Conn., Nov. 20, 1877, aged sixty-eight; deeply mourned by the State and by all the Baptists of our country.

Turner, Prof. J. A., was born in Greensville Co., Va., Aug. 6, 1839. He entered Richmond College in 1856, and graduated as Bachelor of Arts in 1858, with the highest honors. In 1858 he matriculated at the University of Virginia, and received his diploma as Master of Arts in that institution in 1860. At the opening of the war Prof. Turner was offered the position of major, but declined the honor in order to share with a cherished companion the duties of a private position. Subsequently, however, he served as sergeant-major, and also as an officer of ordnance. He was a very active member of the Masonic fraternity, rising rapidly through its various grades, and it was while attending a meeting of this body in Richmond that he took a severe cold, which resulted in his death. In 1861 he took charge of the Mossy Creek Academy, Augusta Co., Va., which position he left to join the army. During the winter of 1863-64 he was engaged in teaching in the Roanoke Female College, Danville, Va., and subsequently he had charge of a school in Surry Co., Va. In 1867 he was invited to take charge of the chair of Latin and Modern Languages in Hollins Institute, Botetourt Springs, Va., which position he exchanged, in 1869, for that of the English and Modern Languages. Prof. Turner's health continuing gradually to decline, and his voice failing, he decided, at the earnest solicitation of friends, to spend the winter of 1877-78 in Florida. He did so, but found no relief, and, returning to spend his last hours with his family, he died May 5, 1878.

As an instructor, Prof. Turner was active and enthusiastic, interesting in an unusual degree those

committed to his care, and so prompt in meeting all his engagements, in official and private life, that the students playfully named him their "time-piece." As an author and writer for prominent literary and religious journals, he was very favorably known. In 1875 he published a valuable little treatise on the principles of punctuation, in which he has based his rules, in every case, upon the laws of grammatical analysis. He had in course of preparation several other small works on versification, on poetry, and on figures of speech, also lectures on general philology, English philology, French grammar, and on English literature. He was also a frequent contributor to *The Nation* and *Appleton's Journal*, New York, and to the *Atlantic Monthly* and the *Literary World*, of Boston.

Prof. Turner was baptized by the Rev. Dr. Jeter while still a student at Richmond College, and he became a most efficient and industrious Christian worker. As deacon, superintendent of the Sunday-school, leader in the prayer-meeting, moderator of Associational meetings, lecturer before the Ministers', Deacons', and Sunday-School Institute, in which he was so often requested to discuss doctrinal questions and present exegeses of obscure Biblical passages, he was recognized as the finished scholar, the learned Bible student, and the devoted Christian. Many of the various papers prepared by him were considered of so much value as to be requested for publication in pamphlet form for general circulation.

Prof. Turner's second wife was the daughter of Prof. Cocke, of Hollins Institute, a lady of culture, who shared his labors as instructor in that excellent institution, and who, with three children, survives him.

Turner, Gov. Thomas, chief magistrate of Rhode Island, was born in Warren, R. I., Oct. 24, 1810. Early in life he engaged in business pursuits, becoming a merchant in his native place, and meeting with deserved success in his vocation. After several years of mercantile life, he retired from business, and accepted the presidency of an extensive insurance company. He retained this position during the remainder of his life. He held various offices of trust in banking and railroad and manufacturing corporations, and was frequently chosen to represent his native town in the General Assembly of the State. From 1857 to 1859 he was lieutenant-governor of the State, and the two years following he was governor. President Lincoln appointed him first collector of the internal revenue of the first district of Rhode Island. The duties of the many offices which he held were discharged with fidelity and without ostentation. Gov. Turner was a subject of the great revival of 1857-58, and united with the Baptist church in Warren,

one of the old, historic churches of the State. In all measures tending to promote the prosperity of the denomination he took a deep interest. He was



GOV. THOMAS TURNER.

for some time a member of the board of the Missionary Union. In 1862 he was chosen a trustee of Brown University, and continued in office until his death, which took place at Warren, Jan. 3, 1875.

Turner, Rev. Wm., was born in Davidson Co., N. C., June 23, 1816; baptized by Josiah Wiseman, May 4, 1834; began to preach in 1840; was ordained in 1844. His ministerial labors have been in the counties of Davidson, Davie, Yadkin, Forsythe, and Guilford, and they have been eminently successful. He has been moderator of the Liberty Association for fifteen years, and pastor of Jersey church for thirty years. He is still an active and useful preacher of the gospel.

Turney, Edmund, D.D., was born in Easton, Conn., May 6, 1816; was educated at Hamilton; was pastor of the South church, Hartford, Conn., and in Granville, and of the Broad Street church in Utica, N. Y. In 1850 he was appointed Professor of Biblical Criticism in the seminary, Hamilton. From 1853 he was five years professor in Fairmount Theological Seminary, O. In 1865 he began the first organized effort for the education of colored teachers and preachers in Washington, D. C. No society encouraged him to commence a work upon which the richest blessings rested. How nobly he toiled in that field, with no assured support, and sometimes, we fear, with want threat-

ening him, the writer and a few others know. He seemed inspired with the conviction that God had specially intrusted this great business to him, and nothing could change his impressions of duty. He would have suffered martyrdom while swayed by this holy purpose rather than show recreancy to the will of heaven. Dr. Turney was conscientious to a fault. He had genius of a high order, and his heart was the throne of Jesus. He died Sept. 28, 1872.

Dr. Turney published several works on Christian baptism and three volumes of poetry.

Turpin, Dr. William Henry, a prominent deacon of great moral worth, who was, for many years, a member of the Augusta church, was born in the vicinity of Richmond, Va., in March, 1790. At fifteen years of age he removed to Augusta, Ga., and, entering into mercantile business, succeeded in amassing a large fortune. In 1816 he married Miss Mary Ann D'Antignac, and in 1824 he was converted under the preaching of the elder Brantly, and made a profession of faith in Christ. He united with the Baptist church at Augusta, of which he remained a most useful and conscientious member until his death in 1866, being for nearly forty years a deacon of the church.

It may be said of Dr. Turpin that he rendered the Augusta church more essential service than any other of its members, unconnected with the ministry, since the church was founded. With his ample means he was always ready to make good any deficiency in the salaries of the pastors, and in the other expenses incidental to the maintenance of worship. His business capacity and excellence of judgment were of incalculable benefit to the church; and his wisdom in council, united with his politeness and courtesy of demeanor, and his humility and peace-loving disposition, always exercised a beneficial influence in the church conferences and over the members.

New members were attracted to the church by the simple fact of his connection with it. His character as a Christian and a gentleman of the utmost integrity and honor stood out in such bold relief that the church itself was benefited by it in the eyes of the community.

He was ready to aid every good cause, and no application to him for any such cause ever failed to meet a favorable response. He was one of the earliest and largest contributors towards Mercer University, and it was his habitual custom to send \$200 to each of the boards of the Southern Baptist Convention on the first day of every year. His house was the centre of an extensive and generous hospitality, and Luther Rice used to visit him every year, and was accustomed to speak of Dr. Turpin's house as his Georgia home.

With much that was calculated to make a man

proud,—wealth, position in society, hosts of friends and admirers,—Dr. Turpin was utterly unassuming; his humility was most unaffected. But the crowning excellence and chief glory of his Christian character was his unwavering trust in God. When grief rent his bosom,—and he had some of the severest kind,—and when the desolations of war threatened his home and his fortune, his comfort was that God was king, and that all things were working together for the good of those who love him.

God allowed this bright light to shine for many years. Rev. James E. Welch said, "I have been traveling all over this country constantly for the past twenty years, and I know multitudes of people, but I have seen but one Wm. H. Turpin." In 1866 an asthmatic affection rendered Dr. Turpin more and more feeble, and it became apparent to himself and family that he could not rally. Calmly, cheerfully, sublimely he accepted the situation, and as the end drew nigh, in full possession of all his mental faculties, he sent farewells and benedictions to the absent, and then resigned himself to the sleep of the Christian, like one

"Who wraps the drapery of his couch about him
And lies down to pleasant dreams."

Tustin, Rev. Francis Wayland, Ph.D., Professor of the Greek Language and Literature in the university at Lewisburg, Pa., was born in Philadelphia in 1834. His early education was received in the public schools of his native city. In 1850 he entered the academy at Lewisburg, and graduated from the university in 1856, with the highest honors of his class.

In 1857 he was made tutor in the college, being the first alumnus of the university in its faculty. In 1860, there being a vacancy in the department of Natural Sciences, caused by the accession of Dr. Loomis to the presidency, Prof. Tustin was elected to fill the chair. This position he held for fourteen years, and in the language of Dr. Loomis, "made the department of Natural Sciences in the university." Although his principal work in these years was in his own department, yet he was known as a fine classical scholar, and frequently assisted Prof. Bliss in the Greek and Latin classes. In 1874, his eyesight becoming seriously affected by the chemical fumes of the laboratory, he was obliged to relinquish the department of Natural Sciences. At that time, Dr. Bliss having accepted the chair of Biblical Interpretation in Crozer Theological Seminary, and the trustees wishing to retain Prof. Tustin's services, he was elected to the chair of the Greek Language and Literature, which position he has since so worthily filled. During the absence of Dr. Loomis in Europe for the greater part of the college year, Prof. Tustin acted as president of the university, and presided at the com-

ment of 1879. His administration won the praise and gratitude of all connected with the university. In 1879 his fellow-members of the faculty and the curators conferred upon him the degree



PROF. FRANCIS WAYLAND TUSTIN, PH.D.

of Doctor of Philosophy. In 1866, by a council called by the First Baptist church of Lewisburg, he was ordained to the gospel ministry. In addition to his other labors he has, for more than twenty years, managed the finances of the Baptist church, and was largely instrumental in the erection of their handsome church edifice. During these years Prof. Tustin has had several offers to other positions, which he has declined. His life has been given to the building up of the university and the Baptist cause in Lewisburg. Prof. Tustin has great ability and fine scholarship, and he has rendered valuable services to the Baptists of Pennsylvania.

Tutt, Rev. B. G., was born in Cooper Co., Mo., Feb. 11, 1839; professed faith in Christ and united with the church at Liberty, Mo., while at William Jewell College, in 1854, and was baptized by Dr. E. S. Dulin; attended Westminster College, at Fulton, Mo., in 1857; was ordained to the work of the gospel ministry in 1869; was called to the pastorate of the Concord Baptist church in December, 1860, and continued in that relation until January, 1876, in the mean time preaching at intervals to Mount Nebo church, in the same county.

The result of fifteen years' labor at Concord was, first, the gathering of a large and influential membership; second, the building up of a flourishing

and effective Sunday-school; third, the erection of a comfortable and commodious house of worship, which was dedicated without a dollar's indebtedness; fourth, bringing the membership into hearty and intelligent co-operation with the benevolent enterprises of the denomination.

In April, 1876, he was called to the pastorate at Marshall, Mo., in which field the labors of four years have developed some very encouraging features.

Twiss, Rev. J. S., settled in Ann Arbor in 1830; was from Sennett, N. Y. He was a preacher of noted strength and vivacity, and a man of the highest moral integrity and Christian probity. He was intelligent and fearless in the performance of duty, he hated oppression and everything which degrades man. His righteous and intense sentiments often took forms of expression which were never forgotten. His powers of debate and his natural delivery made him noted as a speaker, while in conversation few cared to meet the sharpness of his lance. His death occurred in 1857.

Tyler, Rev. Mansfield, is about fifty-five years old; a slave before the war; limited opportunities; a man of strong natural ability, of firm, Christian character, fine sense, well instructed in the Scriptures, gifted in natural eloquence, held in high estimation by whites and blacks; a man of great prudence. He has for several years been president of the Colored Baptist Convention of Alabama, and is a good presiding officer. He resides at Lowndeshorough.

Tynes, Rev. W. E., pastor at Canton, Miss., of which State he is a native, was born in 1848. After receiving a good academic education he commenced the practice of law; in 1871 began to preach, and became pastor at Osyka, Miss.; thence at Jackson, La., and Baton Rouge. He returned to Mississippi in 1876. He was an evangelist in Southern Mississippi and in Eastern Louisiana one year; then two years pastor at Summit, Miss. In 1878 he was called to his present field.

Tyree, Cornelius, D.D., was born Sept. 14, 1814, in Amherst Co., Va. He united with the Mount Moriah church in 1832, although strongly persuaded by his family and friends, all ardent Methodists, to join the Methodist Church. After receiving an excellent training in the schools of the neighborhood, he was a teacher for two years near Lynchburg. In the fall of 1837 he was licensed to preach by the Lynchburg church, and sent to William and Mary College. In the fall of 1838 he entered the Columbian College, and pursued the partial course. In 1839 he was appointed by the General Association missionary for the counties of Greenbrier and Monroe, where his labors were greatly blessed. He was ordained in September, 1839, at Amwell church, Fayette Co.

In the latter part of this year he was transferred to Rockbridge County as missionary. In 1840, under his ministry, two new churches were organized, one at Lexington and one at Cow Pasture Bridge, Va., of which churches he remained pastor five years. Here Dr. Tyree baptized Prof. G. E. Dabney and many of the students of the Military Institute of Lexington. In 1845 he succeeded Rev. Jesse Witt as pastor of the churches in Powhatan County, with two of which he remained twenty-seven years. While with these churches he also preached extensively within and without the State as an evangelist, and in the meetings in which he participated not less than 3000 were hopefully converted. Dr. Tyree has been busy with his pen also, although his pastoral and evangelistic labors have been so pressing. In 1858, Sheldon & Blake-

man published his "The Living Epistle," with an introduction by Dr. R. Fuller. A number of his sermons have been published in the *Baptist Preacher* and in the *Religious Herald*. A valuable little tract on "Baptism and Restricted Communion" has also been widely circulated. Dr. Tyree has also prepared a small work, "Believe and Live," and a volume of quickening sermons preached at protracted meetings, both which he hopes soon to publish. Some of these sermons have been greatly blessed in the conversion of souls. In the spring of 1872 he removed to Bedford Co., Va., and became pastor of the Liberty church, one of the most thriving bodies in the State. Dr. Tyree has been eminently successful in his labors. In 1869 the Columbian College conferred upon him the degree of D.D.

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Underwood, Rev. Enoch Downs, pastor of the Baptist church at Wauwatosa, Wis., and the oldest settled minister in the State, was born in Monongahela Co., Va., in 1817. When a boy of seven years he came with his father's family to Vermilion Co., Ill., and at nineteen he removed again with his father and family to Milwaukee Co., Wis., where he has since resided. Mr. Underwood obtained a hope in Christ after he reached manhood, and united with the Baptist Church. In 1845 he took an active part in forming the Baptist church in Wauwatosa, of which he was a constituent member. This church licensed him to preach, and in 1849 called him to the pastorate and ordained him to the work of the ministry.

Mr. Underwood has never been connected with any other church either as member or minister. His pastorate has been continued for thirty-one years. He is finely balanced intellectually and spiritually, and it would be difficult to determine to which he is most indebted for his power as preacher, his attainments or his natural abilities. He has achieved the rare art of making the most of each. He delivers his messages to his flock in the plain and easily understood language of the people, but with great analytical power and logical force. His hearers are always sure to have the gospel purely, simply, and strongly declared to them. He preaches Jesus. By his gentle and kind spirit, breathing in all his utterances the peace and love of the gospel, he has won the confidence and affection of the

ministers and churches of the State. He has frequently been called to preside over the Association of which he is a member, and for many years has been a trusted member of the board of the Convention.

Underwood, Rev. John Levi, as a preacher, is clear, animated, bold, earnest, and tender, showing much independence and freshness of thought. As a pastor, he is faithful, laborious, and sympathetic, making himself beloved by his people. As a man, he is friendly and warm-hearted. He was born in Alabama, March 27, 1836, of Presbyterian parents; graduated at Oglethorpe University, Ga., in 1857, with the highest honors of his class; was converted and joined the church in 1857; studied theology two years at the Columbia, S. C., Theological Seminary; studied one year at Berlin and Heidelberg, Germany; spent eight months at Paris, France, then came home and joined the Confederate army as a private, after being ordained to the ministry. He became a chaplain in 1862, but resigned on account of bad health in 1863. Since the war he has been teaching, preaching, and farming. He has a pleasant home near Camilla, Ga. He has had charge of the churches at Bainbridge and Cuthbert, Ga., but now serves the church at Camilla, and also those at Evergreen and Cairo, in the same neighborhood.

Uniformity, Act of.—When Charles II. was restored to the throne of England the National Church had few Episcopal clergymen worshipping

at her altars. More than 7000 of her ministers had taken the Solemn League and Covenant. The forms of worship differed considerably. But after the Restoration the tyrannical men who ruled Church and State were determined to drive from the Anglican Establishment every man who would not conform to extreme Episcopalianism.

The Act of Uniformity, which received the royal assent April 19, 1662, required all clergymen to profess before their congregations "their unfeigned assent and consent to the use of all things in the Book of Common Prayer, and prescribed by it, and to the form or manner of making, ordaining, and consecrating bishops, priests, and deacons."

All persons "holding any office in any way connected with the church," and every teacher of a public or private school, and all tutors in private families were required to make a declaration that "it was not lawful on any pretense whatsoever to take arms against the king," and that they "will conform to the liturgy of the Church of England."

They were also compelled to declare that the oath to maintain the Solemn League and Covenant was a nullity, and that it was "imposed upon the subjects of this realm against the known laws and liberties of this kingdom."

This law was one of the most unrighteous enactments that ever disgraced the statute books of any civilized nation. In it the king and his Parliament wickedly violated the most sacred engagements ever made by man. The principal sufferers under this infamous act were the Presbyterians, who had foolishly placed the king upon the throne. The law was expressly contrived to ruin all Nonconformist clergymen and their families.

On the 24th of August, 1662, the act went into effect. That was a time of fierce trial to thousands of godly ministers and teachers, and to many thousands of their wives and children. The number of ministers who forsook their ecclesiastical residences and church edifices on the day of royal, and of Episcopal vengeance, has been estimated at from 2000 to 2500.

These thousands of pastors going forth from their homes, sacred to them by many precious associations, surrounded by their wives and children, and in not a few instances by their aged parents, with nothing before them but hunger, and rags, and persecution, exhibited to the eye of Jehovah the most pitiable, and at the same time the most glorious scene upon which its lightning glances had ever fallen. They could not be hypocrites, for they loved the God of truth, and they and theirs must become living sacrifices. There were Baptist ministers among these saintly men, though most of our brethren had previously been removed. Henry Jessey, A.M., was ejected from St. George's, Southwark; Francis Bampfield, M.A., from Sherborne,

in Dorsetshire; Thomas Jennings, from Brimsfield, in Gloucestershire; Paul Frewen, from Kempley, in the same county; Joshua Head, the place of ejection uncertain; John Tombes, B.D., from Leominster, in Herefordshire; Daniel Dyke, M.A., from Hadham, in Hertfordshire; Richard Adams, from Humberstone, in Leicestershire; Jeremiah Marsden, from Ardesly, in Yorkshire; Thomas Harcastle, from Bramham, in Yorkshire; Robert Browne, from Whitelady Aston, in Worcestershire; Gabriel Camelford, from Stavely Chapel in Westmoreland; John Skinner, from Weston, in Herefordshire; — Baker, from Folkestone, in Kent; John Gosnold, of the Charter House and Pembroke Hall, Cambridge; Thomas Quarrel, from a place in Shropshire; Thomas Ewins, from St. Evens' church, Bristol; Lawrence Wise, from Chatham Dock, Kent; John Donne, from Pertenhall, in Bedfordshire; Paul Dobson, from the chaplaincy of the college, Buckinghamshire; John Gibbs, from Newport Pagnell; John Smith, from Wanlip, Leicestershire; Thomas Ellis, from Lopham, Norfolk; Thomas Paxford, from Clapton, Gloucestershire; Ichabod Chauncy, M.D., chaplain to Sir Edward Harley's regiment; Thomas Horrexe, from Maldon, in Essex; Mr. Woodward, from Southwood; E. Stennett, from Wallingford; B. Cox and about thirteen others were ejected in Wales. These men, with the ardent love which flamed in the hearts of martyrs, gave up their all for Christ. The National Church merely gave them a preaching-house, a place in which they were chaplains. They had churches,—living, godly communities of which they were pastors, entirely distinct from the parish churches in which they preached.

Union, The Baptist, of Canada.—After much preliminary discussion, this society was formed at the twenty-eighth annual meeting of the Baptist Home Missionary Convention of Ontario, by the joint action of that body and the Convention East, the latter being represented by an influential delegation. An act incorporating the Union was passed during the ensuing session of the Dominion Parliament, and, according to the terms of the act, the first annual meeting was held, in October, 1880, in the Jarvis Street church, Toronto. This society seeks to unite within itself, as far as practicable, the whole Baptist body of Canada, for the more successful promotion of all denominational interests and enterprises. At present (1881), however, it only embraces the churches of Ontario and Quebec. Its membership consists of all pastors, all ministers engaged in other departments of denominational work, all persons paying \$30 at one time to its funds (life members), and delegates from the churches, appointed according to the numerical standing of the bodies they represent. The Union elects the following boards: Home Missions West,

Home Missions East, Foreign Missions, Manitoba and Northwest Missions, Grande Ligne Mission, trustees of the Canadian Literary Institute, Superannuated Ministers' and Church Edifice Funds. The societies by which these boards were formerly elected having merged their existence into that of the Union, so far as existing legislation will admit, brief sketches of such of the principal ones as are not noted elsewhere will be in place here.

Regular Baptist Home Missionary Convention of Ontario.—This society may be regarded as the parent of most of the others, and for many years it was the only general denominational organization in Western Canada. It was formed, in 1851, in an old Presbyterian meeting-house in the city of Hamilton. There appears to be no published record of its work during the first four years of its existence; but from 1855 to the formation of the Baptist Union it has been ascertained that over 5000 persons were baptized by the missionaries, 120 churches organized, and more than 100 places of worship erected, many of them in important towns and centres. During this period the amount appropriated by the Convention towards the support of missionary pastors and other laborers on mission fields exceeds \$100,000. The great advance made by the denomination in the province of Ontario since 1851 is undoubtedly due in a large measure to the instrumentalities employed by this society. The following Associations are included within its boundaries: Western, Middlesex and Lambton, Elgin, Grand River, Brant, Midland-Counties, Huron, Niagara, Toronto, East Ontario, and Amherstburg, containing in all about 300 churches and 22,000 members.

Canada Baptist Home Missionary Convention, East.—The territorial area of this Convention consists of the province of Quebec and the portion of Ontario lying east of Kingston, thus embracing 3 Associations,—Central Canada, Ottawa, and Danville,—64 churches, and nearly 4800 members. It was formed April 28, 1858, in the St. Helen Street Baptist church, Montreal, at a meeting specially convened for the purpose by a committee of brethren belonging to that church. There were present ten ministers and delegates from fourteen churches, who were entirely unanimous as to the expediency of organizing for home mission work. The subsequent history of the society has demonstrated the wisdom of its founders, and exhibited, in a striking manner, the faith and liberality of its handful of supporters. Up to the time of its affiliation with the Baptist Union \$33,000 had been paid out in support of missionaries and in aid of weak churches, and much good accomplished among the small Protestant population of this section of Canada.

Baptist Foreign Missionary Society of Ontario

and Quebec.—In the year 1858, at the annual meeting of the Convention West, the question was raised, "Ought Canadian Baptists, as such, to have a Foreign Missionary Society, or ought they to co-operate with existing organizations?" Its fuller consideration was deferred to the following year; but for some reason the discussion was not then resumed, and the subject remained in abeyance. Some years afterwards a strong desire to be employed in the foreign field was expressed by one of the senior theological students of the Canadian Literary Institute. This led to an earnest reconsideration of the whole matter, and in October, 1866, at the fifteenth annual meeting of the Home Missionary Convention, held in Beamsville, Ontario, the Foreign Missionary Society was organized, as an auxiliary to the American Baptist Missionary Union. The first missionary sent out was the Rev. A. V. Timpany, the student to whom reference is made above. He was designated in October, 1867, and appointed to the Telooogo field in the Madras presidency, British India. Two years afterwards he was followed by Rev. John McLaurin. In 1874 a chain of providential circumstances led to the formation of an independent Canadian Telooogo mission in the city of Cocanada, 200 miles north of Ongole. A commencement had been already made in Cocanada by the five years' faithful toil of Thomas Gabriel, a well-educated and zealous native, who had gone to this populous heathen city on his own responsibility. Under his labors a church of 150 members had been gathered, several native preachers raised up, and a few native schools established. At his urgent request the Baptists of Canada, with the approbation of the American Baptist Missionary Union, sent Mr. McLaurin to this inviting field, and assumed the entire control of the movement. Subsequently, Mr. Timpany also withdrew from the service of the Union, and went to Cocanada under the direction of the Canadian society. The infant mission was reinforced by Rev. George F. Currie, B.A., in 1876, and by Rev. John Craig, B.A., in 1877. Mr. Currie is stationed at Tuni, and Mr. Craig at Akidu.

United States, The Constitution of; Aid given by the Baptists in its Adoption.—It is a matter of surprise to-day that the wisdom of this instrument was ever doubted, or that it should have been opposed by any number of intelligent and patriotic men. The two great States that supported the Revolution, Virginia and Massachusetts, were equally divided about the Constitution, and some of the best men in these powerful centres of political life regarded it with unmixed alarm, and resisted it with all their influence and eloquence.

In Massachusetts, the convention called to ratify the Constitution assembled on the 9th of January,

1788. It was composed of nearly four hundred members. It possessed much of the intellect and patriotism of the State. The debates lasted for a month, and the contest was carried on with great earnestness. "The prohibition of religious tests in the Constitution made it many enemies in Massachusetts."* The entire United States took the deepest interest in the deliberations. It was universally felt, as Dr. Manning expressed it, that "Massachusetts was the hinge on which the whole must turn," and that if she rejected the Constitution it would be discarded in the other States. The Baptists held the balance of power in the convention, and in Massachusetts they were generally opposed to the Constitution. The Baptist delegates were chiefly ministers, who had the highest regard for Dr. Manning. And he, fully convinced that nothing but the new Constitution could save the country from anarchy, spent two weeks in attendance upon the convention, and he and Dr. Stillman exerted themselves to the utmost to persuade their brethren to support the Constitution. With the Rev. Isaac Backus, the fearless friend of the Baptist cause and of liberty of conscience, they set out, and they met with success in several cases, and the Constitution was adopted by a majority of nineteen votes. There were 187 yeas and 168 nays on the last day of the session, and before "the final question was taken, Gov. Hancock, the president, invited Dr. Manning to close the solemn convocation with thanksgiving and prayer." Dr. Manning addressed the Deity in a spirit glowing with devotion, and with such lofty patriotism that every heart was filled with reverence for God and admiration for his servant. And such an effect was produced by this prayer that, had it not been for the "popularity of Dr. Stillman, the rich men of Boston would have built a church for Dr. Manning."† There is a strong probability that the Baptists of the convention would have turned from Isaac Backus, and changed the insignificant majority into a small minority, if it had not been for Manning and Stillman.

In Virginia the opposition to the Constitution was led by more popular men; but the parties, otherwise, were about equal in strength. The convention met in Richmond, in June, 1788. The most illustrious men in the State were in it. Patrick Henry spoke against the Constitution with a vehemence never surpassed by himself on any occasion in his whole life, and with a power that was sometimes overwhelming. Once, while this matchless orator was addressing the convention, a wild storm broke over Richmond; the heavens were ablaze with lightning, the thunder roared, and the rain came down in torrents; at this

moment Henry seemed to see the anger of heaven threatening the State if it should consummate the guilty act of adopting the Constitution, and he invoked celestial witnesses to view and compassionate his distracted country in this grand crisis of her history. And such was the effect of his speech on this occasion that the convention immediately dispersed.‡ The convention, when the final vote on ratification was taken, only gave a majority of ten in favor of the Constitution. Eighty-nine cast their votes for it, and seventy-nine against it.§

James Madison possessed the greatest influence of any man in the convention; had he not been there Patrick Henry would have carried his opposition triumphantly; and Madison was there by the generosity of John Leland, the well-known and eccentric Baptist minister. Madison remained in Philadelphia three months with John Jay and Alexander Hamilton, preparing the articles which now make up *The Federalist*; this permitted Henry and others to secure the public attention in Virginia, and, in a large measure, the public heart. Henry's assertion that the new Constitution "squinted towards monarchy" was eagerly heard and credited by many of the best friends of freedom; and when Madison came home he found Leland a candidate for the county of Orange, the constituency which he wished to represent, with every prospect of success, for Orange was chiefly a Baptist county. Mr. Madison spent half a day with John Leland, and the result of this interview was that Leland withdrew and exerted his whole influence in favor of Madison, who was elected to the convention, and, after sharing in its fierce debates, he was just able to save the Constitution of the United States.

In a eulogy pronounced on James Madison by J. S. Barbour, of Virginia, in 1857, he said "That the credit of adopting the Constitution of the United States properly belonged to a Baptist clergyman, formerly of Virginia, named Leland. If," said he, "Madison had not been in the Virginia convention the Constitution would not have been ratified, and, as the approval of nine States was necessary to give effect to this instrument, and as Virginia was the ninth State, if it had been rejected by her the Constitution would have failed (the remaining States following her example), and it was through Elder Leland's influence that Madison was elected to that convention."|| It is unquestionable that Mr. Madison was elected through the efforts and resignation of John Leland, and it is all but certain that that act gave our country its famous Constitution.

* Backus's Baptist Church History, vol. ii. p. 335. Newton.

† Manning and Brown University, pp. 103, 104. Boston, 1864.

‡ Howison's History of Virginia, ii. 326, 327, 332.

§ Howe's Virginia Historical Collections, p. 124. Charleston, 1846.

|| Sprague's Annals of the American Baptist Pulpit, p. 179.

United States, The Religious Amendment of the Constitution of.—The first amendment to the United States Constitution was adopted in 1789, the year it went into operation. It reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." The first clause of this amendment occupies properly its prominent place in that addition to the Constitution. Freedom of conscience was in legal bondage in 1789, and its friends had too much cause to be alarmed for its safety.

Had the amendment not been adopted, Massachusetts might have had her State church to-day, and her citizens rotting in prison because they could not conscientiously pay a church-tax; and any State might have established the Episcopal Church and then committed Baptists or other ministers to prison, as Virginia did down to the Revolution. And Congress might have decreed that the Catholic Church was the religious fold of the nation, and might have levied taxes to support her clergy, and made laws to give secular power to her cardinals, archbishops, bishops, and priests over our schools, religious opinions, and personal freedom. With the amendment we have been educated to practise universal religious freedom; without it, sacerdotal tyranny might have destroyed all our liberty. The grandest feature of our Constitution is the first clause of the first amendment. The Baptists have justly claimed that the credit for this amendment belongs chiefly to them. It is in strict accordance with their time-honored maxim, "The major part shall rule in civil things only."

Where else could it have come from? In the Revolution, and for a few years after, there were two great centres of political influence in our country, around which the other States moved with more or less interest,—Massachusetts and Virginia. Freedom of conscience could not come from Massachusetts; she was wedded to a State religion in 1789, which defied any divorcing agency to create a separation. Just ten years before, she adopted her new constitution with an article in it giving legal support to Congregational ministers, as in good old Puritan times. And this tie only perished in 1834.* Writing to Benjamin Kent, John Adams says, "I am for the most liberal toleration of all denominations, but I hope Congress will never meddle with religion further than to say their own prayers. *Let every colony have its own religion without molestation.*"† That is, from

Congress; he wished every colony to have its own *established* church without molestation, if it desired such an institution. He unjustly charged Israel Pemberton, a Quaker, whom, with the Baptists and other Friends, the Massachusetts delegates met during the session of the first Continental Congress, with an effort to destroy the union and labors of Congress, because he pled for the release of Baptists and Quakers imprisoned in Massachusetts for not paying the ministers' tax, and for the repeal of their oppressive laws. And John Adams actually argued that it was against the consciences of the people of his State to make any change in their laws about religion, even though others might have to suffer in their estates or in their personal freedom to satisfy Mr. Adams and his *conscientious* friends. And he declared that they might as well think they could change the movements of the heavenly bodies as alter the religious laws of Massachusetts.‡ This was the spirit of New England when the first amendment was proposed, except in Rhode Island, and among the Baptists, and the little community of Quakers outside of it. Thomas Jefferson, writing to Dr. Rush, says, "There was a hope confidently cherished about A.D. 1800, that there might be a State church throughout the United States, and this expectation was specially cherished by Episcopalians and Congregationalists."§ This was the sentiment of not a few New England Pedobaptists, and the hope of the remains of the Episcopal Church in the South. Massachusetts and her allies had no love for the first amendment, and, according to Backus, Massachusetts *did not* adopt it.||

It came from Virginia, and chiefly from Baptists of the Old Dominion. The "mother of Presidents" was the mother of the glorious amendment. In 1776 the first republican Legislature of Virginia convened, and after a violent contest, daily renewed, from the 11th of October to the 5th of December, the *acts of Parliament* were repealed which rendered any form of worship criminal. Dissenters were exempted from all taxes to support the clergy, and the laws were *suspended* which compelled Episcopalians to support their own church. But it was the pressure of Dissenters without that forced this legislation on the Assembly, for a majority of the members were Episcopalians.¶ While this act relieved Baptists, the unrepealed common law still punished with dismissal from all offices for the first offense, those who denied the Divine existence, or the Trinity, or the truth of Christianity; and for the second, the

* Backus's Church History, p. 197. Philadelphia.

† Life and Works of John Adams, by Charles Francis Adams, vol. ix. p. 402.

‡ Ibid., vol. ii. p. 399.

§ Memoirs, Correspondence, etc., vol. iii. p. 341. Charlottesville, 1829.

|| Backus's Church History, vol. ii. p. 341. Newton.

¶ Ibid., vol. i. p. 32.

transgressor should be rendered incapable of suing or of acting as guardian, administrator, or executor, or of receiving a legacy, and, in addition, should be imprisoned for three years.* These persecuting laws were not repealed till 1785. The tithe law, after being agitated frequently in every session, and annually suspended, was repealed in 1779. The Presbyterians and Baptists were the outside powers that swept away the State church of Virginia.

After tithes ceased to be collected, a scheme, known as the "assessment," was extensively discussed in Virginia by Episcopalians and others. The assessment required every citizen to pay tithes to support his minister, no matter what his creed. The Episcopalians warmly advocated the assessment. The united clergy of the Presbyterian Church petitioned for it,† though many of their people disliked and denounced it. Patrick Henry aided it with all the power of his eloquence.‡ Richard Henry Lee, the most polished orator in the country, John Marshall, the future chief justice of the United States, and George Washington himself advocated it.§ The Baptists directed their whole forces against it, and poured petitions into the Legislature for its rejection.

After expending every effort, the friends of the assessment were defeated, and it was finally rejected in 1785, and all the laws punishing opinions repealed. This was a work of great magnitude. The Episcopalians, the Methodists, the Presbyterian clergy, and the eloquence and influence of some of the greatest men the United States ever had, or will have, were overcome by the Baptists, and Jefferson and Madison, their two noble allies, and some Presbyterian and other laymen. Semple truly says, "The inhibition of the general assessment may, in a considerable degree, be ascribed to the opposition made to it by the Baptists. They were the only sect which plainly remonstrated against it. Of some others it is said that the laity and ministry were at variance upon the subject, so as to paralyze their exertions for or against the bill."||

Nor need any one dream that Jefferson and Madison could have carried this measure by their genius and influence. They were opposed by many men whose transcendent services, or unequaled oratory, or wealth, position, financial interests, or intense prejudices, would have enabled them easily to resist their unsupported assaults. Like a couple of first-class engineers on a "tender,"

with a train attached, but no locomotive, would Jefferson and Madison have appeared without the Baptists. They furnished the locomotive for these skillful engineers, which drew the train of religious liberty through every persecuting enactment in the penal code of Virginia.

In 1790, just one year after the adoption of the amendment, Dr. Samuel Jones, of Pennsylvania, states that there were 202 Baptist churches in Virginia.¶ Semple, the historian of the Virginia Baptists, says that, in 1792, "The Baptists had members of great weight in civil society; their congregations became more numerous than those of any other Christian sect."** The Baptists outnumbered all the denominations in Virginia, in all probability, in 1789, and they far surpassed them in the burning enthusiasm which persecution engenders, and to them chiefly was Virginia indebted for her complete deliverance from persecuting enactments.

In 1789, a few months after Washington became President, "The Committee of the United Baptist Churches of Virginia" presented him an address, written by John Leland, marked by felicity of expression and great admiration for Washington, in which they informed him that their religious rights were not protected by the new Constitution. The President replied that he would never have signed that instrument had he supposed that it endangered the religious liberty of any denomination, and if he could imagine even now that the government could be so administered as to render freedom of worship insecure for any religious society, he would immediately take steps to erect barriers against the horrors of spiritual tyranny.†† Large numbers were anxious about the new Constitution, and it had many open enemies. The Baptists who presented this address *controlled the government of Virginia, and they were the warmest friends of liberty in America*. They would suffer anything for their principles, and, as they suspect the new Constitution, it must be amended to embrace their soul liberty and secure their hearty support. A few weeks later, James Madison, the special friend of Washington, who aided him five months before in composing his first inaugural address to Congress,‡‡ rises in the House of Representatives and proposes the religious amendment demanded by the Baptists, with other emendations, and declares that "a great number of their constituents were dissatisfied with the Constitution, among whom were many respectable for their talents and their patriotism, and *respectable for the jealousy which*

* Jefferson's Notes on the State of Virginia, p. 169. Richmond, 1835.

† Rives's Life and Times of James Madison, vol. i. pp. 601, 602.

‡ Wirt's Life of Patrick Henry, p. 263. Hartford.

§ Rives's Life and Times of James Madison, vol. i. pp. 601, 602.

|| Semple's History of the Virginia Baptists, pp. 72, 73.

¶ Minutes of Philadelphia Baptist Association, p. 459.

** History of the Virginia Baptists, p. 39.

†† Writings of George Washington, by Sparks, vol. xii. pp. 154, 155. Boston.

‡‡ Rives's Life and Times of James Madison, vol. iii. p. 64.

they feel for their liberty' (religious). This language applies to his Virginia Baptist friends and their co-religionists over the land. He presses his scheme amidst violent opposition, and Congress passes it. Two-thirds of the State Legislatures approve of it, and it becomes a part of the Constitution.*

Denominationally, no community asked for this change in the Constitution but the Baptists. The Quakers would no doubt have petitioned for it if they had thought of it, but they did not. John Adams and the Congregationalists did not desire it; the Episcopalians did not wish for it. It went too far for most Presbyterians in Revolutionary times, or in our own days, when we hear so much especially from them, about putting the divine name in the Constitution. The Baptists asked it through Washington. The request commended itself to his judgment and to the generous soul of Madison, and to the Baptists, beyond a doubt, belongs the glory of engrafting its best enactment on the noblest Constitution ever framed for the government of mankind.

Upham, James, D.D., was born in Salem, Mass., Jan. 23, 1815. He was a graduate of Waterville College in the class of 1835, and studied at the Newton Theological Institution, 1837-39. He was ordained at Thomaston, Me., in August, 1840, and was professor in the theological institute which had a brief existence in that place. On leaving Thomaston he became pastor of the church in Manchester, N. H., and subsequently pastor of the church in Millbury, from which place he was called to a professorship in the New Hampshire Literary Institute. His connection with this institution continued fifteen years, 1846-61, when he was appointed president. In 1866 he retired from this position, and became one of the editors of the *Watchman and Reflector*. He held this office for several years with distinguished ability. Recently he has accepted a position on the editorial staff of the *Richmond Herald*, published in Richmond, Va.

The degree of Doctor of Divinity was conferred on Dr. Upham by Colby University in 1860.

Upham, Rev. William D., was born in Weathersfield, Vt., Feb. 10, 1810. He early indicated the bent of his mind, and showed that if his tastes could be gratified he would devote his life to the pursuit of knowledge. Having reached the age of eighteen, he decided to fit himself to enter the profession of law. His preparatory studies, which he pursued at Chester, Vt., and at Middleborough, Mass., being completed, he entered Brown University in the fall of 1831. He was inclined to adopt infidel sentiments, and with the immaturity and self-conceit of youth, he was disposed to treat

very lightly the claims of religion. During the winter of 1831-32, while engaged in teaching in the village of Dedham, Mass., his attention was called by the Spirit of God to his own condition. Before the light of truth his skepticism vanished, and he yielded his heart to the Saviour, in whom heretofore he had seen no charms. When he returned to his college duties he was a changed man. Having connected himself with the First Baptist church in Providence, he received their approbation of his wish in due time to enter upon the work of the Christian ministry. Unable for want of funds to continue his studies at the university, he took charge of a school in the village of Wickford, R. I., where he remained three years. It was in consequence of his efforts and sacrifices that there was formed in that place a Baptist church, which now numbers not far from 150 members. Mr. Upham removed to Ludlow, Vt., in December, 1836, and for two years was principal of the Black River Academy. He was ordained to the work of the ministry in November, 1837, preaching as opportunity presented while carrying on his work as a teacher. In December, 1838, he accepted a call to the pastorate of the Second Baptist church in Townshend, Vt., and served this church between four and five years, when he closed his life, dying June 30, 1843, at the early age of thirty-three years. "His death was much lamented by the ministers and churches in Vermont, among whom his piety, talents, and wisdom had secured him a measure of esteem and confidence possessed by very few at so early an age."

Ustick, Rev. Thomas, was born in New York, Aug. 30, 1753. When about fourteen he was converted. He was baptized by the Rev. John Gano. Soon after he felt called to preach the gospel, and he began to prepare himself for this blessed work. He graduated at Rhode Island College (now Brown University) in 1771. He was ordained to the ministry in Ashford, Conn., in 1777. He became pastor of the First Baptist church of Philadelphia in 1782. In that city his labors were greatly blessed, and his memory is still treasured up as a precious legacy by the children of those whom he led to the Saviour.

Mr. Ustick was an earnest advocate of deep repentance as a prerequisite to the enjoyment of the peace of God, and of a salvation gathering nothing from human feelings or reforms, but coming wholly from the Saviour's merits. The Saviour has had few servants more competent or more faithful. He died in Burlington, N. J., in 1803.

Ustick, Deacon Thomas Watts, was born in Philadelphia, Pa., Aug. 22, 1801. His parents removed to Virginia in 1806, where with an uncle, John Ustick, Thomas learned printing. He afterwards lived in Washington and Chicago, and in

* Rives's Life and Times of James Madison, vol. iii. p. 39.

both places was known as a publisher and printer. In 1839 he came to St. Louis, where he died Aug. 13, 1866. He was converted when ten years of age in Virginia, and baptized by Thomas Cally. From a boy Deacon Ustick was intelligent, affectionate, and faithful. He was made a deacon of the Second Baptist church of St. Louis, and of the Third church, of which he was a constituent member. The Third church greatly mourned his death. He, with Deacons John Barnhurst, P. J.

Thompson, and R. Campbell, formed a noble band in the Third church. His friends admired and trusted him. Mild but firm, and governed by principle, when suddenly called to die, he said, "I am glad I have no preparation to make." He left a rich legacy to his children in a name untarnished, and an influence which will ever live, like that of his grandfather, Thomas Ustick, who was pastor of the First Baptist church of Philadelphia for twenty-one years.

V.

Vail, Rev. A. L., was born in La Grange, Texas, May 14, 1844. He continued to reside there and in that vicinity till the spring of 1862, when he went to Mexico. In August, 1863, he shipped on the schooner "Matamoras," from the port of the same name, for New York.

Although converted in Texas, he made no public profession of religion until 1864, when he united with the First Baptist church in Plainfield, N. J. Having studied in Connecticut until the close of 1864, he removed to Michigan, where his studies were continued until 1868, partly in Raisin Valley Seminary and partly in Kalamazoo College. He was ordained in Schoolcraft, Mich., in 1868. His Schoolcraft pastorate was ended in about a year by failure of health. After six months' rest, he resumed work limitedly in Brady, a field formerly occupied in connection with Schoolcraft, where he remained till April, 1871, when he became pastor in Sturgis, Mich. In November, 1873, he removed to Chicago, to accept a position on the *Standard*. Two years were spent in editorial work and studying in the university and seminary. About one year of this time he was regular supply of the Winnetka church. Preceding this he furnished the first consecutive Baptist preaching in Hyde Park, which prepared the way for the organization of the church there.

Jan. 1, 1876, he took the pastorate of the Baptist church in Colorado Springs, Col., remaining there three years. He preached the first Baptist sermon in Leadville, two weeks before the church was organized there, and issued the first Baptist paper in that State, of which he was editor and manager. This paper, called *Free Gold*, was a monthly, of which 2000 copies were distributed gratuitously each month in Colorado Springs and in the mountains westward. It was supported by

advertisements and free-will offerings. It was a financial success.

Mr. Vail became pastor in Wichita, Kansas, Jan. 1, 1879, a part of the plan being the removal of a debt of nearly \$1200, due to the Home Mission Society, during that year. By the generosity of the society and the liberality of the church this was accomplished, the pastor having directly nothing to do with it. Mr. Vail resigned as pastor at Wichita, Jan. 1, 1881, and was immediately secured as pastor at Olathe, Kansas.

Mr. Vail is a clear-headed, able, devoted, and successful minister of the gospel, a close and attentive student of the Bible, and a faithful shepherd to his flock.

Van Horn, Hon. Burt, a respected citizen and influential Christian gentleman, a resident of Lockport, N. Y., was born in Newfane, Niagara Co., N. Y., Oct. 28, 1823. His parents, James and Abigail, both of whom died in 1856, were highly esteemed for their public spirit and excellence of Christian character. Besides filling important positions in the town and county, his father was for many years an honored deacon of the Newfane Baptist church. His mother, a devoted member of the same church, was a woman of rare worth; strong in character, devout in spirit, generous and faithful, her godly life has left its impress on the church and community.

From such parents the son inherited qualities of mind and heart which fitted him for the sphere of usefulness he has occupied. Besides home and common-school training, he spent three years in Yates Academy and one year in Madison University. Converted at the age of fifteen, he became a member of the Newfane Baptist church, and for many years devoted his best energies to its interests. During the years 1858, 1859, and 1860 he

served with honor in the State Legislature. In 1860 he was elected to Congress, elected again in 1864, and re-elected in 1866. He identified himself by voice and pen with his party; was an ardent and outspoken advocate of the act of emancipation. During his three years in the State Legislature and his six years in Congress, though on many important committees, and an active participant in the great movements of that most eventful period of the nation's history, there was not raised a breath of suspicion as to the integrity of his conduct. In it all and through it all he maintained the Christian character which he took with him into public life. In August, 1877, he was appointed U. S. collector of internal revenue for nine counties of Central and Western New York, which office he now honorably fills. Though so fully occupied with duties of a political and public character, he is a most active and consistent member of the Lockport Baptist church, whose interests, material and spiritual, he has faithfully served since he became a member, in 1870.

Vanhorn, Rev. William, was born in Bucks Co., Pa., July 8, 1747. After graduating in the academy of Dr. Samuel Jones, at Lower Dublin, he became pastor of the Southampton Baptist church in May, 1772. During the Revolutionary war he was a chaplain in the army, encouraging the heroes who fought against tyranny, hunger, and cold, and sharing with them their greatest dangers and most grievous hardships.

He was pastor of the Southampton church for thirteen years. He was twenty-two years pastor of the Scotch Plains church, N. J. On his way to a new home in Ohio he was seized with a fatal illness in Pittsburgh, where he died Oct. 31, 1807.

Mr. Vanhorn was well known and greatly esteemed by the Baptists of Pennsylvania and New Jersey, and in the armies of the patriots. He lived for the Saviour, and he died in peace.

Van Husan, Hon. Caleb, of Detroit, Mich., was born in Manchester, Ontario Co., N. Y., March 13, 1815. By the death of his mother, when he was thirteen years old, his home was broken up, and he left his native place to seek his fortune. At the age of fourteen he was baptized by Rev. Eleazer Savage, in Knowlesville, N. Y. At twenty he entered upon a business career, and the next year was married to Miss Catherine Jackson. In 1838 he removed to Michigan and established himself in business in Saline, where he was a successful merchant until 1853, when he removed to Detroit. He has been for many years president of the Detroit Fire and Marine Insurance Company.

From his coming to Michigan he has been known as an intelligent and efficient friend of every enterprise contemplating the advancement of the Christian church. One of the original mem-

bers of the Lafayette Street church in Detroit, he has been one of its deacons from its organization. As a trustee of Kalamazoo College, and for several years its treasurer, as a trustee of Madison University, as a member of the State Convention



HON. CALSB VAN HUSAN.

board, as vice-president of the American Baptist Missionary Union, and as a generous and cheerful contributor to every department of Christian work, he has been for many years an acknowledged leader of the Baptists of Michigan. Mrs. Van Husan, to whom he was married in 1866, is the daughter of Rev. David Corwin, and is a special friend and supporter of all our missionary enterprises.

Van Meter, A. W., was born at Elizabethtown, Hardin Co., Ky., April 1, 1789. He died at the residence of his son, E. A. Van Meter, Esq., of Burlington, Iowa, Nov. 11, 1868, at the age of seventy-nine years. Mr. Van Meter shared with his father the hardships of frontier life in Kentucky, with exposure especially to Indian attack. "Often, when going to their religious meetings, they carried their rifles and large knives for protection." In 1831, at the age of forty-two, he removed with his family to Washington, Tazewell Co., Ill. Here again he found a new country. The Indians had but recently left it, and settlers were few, though rapidly arriving. "For a long time he could hear of no Baptist in that part of the country, the nearest church being at Springfield, seventy miles south." Mr. Van Meter immediately made himself known as a Christian and a Baptist, and in 1833 united with others in form-

ing the Pleasant Grove church, fourteen miles from his home. Of the subsequent growth of the denomination in the central portions of the State he was one of the chief instruments. He made himself conspicuous as a *missionary Baptist* at a time when this was almost a name of reproach, and was among the foremost in the formation of Associations in Central Illinois, and in other forms of organic enterprise. He was much a sufferer in the last years of his life, yet in his suffering, as in his serving, he was still an example of Christian fidelity, patience, and trust. His surviving sons, Rev. W. C. Van Meter, Edward A. Van Meter, and Jacob H. Van Meter, have honored his memory in their lives of useful service. One of his daughters, wife of Rev. H. G. Weston, then of Peoria, now president of Crozer Theological Seminary, was, upon her death in 1857, fitly represented as "a lady of great worth and devoted piety."

Van Meter, Rev. W. C., was born near Elizabethtown, Hardin Co., Ky., Feb. 13, 1820. When he was eleven years of age the family removed to Illinois, where his father, Deacon A. W. Van Meter, became conspicuous as an active Baptist and a friend of missions. The son was converted at the age of thirteen, and united with the Pleasant Grove church, now Tremont. In 1837 he entered Shurtleff College, where he remained a year. It was the time of the great abolition excitement in that quarter, resulting in the death of Rev. E. P. Lovejoy at Alton, at the hands of a mob. Mr. Van Meter was one of fourteen young men who pledged themselves to defend Mr. Lovejoy, and who carried him home after he was killed. After a year at Shurtleff he went to Granville College, O., where he remained until 1843. Upon leaving college he returned to Kentucky, teaching and preaching in that State and in Illinois until 1854, when he removed to New York City and began his important work there, first in connection with the Five Points Mission. In May, 1855, he took, as an experiment, his first company of homeless children to Illinois, eighteen in number. This he continued until 1872, visiting the West within that period about seventy times, and providing homes in this way for between two and three thousand children. They were not indentured, but committed to the honor and tenderness of those who received them. In June, 1861, he founded the Howard Mission, or Home for Little Wanderers, in the Fourth Ward, connecting this with the work before described. In February, 1877, he was appointed by the Publication Society to begin a mission at Rome. In 1878, the society not wishing to continue its appropriations, Mr. Van Meter, under a new organization, the Italian Bible and Sunday-School Mission, resumed it upon a new basis. In Rome the mission has five schools,—for boys, for girls, for infants, a night

school for young men, and a school among the Jews. It also sustains a teacher in Naples and one in Milan. Mr. Van Meter has warm supporters in various denominations in this country and in England, and prosecutes his work with an enthusiasm that wins friends to the cause wherever he goes. He has recently retired from the Roman Mission, and resumed his former benevolent labors in New York.

Vann, Rev. R. T., graduated at Wake Forest College in 1874; spent two years at the Southern Baptist Theological Seminary, and is now pastor at Enfield, N. C. He is an accomplished scholar and a popular preacher.

Vardeman, Rev. Jeremiah, was born in Kentucky in 1775; ordained about 1801. In 1810 he preached at Davis' Fork, Sulbegrud, and Grassy Lick churches. He had extensive revivals in these churches. In 1815 he organized a church in Bardstown, Ky., the stronghold of Catholicism, and from a revival which he conducted. In 1816 he held a meeting in Lexington, Ky., and organized a church; also the same year, through a revival meeting in Louisville, Ky., he formed a church. He visited Nashville, Tenn., and had a powerful meeting there, at the close of which he constituted a church, and a house of worship was built. In 1828 he had a gracious revival in Cincinnati, in which over one hundred were converted. In 1830 he removed to Missouri. He and Spencer Black organized the Baptist church in Palmyra, Mo. In 1834 he presided at the first meeting held by Baptists in Missouri for general missionary work, now the General Association. When age was creeping upon him, he visited Sulphur Springs for his health; during his visit he preached, seated in a chair, with pathos and power, and administered baptism for the last time.

It is supposed that he baptized more than 8000 persons. He was a very eloquent preacher. On Saturday morning, May 8, 1842, he called his family to him, bade them farewell, and sank in death like a child falling asleep, in the sixty-seventh year of his age. Labors and successes have made his name immortal.

Vardeman, Rev. William H., was born in Fayette Co., Ky., in 1816; came with his father, Jeremiah Vardeman, to Missouri in 1830. He was baptized, in 1833, by his father. He was ordained in 1845. His labors have been abundantly blessed in the conversion of great numbers in Ralls, Montgomery, and Pike Counties. He has been pastor at Pleasant Hill church for twenty-seven years.

Varden, George, D.D., LL.D., an eminent linguist and classical scholar, was born at East Dereham, County of Norfolk, England, Dec. 9, 1830. He was brought up in the Church of England, but, while attending an academy, experienced a change

of heart, and was baptized into the fellowship of a Baptist church. At the age of eighteen he was licensed to preach, and soon afterwards came to the United States. After traveling in this country about two years, he entered Georgetown College, Ky., where he graduated in 1858. He was immediately ordained, and became the pastor of the Baptist church in Paris, Ky., where he still resides. He has been pastor, at different periods, of the churches at Colemansville, Florence, Falmouth, and Maysville. He has also taught a classical school at Paris. He is an enthusiastic student, has written much for the periodical press, both of this country and Europe, and is the author of prize essays on various subjects, and critical reviews of works in English, Latin, German, Dutch, and French. He was for a time an acknowledged contributor to the *Encyclopædia Theologica et Ecclesiastica*. He has attained a reputation for critical scholarship in Europe as well as America.

Varnum, General Joseph Bradley, a brother of Gen. J. M. Varnum, was born in Dracut, Mass., about the year 1750. Like his brother he was distinguished for his patriotism, and the ardor with which he entered into the stirring scenes of the Revolutionary war. He was chosen a member of Congress upon the adoption of the Constitution, and held the office for twelve years, during four of which he was Speaker of the House of Representatives. He was chosen Senator of the United States in 1811. He was a member also of three Massachusetts State conventions. Besides these civil offices he was elected to several high military posts, and at the time of his death he was major-general of the third division of the militia of Massachusetts. "In all the offices he sustained, Gen. Varnum exhibited an assiduity which never tired, and an integrity above suspicion." For reasons, which doubtless seemed valid to himself, he did not make a profession of his faith until July 11, 1819, when he was baptized, with his wife, by Rev. C. O. Kimball, and joined the church in Methuen, Mass. Soon after his baptism a Baptist church was formed in Dracut, of which he was one of the constituent members. He continued an active member of the church to the time of his death, which occurred Sept. 11, 1821. "In the death of this good man," says a writer in noticing the death of Gen. Varnum, "liberty has lost one of its ablest defenders, and the cause of Christianity a firm friend and supporter."

Vass, Rev. J. L., is a native of Monroe Co., Va. He was born April 1, 1840. He was converted when about ten years of age, and baptized some two years later. How many of our really useful men are converted early! Soon after his baptism he began to lead in prayer-meetings. His college course was interrupted by the war, through

which he served as a private for two years, and as an officer afterwards to its close. He then resumed study in Richmond College, and subsequently went to the theological seminary.

He located as pastor of the Spartanburg Baptist church, S. C., on leaving the seminary, and repeated efforts to induce him to leave the church of his first love have thus far failed.

The church has grown rapidly in numbers, activity, and piety under his care. He has in a high degree the first quality of success in any sphere of life. He is a persistent and judicious worker.

Vassar College, an institution for the liberal education of young women, located in Poughkeepsie, N. Y., was founded and endowed by Matthew Vassar, at an expense to him of more than \$700,000. It is the first grand completely endowed college for young women ever projected. Although Mr. Vassar was a Baptist, and although the president and a majority of the board of trustees of the college are Baptists, it is in no sense a sectarian institution. The main edifice is almost 500 feet long and 200 feet wide. The centre buildings and wings are five stories high and the connecting portions four. It has accommodations for 400 students, rooms for recitations, lectures, instruction in music and painting, a chapel, dining-hall, parlors, a library-room, an art-gallery, rooms for philosophical apparatus, laboratories, cabinets of natural history, apartments for the officers of the institution, and for the servants employed in it. It has a completely furnished observatory, a spacious gymnasium, with rooms for a riding-school, bowling-alley, and calisthenics. Its grounds are spacious, handsomely planned, and elegantly adorned. The success of the enterprise has justified the large outlay of money to inaugurate it, and it fully meets the expectations of its friends. (See cut on next page.)

S. L. Caldwell, D.D., is its present president.

Vassar, Rev. D. N., A.M., was born in Bedford Co., Va., Dec. 5, 1847. He was baptized in 1868, and entered the Richmond Institute the same year. After a three years' preliminary course here he entered the grammar-school of Madison University, and was graduated from the college in 1877 as Bachelor of Arts. Immediately after he was elected Professor of Mathematics in Richmond Institute, where he is doing good service in the cause of higher education. He has consecrated his life to the work of elevating the colored race morally and intellectually. Prof. Vassar received from Madison University, in 1880, the degree of Master of Arts.

Vassar, Matthew, was born in East Dereham, in the county of Norfolk, England, April 29, 1792. His ancestors were from France, and the name was spelled Vasseur. One of the Levasseurs accompanied Lafayette to America as his secretary. His

parents were Baptists. In 1796 they came to America and settled in Poughkeepsie. Soon they commenced the manufacture of "home-brewed ale," which grew into the great establishment known as Vassar's brewery. The son Matthew was averse to the business, and commenced to learn another, when his father's establishment was burned, his brother was killed in trying to save some of the property, and he resolved to aid his parents to revive the business. Thus he commenced a business which he pursued for more than fifty years. In

was ordained in the city of his birth when at the age of twenty-two. He was called to Amenia in 1857, where he remained eight years. He had one year's leave of absence for service in the field as chaplain of the 150th Regiment of N. Y. Vols. The regiment was attached to the Army of the Potomac, and he was with it in several battles, including Gettysburg. He became pastor of the First church of Lynn, Mass., in 1865; then of Flemington in 1872. Mr. Vassar is a popular preacher, a brilliant lecturer, a good organizer, and



VASSAR COLLEGE.

1845 he, with his wife, visited Europe, and then conceived the plan of devoting his great wealth to the common welfare. After long contemplation he resolved to found a first-class college for young women, complete in all its appointments, and well endowed. Being a Baptist in principle, he put it under Baptist control, but arranged that it should not be denominational in its teaching or management. In his address at the organization of the board he said, "All sectarian influences should be carefully excluded, but the training of our students should never be intrusted to the skeptical, the irreligious, or the immoral." This munificent gift to the cause of higher education amounts to more than \$700,000. He died on commencement-day while reading his annual address, June 23, 1868.

Vassar, Rev. Thomas Edwin, was born at Poughkeepsie, N. Y., Dec. 3, 1834. He was early converted, and joined the church there. He pursued theological studies with Dr. Rufus Babcock, and

a genial man. His life of his relative, John Vassar, gathers interest not only from the worth of its subject but from the attractive style of the author. When Dr. Smith resigned the secretaryship of the State Convention, Mr. Vassar was spontaneously chosen as his successor, and he is ably filling the place.

Vaughan, Rev. E. L., was born in Carroll Co., Va., Jan. 26, 1845, and was left an orphan at an early age. Though only sixteen at the opening of our civil war, he enlisted in the army and served until its close. He was converted in the army during the year 1862, and began to preach in 1874. He was ordained at Macon, Ga., in 1876, studied one term in the Southern Baptist Theological Seminary, and then entered upon a useful and laborious career as a missionary of the State Mission Board. He is an exceedingly zealous, faithful, and hard-working minister of the gospel.

Vaughan, Henry, was born at St. Martin's,

New Brunswick, where, in 1828, he was converted and baptized under the ministry of Rev. Mr. Coy. He is now a member of Germain Street Baptist church, St. John, New Brunswick. He is a wealthy ship-owner in that city, and contributes liberally to the support of the church and to denominational enterprises.

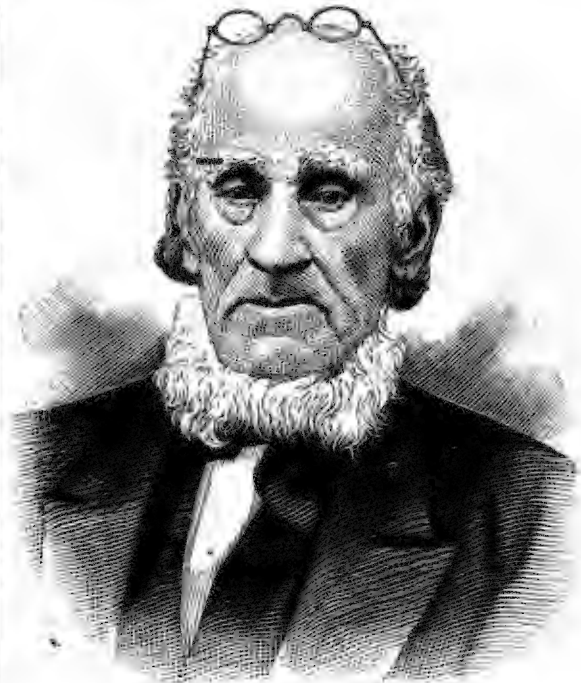
Vaughan, Rev. Henry, son of Simon Vaughan, of St. Martin's, New Brunswick, was converted and baptized at Wolfville, Nova Scotia. He was a graduate of Acadia College, and studied theology at Newton. He was ordained pastor of the Baptist church at St. George, New Brunswick, Jan. 8, 1862, and in 1863 took charge of the Germain Street Baptist church, St. John, New Brunswick. He died Aug. 12, 1864, deeply lamented by his brethren in the provinces.

Vaughan, Rev. Howell, was a native of Wales, and a minister of the Baptist denomination. In 1633 a Baptist church was formed at Olebron, in Wales, of which Mr. Vaughan was first a member, and afterwards the pastor. He was among the earliest of our brethren in modern times to preach the gospel to his countrymen. He signed the minutes of the meeting of the Ministerial Association which met at Abergavenny in 1653.

Vaughan, Rev. Thomas M., son of Rev. William Vaughan, D.D., was born in Mason Co., Ky., June 11, 1825. He was educated with much care under several teachers. He finished his literary education at Georgetown College in 1846. He then entered upon the study of law, and was admitted to the bar in 1847. He established himself in the practice of his profession in Versailles, Ky. He soon acquired a good reputation as a lawyer, and for a short time acted in the capacity of circuit judge. But the strong conviction of duty to preach the gospel, which he had felt in his youth, returned with such force that, in 1854, he resolved to abandon the law and give himself to the ministry. He was licensed to preach in February, 1855, and ordained to the pastorate of Burk's Branch church in Shelby Co., Ky., the following September. The next year he accepted the care of Clay Village church, in the same county. He ministered to these churches until 1858, when he was called to the First Baptist church in Bowling Green, where he succeeded Dr. J. M. Pendleton. In 1861 he returned to Shelby County and took charge of Simpsonville church. There he remained nearly ten years, taking rank with the best preachers of the State. While here he supplied at different periods the churches at Buck Creek, Salem, and Lawrenceburg. In December, 1870, he accepted a call to the church at Danville, where he still remains. In 1878 he wrote and published the life of his father, which was favorably received.

Vaughan, William, D.D., an eminent minister

of the gospel in Kentucky, was born in Westmoreland Co., Pa., Feb. 22, 1785. His parents removed to Kentucky when he was about three years old, and his youth was spent in the wilderness of the



WILLIAM VAUGHAN, D.D.

great Southwest. Upon arriving at manhood he manifested a strong logical mind and great fondness for study. He adopted a mechanical pursuit, and having married, located in Winchester, Ky. He procured the writings of Paine, Volney, and Voltaire, professed himself a deist, and united with an infidel club. About three years after this, in 1810, he was converted to Christ, and became a member of a Baptist church in Clark Co., Ky. Was licensed to preach in 1811, ordained in 1812, and, applying himself to study with great industry, made rapid advancement, and became not only a good English scholar, but possessed considerable attainments in the Greek language and literature. Soon after his ordination he settled in Mason County, where he preached to several churches, and taught school about fifteen years. In 1827 he removed to Ohio, where he remained one year, and returned to Kentucky. He was now brought into conflict with the disciples of Campbell, who were making many proselytes. Being the only minister in Kentucky at that time who was able to grapple successfully with the adherents of the new doctrine, he was encouraged by the churches to defend their principles against the assaults of Mr. Campbell, and devoted himself with great energy and extraordinary ability to this work. In 1831 he accepted the appointment of

general agent for the American Sunday-school Union, and continued in its employment two and a half years, in the face of considerable opposition, establishing about a hundred schools. In 1835 he accepted the position of general agent for Kentucky for the American Bible Society. Six months afterwards the Baptists withdrew from the society, and he resigned. In 1836 he accepted a call to the pastorate of Bloomfield church in Nelson County. Here, as elsewhere, he was held in high esteem. He preached to Bloomfield church thirty-two years. In 1868, in consequence of an injury received by a fall, he resigned his pastoral charge, in his eighty-fourth year, but continued to be a close student, and to preach as his strength would serve him, until he was over ninety-two years of age. It is probable that no minister in Kentucky was ever more universally loved and honored. He died March 31, 1877.

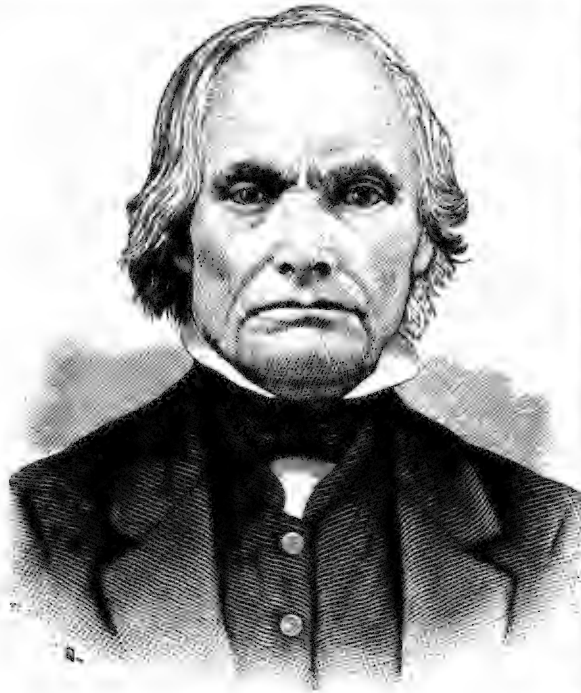
Vaughan, Wm. R., A.M., M.D., principal of the Gordonsville Female Institute, was born in Elizabeth City Co., Va., in 1827. The earlier part of his education was obtained at Hampton Academy and at the Columbian College, after which he was graduated at William and Mary College. After having graduated in medicine also, at the Virginia Medical College, Richmond, he took a course of lectures in the University of Pennsylvania, and soon after entered upon an extensive and lucrative practice. He was baptized, in 1848, by Dr. Jeter, and became a member of the First church, Richmond. Early in the war, Dr. Vaughan was selected as one of Gen. Magruder's personal staff at Yorktown, and served with great bravery and efficiency. In August of 1861 he was appointed full surgeon with the rank of major; resigned, and took a cavalry command, which, owing to ill health, he also resigned in June of 1862. In 1864 he was placed in command of the general hospital at Petersburg, where he did noble service, and was acknowledged to be one of the most skillful surgeons in the Confederate service. After the close of the war, Dr. Vaughan pursued his medical profession with eminent success. He has always been deeply interested in Sunday-school work and educational movements. As a Sunday-school organizer he has but few equals, while as a Sunday-school teacher, superintendent, and lecturer he has been very successful. In 1869 he was invited to take charge of the Bristol Female College, Tenn., where he remained one session, and then accepted the position of principal of the Culpeper Institute, Va., where he built up in a short time one of the most flourishing female seminaries in the State. At the earnest solicitation of many friends and prominent gentlemen, Dr. Vaughan opened a school of high grade for young ladies at Gordonsville, where he is putting on solid foundations one

of the best institutions of the kind in Virginia. Had Dr. Vaughan's health permitted him to remain in the practice of his profession, he would easily have acquired distinction and wealth. As a teacher, he is enthusiastic and instructive, winning the attention and love of all who come under his care. His labors as a Christian layman are numerous and successful, being specially interested in efforts to develop a higher education, sanctified by divine truth. As a writer, he is vigorous and instructive, being thoroughly familiar with the many and varied questions that touch upon science and religion. He is a frequent contributor to the press, both secular and religious. His varied stores of information make him a most interesting conversationalist, and his genial social qualities render him a most companionable co-laborer in the different fields of Christian, literary, and scientific activity in which he is so usefully enlisted. Columbian University conferred the honorary degree of A.M. on Dr. Vaughan in 1881.

Vawter, Rev. Jesse, was born in Culpeper Co., Va., Dec. 1, 1755. He was converted in 1774, and joined the Rapidan Baptist church. In 1781 he was drafted as a soldier for a few months. In 1790 he removed to Kentucky, and in 1806 to Indiana. He was ordained in 1800. Among other utterances on "a call to the ministry" we record this, written by his own pen: "But I do believe the best evidence a man can have that it is his duty to preach is the voice of his brethren, for no man is a proper judge of himself; he will judge too high or too low of his own performances." He helped to constitute twelve churches and three Associations. He was regarded as a father in all Southern Indiana; from his judgment in matters of doctrine or polity there was no disposition to dissent. His four sons—John, William, Achilles, and James—were all prominent men in the church. They were all Baptists. He died March 20, 1838.

Vawter, Rev. John, oldest son of Jesse and Elizabeth Vawter, was born Jan. 8, 1782, in Madison Co., Va. His father removed to Kentucky in 1790. Ten years afterwards his son made a public profession of faith in Christ, and joined a Baptist church near Frankfort. In 1807 he removed across the Ohio into Indiana, and built a house in the forest, where North Madison now stands. He here joined the Mount Pleasant church. He was the first magistrate of Madison. He was appointed sheriff of Jefferson and Clarke Counties. President Madison appointed him U. S. marshal for Indiana. In 1815 he removed farther north, and began the building of a town, which he called Vernon. In 1816 he and seven others formed the Vernon Baptist church. In May, 1821, he was ordained to the ministry. In 1831 he was elected to a seat in the lower house of the State Legislature, and in 1836

was sent to the State senate. He was colonel of militia from 1817 to 1821. He was also a vice-president of the convention that nominated President Taylor. He was an acknowledged leader among the Baptists of his State, having been fore-



REV. JOHN VAWTER.

most in the organization of many churches and Associations. His heart swelled with the desire of liberty for mankind. He never concealed his sympathy for the enslaved race. In 1848 he removed to Morgantown, where he formed a church, and labored till his death. He was straightforward and positive. He had a kind heart, and was very thoughtful of the happiness of others. He never concealed his hatred of tobacco. He died at his home in Morgantown, Aug. 17, 1872.

Veazy, Deacon John, the contemporary and fellow-laborer of Jesse Mercer, was born in North Carolina, March 29, 1769. He came to Georgia in his youth, in company with his parents, and, not long afterwards, was baptized by Silas Mercer, and received into the Powelton church, Hancock Co., of which church he remained a member until his death. He developed into a Christian of rare excellence and usefulness.

He entered into the missionary enterprise with all his heart, and stood side by side with those who formed the first missionary society in the State. The fast friend of all the benevolent operations of his day, he was particularly zealous in the distribution of tracts throughout his neighborhood. While taking a deep interest in the cause of Christ generally, the welfare of the old Powelton church

lay especially near his heart, and, during the period of its greatest prosperity, he took the lead in every good word and work. He died Nov. 8, 1847, in the seventy-ninth year of his age. His name is yet a household word in Hancock County.

Venable, Rev. R. A., pastor at Helena, Ark., was born in Georgia, but reared in Arkansas. He was educated at Mississippi College, where he graduated with the first honors of his class in 1876. After his graduation he took charge of the high school at Eldorado, Ark., for two years. He was then called to Okalona, Miss., where he remained two years. He entered his present important field in the beginning of the present year (1880). Mr. Venable is a fine scholar, an eloquent preacher, and a sound theologian, and is fast taking a prominent position among the rising young men in the South.

Vermont Baptists.—In 1768 the first Baptist church in what is now the State of Vermont was formed in the town of Shaftsbury. It arose out of the New-Light movement, and in 1788 it had become the mother of three other churches in the same town. The second church in Vermont was organized in the town of Pownal in 1773. These two towns were the seats (*cathedræ*) of Baptist influence and missionary effort for a considerable period in Vermont. Towards the close of the Revolutionary war the county of Windsor increased rapidly in population, and with the new residents several Baptist ministers found their way to that section of Vermont. A church was formed in Woodstock in 1780, of which Rev. Elisha Ransom became pastor. Between 1780 and 1790 there were thirty-two churches established in Vermont, making with the five previously formed thirty-seven churches, in which there were 28 ordained ministers and 1600 communicants. This was a time of great zeal, prayer, and effort, and the blessing of God descended in great power upon the struggling Baptist communities of the Green Mountain State.

The Baptists suffered severely from the tyranny of the "standing order" at this period in Vermont, and it was only after years of persistent labor that the disabilities under which they groined were removed, and the complete separation of Church and State was accomplished.

The Shaftsbury, the first Baptist Association, was established in 1780; of the five churches composing it, two belonged to Vermont and three to New York and Massachusetts. The Woodstock Association was organized in 1783 from churches located in Vermont and in New Hampshire. The church of Canaan, of which Dr. Thomas Baldwin, subsequently of Boston, was pastor, was one of the constituent members of this Association. The celebrated Aaron Leland, lieutenant-governor of Vermont, was one of the early ministers of the Woodstock Association. The Vermont Association

was formed in 1785 of five churches. There are seven Associations in the State, the largest of which is the Lamoille, and the smallest the Vermont Central. In these seven Associations there are 114 churches, 79 pastors, and 9870 members. There are 101 Baptist Sunday-schools in the State, with 1162 officers and teachers, and 9291 scholars. During the year \$6563.73 were given for benevolent objects. While many of the churches are weak, owing to removals to the West, others are enjoying encouraging prosperity.

The Baptist Convention was organized in 1825, and has rendered blessed service in spreading the gospel in Vermont. Its officers in 1880 were, President, Rev. D. Spencer; Vice-Presidents, Rev. M. A. Wilcox, Col. J. J. Estey; Secretary, Rev. W. H. Rugg; Treasurer, Gen. George F. Davis. Vermont has also a Baptist Historical Society and a Baptist Sabbath-School Convention.

Vermont Baptists have been the warm friends of education; they aided Hamilton, and they have sustained academies among themselves with great liberality. They have placed a number of distinguished men in the governor's chair and in other secular positions, as well as in the ministry; and they have given to sister States some of our finest scholars, most distinguished educators, and ablest preachers.

Very, Rev. Edward D., A.M., was born in Salem, Mass.; graduated from Dartmouth College; ordained pastor at Calais, Me.; became pastor at Portland and at St. John, New Brunswick, December, 1846; he was the founder of the *Christian Visitor*, commenced in 1847, and continued its editor until his death, June 7, 1852, which occurred in returning from a geological expedition to Cape Blomedon. Mr. Very, Prof. Chipman, and four students of Acadia College were drowned in the Basin of Mines. The Portland church and the denomination were sadly bereaved. Mr. Very was a sound theologian, an able preacher, a good counselor, and an excellent writer.

Videto, Rev. Nathaniel, was born in Annapolis Co., Nova Scotia; was converted and baptized in 1828; was ordained successor to the Rev. Thomas Ainslie in the pastorate of the Baptist church, Wilnot, Nova Scotia, May 10, 1832, and continued in that office for forty years, during which time large additions were made to the membership of the church. Mr. Videto is a powerful advocate of temperance and prohibition.

Vince, Rev. Charles, was born in the small town of Farnham, in Surrey, England, in 1823. In his youth he diligently improved his mind by study and extensive reading. Reared among the Congregationalists, he became convinced of the Scriptural authority of believers' immersion, and was baptized. When he began to preach in the neighbor-

ing villages he leaped at once into popularity. In 1848, at the age of twenty-five, he entered Stepney College, and at the end of his course accepted a call to the pastorate of the Graham Street church, Birmingham. The church met in a large building known as Mount Zion chapel. The congregation



REV. CHARLES VINCE.

was small, and the debt on the building was a heavy burden. But the young pastor showed that he was equal to the situation. The spacious chapel soon became filled with hearers, and every good work was vigorously prosecuted by his people, led and animated by their large-hearted and sagacious pastor. His sterling common sense and practical wisdom were as conspicuous as his oratorical powers, whilst his simple piety and brotherly affection won the hearts of all who came into personal contact with him. In all the midland district of England he was by common consent looked up to as the bishop of the Baptists. His course was one of unbroken harmony with his people, and it was brilliantly successful. He was greatly sought after for extraordinary services, and, so far as he was able, he held himself ready to serve every good cause. The London May meetings' programme was scarcely ever published during the last ten or twelve years of his life without his name in the list for a sermon or a speech. As a preacher, Mr. Vince early attained a standard nearly approaching the general ideal of perfection. The common people heard him gladly, while the cultured and refined always found interest and instruction. His illustrations were generally Biblical, and he was re-

markably fond of Bunyan's vivid imagery and quaint humor. For several years the great city of Birmingham regarded Charles Vince as one of her chief champions of civil and religious liberty, and an able leader and counselor in all philanthropic enterprises. On the school board and on the board of guardians of the poor, in the great gatherings of citizens in the town-hall, Mr. Vince was always to be depended on for wisdom not less than eloquence. He was, indeed, a public man of the noblest mould. How well he served the community in the esteem of his fellow-citizens was testified at his funeral by the representatives of all classes and parties and sects. The chief magistrate of Birmingham, and deputations from all the public bodies, the ministers of the various Nonconformist churches, several of the Established clergy, the Jewish rabbi, and one of the dignitaries of the Roman Catholic Church, assembled around the grave to express not only their personal respect, but the universal sense of an irreparable loss. Baptists from all parts of the country were likewise present to mourn with their bereaved brethren of the neighborhood. In the very prime of his powers and reputation, only fifty-one years of age, he died Oct. 22, 1874. His end was peace. The doctrine of the Cross, which had ever been prominent in his preaching, was dear to him in death. Among his last articulate utterances was heard the words,—

"Rock of ages, cleft for me,
Let me hide myself in thee."

Virginia, The Baptist General Association of.—The first General Assemblies of Baptists in this State were called Yearly Meetings. These were mass-meetings for worship and conference, usually held in May and October, and began as early as 1750. When, from denominational growth, they became inconvenient, District Associations were formed composed of delegates from churches. The first District Association composed wholly of Virginia Baptist churches was the Ketockton, organized Aug. 19, 1766. It comprised four churches, three of which had been dismissed from the Philadelphia Association in 1765 for this purpose. May 11, 1771, at Craig's meeting-house, in Orange County, twelve churches formed the General Association of Separate Baptists in Virginia, called also Rapidan Association. At its meeting in 1775 it included sixty churches.

Severe persecutions caused vigorous efforts to secure religious liberty. A general combination of Baptists became necessary, and they organized, Oct. 9, 1784, a General Committee composed of delegates from District Associations. This continued until May, 1800, when the General Meeting of Correspondence was formed, with composition and objects similar to those of the General Committee.

When security of conscience, worship, and privileges had become assured by law, the churches turned to missions and other general work. The conception of a General Association for missionary, educational, Bible, Sunday-school, and other enterprises originated in a conversation between the Rev. James Fife and the Rev. Edward Baptist, and on June 7, 1823, the Baptist General Association of Virginia was formed at a meeting held in the Second Baptist church in Richmond, Va. Fifteen delegates and a few visitors were present, none of whom survive. Robert B. Semple was the first moderator. Wm. Todd was clerk. Robert B. Semple preached the introductory sermon. There were then in the State 20 District Associations with about 40,000 members, white and colored. The first missionaries of the General Association were Daniel Witt and Jeremiah Bell Jeter. The General Association gradually secured the co-operation of all the Baptists in the State except a small number opposed to "modern societies," and calling themselves "Old-School Baptists." The growth of the General Association has been regular and rapid; its sessions have been always well attended and harmonious, its supporters zealous and liberal, and its work greatly blessed. At the semi-centennial meeting held with the Second Baptist church in Richmond, Va., it had 137 life-members, of whom 62 were present. There were present over 1000 delegates, and 100 visitors from other States or general organizations.

The General Association is composed of life-members, made such on payment of \$200 to its objects, and annual members contributing \$25 yearly, or delegates from contributing churches, societies, etc. Each member must be "an orderly member of some regular Baptist church." It has a president, four vice-presidents, a treasurer, a secretary and assistants, a statistical secretary, and five boards, which administer its plans and work, and which report annually. Its boards are State, foreign and home missions, education and Sunday-school and Bible. It has a Ministers' Relief and an Historical Society. All business is transacted in Associational sessions and not by the separate "Society" system. The annual receipts have risen to the aggregate of over \$24,000, which includes only what passes through its own treasury. It employs 44 State missionaries. Since 1863 the colored Baptists have formed and maintained separate organizations in Virginia. The General Association includes 22 District Associations, comprising 677 churches, 379 ministers, and 66,715 members. In the whole State there are 32 Associations, 1346 churches, 718 ministers, and 207,559 members. In 1832 the Education Society founded the Virginia Baptist Seminary, which became, in 1843, Richmond College. It has educated for the ministry

about 300 young men. A very large part of the Baptist churches in Virginia, and most of those in West Virginia, were organized through the labors of the missionaries of the General Association, the efficient secretary of its State Mission Board, the Hon. Henry K. Ellyson, having for many years zealously performed his labors without pecuniary reward.

Among the officers and members of the General Association have been some of the most pious, prominent, and honored Baptists in the land. The organization has secured unity of energies and given a great impulse to the enterprise of Virginia Baptists. Its meetings are largely attended, devotional, and spirited. Its policy has ever been expansive, aggressive, and prudent. Many thrilling events mark its history. It has occupied destitute sections, aided feeble churches, established Sunday-schools, built "church houses," and participated in all good work for gospel growth. Virginia Baptists love and sustain it, and, best of all, God blesses it.

Virginia, Baptists of.—The earliest account of any Baptists in Virginia is the statement of Rev. Morgan Edwards, that, in 1695, there were some Baptists in North Carolina who had gone over from Virginia to escape the intolerance of the laws of the latter colony. The first organized church of which we find mention is that at Burley, Isle of Wight Co., to which, in 1714, the Rev. Robert Nordain came from England as pastor. From labors in this vicinity several churches were formed, which in part composed the Kehukee Association, organized in 1765. In 1743 some Baptists from Chestnut Ridge, Md., removed to Opeckon Creek, now Occoquan, in Prince William County, and constituted the Occoquan church in 1743, with the Rev. Henry Loveall as pastor. The church was afterwards called Mill Creek. Other churches were organized, and some joined the Philadelphia Association, from which they were regularly dismissed to form, with another church, the Ketockton Association, in Loudon County. This was the first District Association wholly composed of Virginia Baptist churches. Many churches along the southern border of the State belonged to the Sandy Creek Association, mainly in North Carolina, and formed in January, 1758. All the associated Baptist churches of the State belonged to one of these three Associations. The Sandy Creek churches were called "Separate Baptists"; the Kehukee churches, "General Baptists"; and the Ketockton churches, "Strait," or "Calvinistic," or "Regular Baptists." These all coalesced, adopting the doctrinal formulary of the "Regular" Baptists as their "Basis of Union" in 1787. The "Separate Baptist Association," or "General Association of Separate Baptists," or "Rapidan Association," was organized May 11, 1771.

Some of the early laws against "Dissenters" in Virginia bore heavily against Baptists, and they were severely persecuted. The first imprisonment of preachers was that of John Waller, Lewis Craig, James Childs, and others, June 4, 1768, in Spottsylvania County. Many other cases followed elsewhere, accompanied often with fines, whipping, and other penalties. These trials awakened a sturdy determination to sweep away all civil obstacles to religious liberty. To combine efforts, a "General Committee" was formed, Oct. 9, 1784, of two delegates from each Association, the "General Association" having been dissolved in 1783. Four Associations were represented. Instead of this "General Committee," which had nobly and effectively served its purposes, the "General Meeting of Correspondence" was formed of delegates from Associations in May, 1800. This continued as the State board of Baptist co-operation until June 9, 1823, when the present "Baptist General Association of Virginia" was organized for missionary, Sunday-school, and other work. What is now West Virginia was part of the field cultivated by the General Association.

Baptists more than any others, and sometimes against a combined opposition, secured complete religious freedom for Virginia. Many were whipped, imprisoned, fined, or mobbed, and remarkable cases of steadfastness, heroism, and sacrifice are recorded in Virginia Baptist history. They have grown in numbers, intelligence, influence, and enterprise, and now outnumber any other, indeed, almost all other religious denominations in the State. They have one college at Richmond, and many academies for males and females, under Baptist auspices. Since 1863 the colored churches have constituted themselves separately, and have their own Associations.

Virginia Baptists point to their history with gratitude to God and to the memory of their pioneers in the faith. Their ministry is the peer of any other in piety, intelligence, power, and enterprise. Their churches number 1346; ordained ministers, 718; members, 207,559; Associations, 32.

The Baptists of Virginia, in patriotism, in heroic sufferings for Christ, in zeal to spread the gospel in their own and in other States, and in success, have made for themselves a glorious record; Virginia Baptists have given to several other States their divine principles, and preachers who constructed a multitude of Baptist churches.

Vogell, Henry C., D.D., was born in New York, June 1, 1806; graduated at Hamilton in 1827; ordained at Vernon, N. Y., in 1831; pastor in Groton, Seneca Falls, Elmira, and Rome, N. Y.; received the degree of Doctor of Divinity from Union College, Schenectady. Dr. Vogell has intellectual powers of a high order, and has rendered important services to the Saviour's cause in New York.

W.

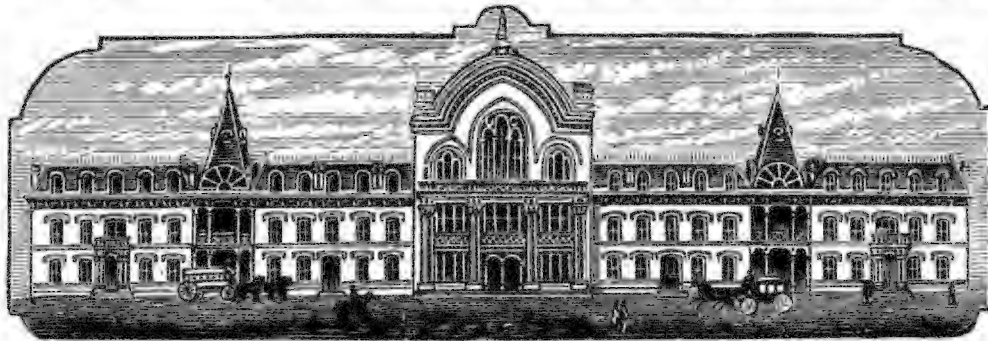
Waco University, Waco, Texas.—In 1845, when there were only 1200 Baptists in the State, they founded Baylor University. But Baylor University was located in Southern Texas. At that time the bloody Comanche and wild Waco Indians covered all the great wheat region of Central and Northern Texas. And it became evident in 1855 that Baylor University could not meet the growing wants of the whole State. Hence the Baptists of Central Texas originated Waco University for "the great wheat and stock region" of a State seven times larger than New York.

The president and professors who had conducted Baylor University for ten years with so much *éclat*, impressed with the great advantages of Waco as the seat of a Baptist university, resigned their po-

affection and confidence of the thousands whom they have educated in Texas during the last thirty years, and of many others.

Dr. R. C. Burleson is the honored president of this eminently useful institution.

Wade, Jonathan, D.D., was born in Otsego, N. Y., Dec. 10, 1798. "He was the first Hamilton student." He graduated in 1822. He sailed for Burmah from Boston in June, 1823. His literary activity is remarkable; he has prepared a Karen dictionary; he has aided in the translation of the Scriptures into the language of the Karens; he has published several books and tracts in the tongues of the Burmese and the Karens. He thinks with clearness, he lives near to God, and he preaches with power. He has been a missionary fifty-seven



WACO UNIVERSITY.

sitions in Baylor, and accepted similar offices in Waco University.

Waco University became a success at once, and for the last eighteen years it has matriculated more students than any university west of the Mississippi River.

The city of Waco has over 10,000 inhabitants, who for morality, refinement, and intelligence will compare favorably with any city in America. Waco is justly called "the Athens of Texas," and next to Richmond, Va., has the largest percentage of Baptists of any city in the world. It was the first leading institution that adopted the co-education of the sexes.

The property of Waco University is estimated at \$53,000 in library, apparatus, telescope, buildings, lands, pledges, and notes. Four brick buildings two stories high have been erected and finished; and a strong effort will be made to erect this year the grand central three-story building, and add \$50,000 to the endowment fund.

The president and professors of Waco live in the

years. He is held in honor by every Christian in Burmah, and by all the friends of missions in America.

Waffle, Prof. Albert E., A.M., was born in Steuben Co., N. Y., Nov. 14, 1846. He graduated at Madison University in 1872, having taken several honors, among them the Senior prize for oratory. After pursuing theological studies in the seminary he was called to Remsen Avenue Baptist church in New Brunswick, N. J., in April, 1873. He was ordained as the first pastor of that church on May 29, and the new church edifice was dedicated on the same day. On the 19th of the following June, Mr. Waffle married Miss Mary R. Harvey, daughter of the Rev. Dr. Harvey, of the Hamilton Theological Seminary. During the next seven years he labored efficiently in New Brunswick, baptizing 271 converts, building up the church in the city, and greatly developing its spirituality and benevolence. A close and tender attachment was created between pastor and people, which was widely shared by all who knew of the pastor's devotion, especially his

fellow-ministers, by whom his character and talents were warmly appreciated. In August, 1880, Mr. Waffle was invited to the Crozer professorship of Rhetoric in the university at Lewisburg, and at the same time to the pastorate of the Baptist church of that place. Both positions were accepted, and in both he continues (1881) to render able and valued services. Prof. Waffle is a man of high ideals, especially in all that pertains to spirituality of life and character, a good scholar, a sound theologian, a clear, forcible, and impressive preacher, and a thorough and inspiring teacher. His mind is characterized by clearness and range of intuition, rather than by dialectic subtilty, or by strong and spontaneous feeling. His style is correspondingly lucid and informing, rather than severely argumentative or brilliantly imaginative. He has thus far published nothing but newspaper articles, occasional sermons, and a single tract. The quality of these reveals powers of composition which may yet do great service to literature.

Waggener, Leslie, LL.D., president of Bethel College, Russellville, Ky., was born in Todd Co., Ky., Sept. 11, 1841. He united with a Baptist church in his youth, and has since remained an earnest, active Christian. He graduated at Bethel College in 1860, and the same year entered the Senior class at Harvard University, graduating next year. On his return from college he entered the Southern army as a private; was shot through the lungs at the battle of Shiloh; recovered, and continued in military service until the close of the war, having been promoted to the rank of lieutenant. On his return home he became a teacher in the preparatory department of Bethel College, and, after three years, was elected Professor of English. In 1873 was made chairman of the faculty, and in 1877 he was chosen president of the college.

Wait, Samuel, D.D.—One of the most judicious ministers of the State is accustomed to say that Dr. Wait did more for the development of North Carolina than any man who ever lived in the State. Whether this be true or not, it is certain that his influence upon the Baptists was very great and very good; and as the man to whom more than to any other they are indebted for their State Convention as the first agent of that body, and especially, as the founder of Wake Forest College, he has laid his people under the most sacred obligations ever to cherish his memory with grateful affection.

Dr. Wait was born in Washington Co., N. Y., Dec. 19, 1789; was baptized in Vermont, March 12, 1809; ordained at Sharon, Norfolk Co., Mass., June 3, 1818. Feeling the need of a better education, he went to Columbian College, Washington, D. C. It seems that his diploma bears the seal of

Waterville College, Me., though his course of study was pursued at Columbian College, probably because the latter was not then empowered to confer degrees. He was for a time tutor in Columbian College, and first came to North Carolina in February, 1827, with Dr. Staughton, on a collecting tour for the college. Passing through Newbern, Dr. Wait made a favorable impression on the Baptists of the place, and he settled as their pastor in November, 1827. It would seem that in passing through North Carolina his mind was looking to the development of the North Carolina Baptists, for his journal shows that, soon after, in Charleston, S. C., he asked Dr. Manly if he did not think a State Convention might be organized in North Carolina. Dr. Manly feared that the time for such a movement had not yet come, but we no sooner find Dr. Wait settled at Newbern than we see him laboring for the accomplishment of two things,—the organization of a Convention and the establishment of a Baptist organ. The Convention he was permitted to see formed, in March, 1830, in Greenville, Pitt Co., and he was not only present at its organization but became its first corresponding secretary. For four years he traveled over the State, preaching the gospel, enlightening the people as to the cause of missions, removing prejudices, and uniting the disintegrated Baptists into one body. So fully satisfied was he at this time of the necessity of a periodical that, though no one knew who would publish such a paper, or when or where it would be issued, he began to take the names of subscribers at once, and thus prepared the way for the establishment of the *Recorder*, which began a few years later. In August, 1832, the Convention, sitting at Reeves' chapel, Chatham Co., resolved to establish a manual labor school at Wake Forest, and a committee was appointed to secure a man from the North to take charge of it. In December following the board of the Convention met in Raleigh, and the former committee having failed to secure a master for their school, a new committee, consisting of Wm. Hooper, Thos. Meredith, John Armstrong, and Samuel Wait, was appointed, and three of this committee recommended Samuel Wait for this position. Dr. Wait accepted the appointment, but was advised to continue his agency "for the Convention, as the school was not yet ready to go into operation." The year 1833 was spent in circulating information about the school, in securing students, and furniture for the new establishment. From this time till June, 1846, a period of fourteen years, Dr. Wait was the president of this institution. In 1851 he became president of a female school in Oxford, having spent the intervening years as pastor of Yanceyville and Trinity churches, in Caswell County. After five years' service in this

position, he retired to the home of his only child, Mrs. J. B. Brewer, at Wake Forest College, and spent the evening of his days amid the scenes of his usefulness, surrounded by loving kindred, and honored and respected by all. He died July 28, 1867. The State Convention, which met in Goldsborough the next autumn, expressed the desire that, as his history would be largely the history of the denomination in North Carolina, a memoir of him should be prepared by some suitable person. It was understood that Judge John Kerr was selected by his family to perform this service, and he expressed his willingness to undertake the grateful task, but for some cause it was never done.

Wake Forest College.—About 1832 much interest was taken in many parts of the United States in manual labor schools. In 1832 the Baptist State Convention, then less than two years old,

of the Legislature by a considerable majority, but was a tie in the senate, and was saved by the casting vote of Mr. Mosely, the president. In 1839 the college building was finished. It was of brick, 132 feet long, 60 feet wide, and four stories high, and cost something over \$14,000.

Dr. Wait was president till 1846, when Dr. Wm. Hooper was called to that position. Discouraged by the heavy debts of the college, he retired after two years' service, when Rev. J. B. White, a graduate of Brown University, and a native of New Hampshire, became president. In 1853 he removed to Illinois, and Prof. W. H. Owen was chairman of the faculty until June, 1854, when Dr. W. M. Wingate, who had been laboring for two years to endow the college, became president, and continued to hold the position till his death, in February, 1879,—a period of twenty-five years.



WAKE FOREST COLLEGE.

bought a farm of 615 acres, lying in Wake County, sixteen miles north of Raleigh, for \$2000, and began a manual labor school, under the name of Wake Forest Institute.

In 1833 the Baptist State Convention, which held a session of six days at Cartledge's Creek, in Richmond County, appointed a board of forty trustees, all of whom are now dead except the Rev. Thomas Stradley, of Asheville, and Hon. George W. Thompson, of Wake County.

In December, 1833, Dr. Samuel Wait was chosen as principal of the school, and Rev. John Armstrong, one of the teachers, was put into the field to raise money to equip the school properly. There were no adequate buildings on the place, and but little furniture on hand when the school began operations in February, 1834, with twenty-five pupils. By August there were seventy pupils, and within a little more than a year from its origin the institution was blessed with three gracious revivals, a token of the spiritual tone and power which have marked the whole history of the institution.

In 1839 the manual labor system was abandoned, and a college charter was procured with some difficulty. The bill passed the lower branch

In July, 1879, Rev. Thomas H. Pritchard, D.D., was chosen president, and is working earnestly to build up the college.

At the opening of the war the college had an invested endowment of about \$85,000, with bonds worth \$30,000; at its close, all was gone except about \$14,000 of railroad stock. It now has an invested endowment of \$48,000. Three good buildings, one of which, the one mentioned above, is devoted to dormitories; the second, to chapels and lecture-rooms; the third, to society-halls, library, and reading-room. The last-mentioned building was a present three years ago, from Messrs. J. M. Heck and John G. Williams, of Raleigh, and cost, with furniture, about \$14,000. The second building was erected in 1879, and cost about \$12,000, and is called Wingate Memorial Hall, in honor of the late president. The library contains about 8000 volumes, and is handsomely fitted up.

The college had last year 181 students in attendance, and its income was about \$9000. Thirty-two young ministers attended, who paid no tuition fees. The whole college expenses for a year are a little less than \$200. The faculty of the college consists of eight members: T. H. Pritchard, D.D., president,

and Professor of Moral Philosophy; W. G. Simons, Professor of Natural Science; W. Royall, D.D., Professor of Modern Languages; W. B. Royall, Professor of Greek; L. R. Mills, Professor of Mathematics; C. E. Taylor, Professor of Latin; W. L. Poteat, Assistant Professor of Natural Science; and C. W. Scarboro, Tutor of Mathematics. The college is nearly out of debt, and the last year (1880) has been the most prosperous of its history.

Besides Wake Forest, the Baptists of North Carolina have excellent female schools in the Chowan Institute; Wilson Seminary, of which Mr. John B. Brewer, a grandson of Dr. Wait, and a graduate of Wake Forest College, is president and proprietor; Thomasville Female College, presided over by Mr. H. W. Rinehart, who is also the proprietor; Oxford Female College, of which Prof. F. P. Hobbgood is principal. In Hendersonville there is a mixed school, known as Judson College, and, in addition, there are male academies, such as Reynoldson Institute, in Gates County; Cedar Creek and Carolina Academies, in Anson County; Salem Academy, in Sampson County; Warsaw High School, in Duplin County; Yadkin Institute; Lillington Academy, in Harnett, and others.

Wakeman, Rev. Levi H., of Connecticut origin; studied in New Haven; ordained pastor of the Third Baptist church in Middletown, Conn., in 1843; subsequent settlements, First Baptist church in Woodstock, in Stepney, and in Willington, Conn., Three Rivers and East Longmeadow, Mass.; now residing in Stamford, Conn.

Waldenses, The, are the most interesting people in Europe. Their history reaches back to the period when popes gathered armies without difficulty to desolate prosperous Albigensian regions of what is now the French republic, when the Bible was almost an unknown book, and when the intellect and liberties of Europe were in shackles, except in the case of heretical heroes, who were treated as outlaws by the banded priests and tyrants of the Old World. We speak of this people with reverence, and think of their long records of fidelity and suffering with tender affection.

There is nothing reliable about the Waldenses before the time of Peter Waldo, of Lyons. It is likely that in their celebrated valleys a people who hated Romish errors, and loved the atoning Saviour, lived from the time of Claude, bishop of Turin, in the ninth century. It is possible that such a community may have served God in these secluded retreats from a much earlier period. But we have no clear testimony on this question.

Peter Waldo, a wealthy citizen of Lyons, was converted about 1160, by a sudden death which occurred at a public meeting which he attended. He had an extraordinary desire to see the Word

of God in a good translation, and for this purpose he employed Stephen de Ansa and Bernard Ydros to prepare him such a work in the Romance language. He first procured the gospels, and then by degrees the entire Bible. He also had a collection of choice sayings prepared from the early fathers, on faith and practice. Filled with the hope of heaven, he distributed his property among the poor and scattered copies of his Bible around, and converts rewarded his zeal and rejoiced the angels. The archbishop of Lyons denounced Waldo and his efforts, but the seal of Christ was upon the enterprise, and the gospel leaven worked mightily. He was compelled to leave Lyons, and many of his adherents followed him. He entered Dauphiny, where his labors resulted in a great harvest of converts; by persecution he was driven into Picardy, where the gospel as the saving power of God produced the same heart-changing fruits; from France his disciples pressed into Italy, and the Piedmontese mountains, where the Protestant bishop of Turin three centuries before had sowed the seed of the blessed gospel, gave them a comparatively secure refuge from armed superstition; from France the reformer of Lyons proceeded to Germany, where his usual reception awaited him from the common people, and from the priests and rulers. Some fifty years after the death of Waldo there were multitudes of heretics in the districts of the Rhine and elsewhere in the fatherland of Luther. At Triers "there were," says Neander, "three schools of the heretics; there seem to have been various sects, it is true; but the spread of German versions of the Bible, and the doctrine of the universal priesthood (of Christians), are certainly marks which indicate the Waldenses." Waldo finally retired to Bohemia, where he led throngs of men to Jesus, who continued to uphold the banner of the Cross for generations. Altogether the Waldensian movement was a manifest work of God, and its triumphant progress gave the papacy the heaviest blows and the greatest fears.

The Waldenses were not Albigenses, Kathari, or Paterines. They lived frequently in the same regions, and held many things in common with them, but they had a different origin and birthplace, and came into existence hundreds of years later.

The Waldenses were persecuted with atrocious cruelty, and hosts of them were wickedly put to death.

They have no writings older than the end of the twelfth century. "The Treatise on Antichrist" and "The Noble Lesson" are supposed to have been published at the close of the twelfth century.

Their theology in most features is like the Protestant system of the present day, and it is a perfect contrast to the scheme of Rome.

On baptism the Waldenses were divided. There

is reason to believe that some of them practised infant baptism. It is not unlikely that some of them were Quakers about baptism and the Lord's Supper. The inquisitor, Reinerius Saccho, is the chief authority about the Waldenses, to whom he did not belong, and the Albigenses, with whom he was a member for seventeen years; he states about the Waldenses that "they say a man is then first baptized when he is received into their sect. *Some of them hold that baptism is of no use to little children, because they are not yet actually able to believe*" (Quidam eorum baptismum parvulis non valere tradunt, eo quod nondum actualiter credere possunt). (Allix's "Churches of Piedmont," p. 206. Oxford, 1821.) The celebrated Du Pin gives Reinerius the weight of his great learning and truthfulness as he quotes his statement, "And first about baptism they say, that the preliminary admonition is worth nothing; *that the washing of infants is of no avail to them; that the sureties do not understand what they answer to the priest.*" (II. 482. Dublin.) There is no reasonable ground for doubting that for a long period the Baptists were respectably represented among the "Poor of Lyons," the "Lionists," the "Waldenses."

The Waldenses loved the Scriptures, could repeat entire books with ease, sometimes the whole New Testament, and were extremely anxious to circulate Bibles, and to read them to men. Reinerius, the apostate and papal inquisitor, gives the well-known representation of the Waldensian peddler, who, after selling articles to ladies in splendid homes, tells them about a richer jewel, which, if the situation is favorable, he presents; and they see and speedily hear the Scriptures read and expounded. The business of the traveling merchant is undertaken only to make known the teachings of the Bible. According to the testimony of their greatest enemies they were humble, truthful, self-sacrificing Bible Christians.

In 1530, according to Du Pin, the Waldenses united with the Reformers, and were persuaded to renounce certain peculiarities which heretofore they held, and to receive doctrines which till then had been foreign to their creed. This new arrangement harmonized the reformations of the twelfth and sixteenth centuries, and probably removed Baptist doctrines from the valleys of Piedmont. This ancient community is now Presbyterian, and had its delegate in the recent Pan-Presbyterian Council in Philadelphia.

Walker, Deacon Austin Martin, M.D., was born in Putnam Co., Ga., on the 5th of August, 1808. His early education was received from William H. Seward, who at that time taught school in Putnam County. Mr. Walker graduated at the State University, and, whilst residing in Athens, connected himself with the Baptist church of that

city when he was seventeen years of age. On leaving college he took a course of medical lectures in Philadelphia, and afterwards practised medicine there for four years. After his return to Georgia he married and settled in Columbus, where he assisted in organizing the first Baptist church in that city. He was a planter. When on his death-bed, in 1846, Deacon James Boykin sent for Dr. Walker, blessed him, prayed that his own mantle might fall on him, and requested that he should be made a deacon by the church. This was done; and Dr. Walker continued an active, zealous, pious, and faithful deacon the rest of his life. He was a wealthy man, and gave freely to the cause of Christ. He was a thoroughly conscientious man, and a strict Bible Baptist. He believed strongly in the maintenance of church discipline, and in orderly Christian conduct. He was a close and earnest student of the Bible, and to his death, at the age of seventy, he was either a superintendent or teacher in the Sunday-school. He regularly employed ministers to preach to the servants on his plantations, and when possible attending the meetings himself. So great was the devotion of his servants to him that, even when emancipated, they desired to sign a paper, contracting to preserve the relation of master and slave for life. Of course this was not done, but it showed how great was their love for him, and their confidence in him. The last years of Dr. Walker's life were spent in Macon, Ga., where he was a deacon, his membership being transferred from Columbus. He died peacefully on the 3d of June, 1878, highly respected by all who knew him.

Walker, Hon. Charles, was one of those earliest and most influentially identified with the growth of Chicago and the West. Born at Plainfield, Otsego Co., N. Y., in 1802, early a Christian, and always a Baptist, he had identified himself with the business and religious interests of Chicago some years before he became a resident there, in 1847. In that year he united with the First Baptist church, and until his death, in June, 1868, he was one of its most active, liberal, and influential members. He was identified from time to time with some of the most important secular enterprises upon a large scale centring at Chicago. "The first shipment of any kind made from that port is believed to have been made by him. The first shipment of wheat certainly was. The first of the railroads running out of the city—the Galena and Chicago—owed its early vigor largely to his enterprise, courage, and faith, while his far-seeing views contributed much to inspire those other great undertakings which made Chicago at length, what he always believed it would become, the commercial centre and metropolis of the West." Mr. Walker, withal, was a devout Christian and an

earnest Baptist. He was one of the founders of the University of Chicago, and until his death served upon its board of trustees, while all the various missionary enterprises of the denomination shared in his sympathy, his counsels, and his gifts.

Walker, Rev. C. W., was born in Holden, Worcester Co., Mass., Feb. 13, 1814; attended the Worcester Manual Labor High School, under the principalship of Dr. Silas Bailey, where he was converted; studied at Waterville College, Me. After being principal of several high schools and academies, and rendering eminent service to the cause of education, he was ordained to the ministry Aug. 16, 1860, as pastor of the church of Essex, N. Y. In 1862 he became pastor of the First Baptist church of North Stratford, N. H. In 1864 he was appointed chaplain of the 1st N. H. Heavy Artillery. In 1878 he took charge of the churches in Little Blue Valley and Joy Creek, Kansas. In 1880 he began to preach at Nollenburg. Mr. Walker is possessed of scholarly attainments, and as a teacher and preacher has accomplished much good.

Walker, Rev. Jacob Garrett, A.M., was born at Falls of Schuylkill, Philadelphia, Pa., Dec. 28,



REV. JACOB GARRETT WALKER, A.M.

1840; baptized March 21, 1858, by Rev. N. Judson Clark; graduated from Philadelphia Central High School in 1858, and from the university at Lewisburg, Pa., in 1862, subsequently receiving the degree of A.M. from both institutions. In January, 1863, became principal of public schools at Phoenixville, Pa., and continued in that position three years and a half; during part of this time sup-

plied the neighboring church at Pughtown, Pa., and subsequently became pastor there until May 31, 1868, having been ordained Dec. 5, 1865. In October, 1868, took charge of the church at Balligomingo, Pa., where he remained until November, 1872, when he became pastor of the Mantua church, Philadelphia, Pa., where he still remains.

Mr. Walker, while a most diligent and successful pastor, is also deeply interested in the general work of the denomination. He has done efficient service as president and secretary of the Philadelphia Ministers' Conference. In 1877 he was made moderator of the Philadelphia Baptist Association, and since that time has been its clerk and the secretary of its board of trustees. He is also a member of various boards, and a curator of the university at Lewisburg. He has written considerably for the press, has been twice poet at Lewisburg commencements, and was the poet of the Valley Forge Centenary in 1878. Since 1871 has been editor of the "Baptist Year-Book." He is very popular both as pastor and preacher, has a clear incisive mind, is a thorough-going Baptist, has maintained an unblemished character, and is universally regarded as one of the wisest and best of the Philadelphia Baptist ministers.

Walker, Hon. James Otis, was born in Whiting, Vt., Aug. 6, 1778. His native place was a new settlement, and had a sparse population. Such, however, was his thirst for knowledge that it is said "he used to lie in the corner in the evenings and read, having only pine-knots for a light, occasionally going to school for a few weeks." He held the office of civil magistrate for thirty years. It is referred to "as a proof of the high estimation in which he was held that, while he was a member of the Masonic fraternity, and Whiting was a strongly anti-Masonic town, he held his office through the entire struggle in respect to Masonry, and such was the confidence reposed in his integrity that none of his most bitter opponents questioned the propriety of his retaining his office." For several years he represented the town in the State Legislature. No man was more public-spirited than he. Calls were constantly made upon him for aid to build churches, pay ministers' salaries, support benevolent and educational causes, and the appeals were not made in vain. "His pen was often employed by public request in the preparation of temperance addresses, in which reform he took a deep interest." In his old age he was paralyzed, but amid all the decays of nature he kept a genial spirit, and was busy and active in his habits to the last. He early connected himself with the Baptist Church, and lived and died in its fellowship. His death occurred Nov. 27, 1857.

Walker, Rev. Jeremiah, was born in Bute Co., N. C., about 1747. In early life he was called

into the peace of Christ and baptized. He possessed extraordinary talents as a thinker and as a speaker, and he soon became a great preacher. In 1769 he took charge of the Nottoway church, Va., and in a few years, assisted by brethren called to the Saviour and introduced into the ministry through his instrumentality, he established between twenty and thirty churches south of the James River. He was a natural orator, an exemplary Christian, and a magnet to attract the love of men. He was a burning and a shining light. He was incarcerated in Chesterfield jail for preaching without lawful authority, and released with additional popularity. His ministry had enjoyed the divine favor in a remarkable measure, and its fruits were conspicuous all over Virginia. He was tempted and fell into immorality, and after some years of Christian conduct he lapsed from purity again. On repenting of his evil ways he embraced Arminian doctrines, and advocated them even to the extent of schism among his brethren. He was a great, and for many years a good, man, and then a wreck in morals and in doctrines. He died Nov. 20, 1792, a forgiven sinner.

Walker, Col. John B., is a deacon of the Baptist church at Madison, Ga., and a man whose intelligence, liberality, piety, and public spirit made him widely known and highly respected. He was born in Burke County in 1804 or 1805. He had the best academical advantages. He studied law, but never engaged in the practice, his large property demanding all of his time and attention. He has given his thousands to the cause of religion and education. Joining the church at thirty, he has for nearly half a century been a useful church member and Sunday-school worker. He was a member of the first board of trustees of Mercer University, as he was also of Mercer Institute. Mercer University, the Georgia Female College, the Madison Baptist church, and many other good causes have largely enjoyed the benefit of his liberality. During the war his large mansion in Madison was a hospital, opened freely for the benefit of all, and the entire means at his disposal were subject to the demands of charity. In the Madison church he has long been a pillar, and in the community where he has dwelt for seventy years no man stands higher in public estimation.

Walker, Rev. Joseph, was born in Delaware Co., Pa., Feb. 14, 1787. He was baptized into the fellowship of the First Baptist church of Wilmington, Del., in 1806. He was ordained pastor of the church of Marcus Hook in 1824, and for twenty-four years he preached the gospel in that place. In 1848 he became pastor of the Brandywine church, Pa., where he served the Lord with great fidelity and success for twenty years. He then resigned, and went to Pittsburgh, where he rested

from his labors in the house of his son-in-law, Dr. Trevor, Feb. 28, 1870. Mr. Walker was beloved by the whole Philadelphia Association, of which, for some years before his death, he was the oldest ministerial member. He was full of brotherly affection and of the grace of God. His Christian life was a precious gospel sermon, and his death was a heavy blow to a multitude of the friends of Jesus. In his two fields of labor he was regarded by Christians and unconverted persons as a tender father, an Israelite indeed.

Walker, Rev. Levi, M.D., was born in 1784 in Massachusetts; removed to Maine; converted in 1804; for a time a Methodist circuit preacher; became a Baptist, and united with the First Baptist church in Fall River, Mass.; still preached; studied medicine and was a physician; became pastor of the Baptist church in Warwick, R. I., in 1816; settled with the Baptist church in Preston, Conn., in 1819; in 1823 removed to a farm in North Stonington, Conn.; preached with success in various places; organized the first Sunday-school in the town; was the first minister of the Third Baptist church in North Stonington; accomplished much in his two professions; a man of talents and toil; his wife, Phebe, a superior woman, died in Andover, Conn., Feb. 11, 1880, aged ninety-two years; had three sons who became Baptist ministers,—Rev. Levi, Rev. William C., and Rev. Orin T.,—last two now living. He died Dec. 12, 1869, aged eighty-five years.

Walker, Rev. Levi, Jr., son of Rev. Levi and Phebe Walker, was born March 22, 1811; converted in 1829; licensed to preach by the Third Baptist church in North Stonington; ordained and settled as pastor in Tolland, Conn.; served churches in Massachusetts and New Hampshire; stricken by disease, died in Griswold, Conn., Feb. 2, 1839, in his twenty-eighth year.

Walker, Rev. O. T., A.M., was born in Preston, Conn., Feb. 1, 1822. He is a son of Rev. Levi Walker, M.D. He studied at Hamilton, N. Y., and at Washington College, Hartford, Conn. He entered the ministry when twenty-four, and was ordained at Orleans, Mass. He was six years pastor of the Second church of New London, Conn., where he baptized about 200. He was six years pastor of the First church of Trenton, N. J., where during his oversight a large and splendid church edifice was built, about 300 persons were baptized, and the church was greatly strengthened. He was six years pastor of Bowdoin Square church, Boston, during which time he baptized nearly 300. The church was almost ready to disband when Mr. Walker began his labors, but the blessing of God attended the efforts of the new pastor, and the faith and hopes of the church were soon wonderfully enlarged.

Mr. Walker has served as pastor in Chicago, Ill., Meriden, Conn., Providence, R. I., and in Orleans, Mass. His present charge is the Harvard Street church, Boston, where he has labored five years. When Mr. Walker entered upon his second pastorate in Boston the meeting-house had been closed for a time, and the congregation was scattered; but under God the church has been blessed with numerous and valuable additions, and a good Sunday-school and an overflowing prayer-meeting have been gathered.

Mr. Walker is an indefatigable worker, ready for any errand of mercy. Very popular among the sick, the mourners weeping for their loved dead, and the happy candidates for the nuptial blessing.

He is one of the most useful ministers in and around Boston, whose labors have been greatly blessed out of it as well as in it.

Walker, Rev. Sanders, was for many years one of the most useful pioneer ministers of Georgia. Born March 17, 1740, in Prince William Co., Va., he was a singular instance of the transforming power of God's grace. Of an unmanageable temper before conversion, his heart and nature were so changed by the Holy Spirit that he was ever afterwards distinguished for the meekness and gravity of his deportment. Among all who knew him the *meek Sanders Walker* was a proverbial expression. He began to preach in North Carolina in 1767, and, about four years afterwards, moved to a place in Bute Co., N. C., notorious for wickedness and ignorance of religion; but his Master was with him, and in a short time a considerable church arose under his ministry. He removed to Georgia in 1772, and joined the Kiokee church, being still unordained; but he must have been ordained prior to May 20, 1775, as his name appears on the Presbytery which ordained Abraham Marshall at that time. In Georgia he labored mostly in Wilkes County, where he resided, and he is thought to have been mainly instrumental in the constitution of Fishing Creek church, the fifth formed in the State. He finished his course with joy, in the sixty-fifth year of his age, in 1805.

Walker, Rev. William Carey, son of Rev. Levi and Phebe (Burroughs) Walker, was born in Warwick, R. I., Dec. 24, 1818; became a teacher; converted at the age of fourteen; united with First Baptist church in Westerly, R. I., in 1837; removed to North Stonington, Conn., in 1838, and to Hartford in 1839; studied for the ministry from 1841 to 1845, preaching two years for South Windsor church; settled with First Baptist church in Groton, Conn., and was ordained in June, 1845; remained five years; settled with the church in Willington in 1850; continued six and a half years; settled in Putnam six and a half years; entered the Union army as chaplain of the 18th

Conn. Vol. Regiment of Infantry, serving one year and a half, till close of war; settled with New Britain church, Conn., for about six years; everywhere favored with success and revivals; since 1871 has been a missionary and Sunday-school worker for the Connecticut Baptist State Convention, four of the years with the Sunday-schools; always an evangelist in spirit; earnest and wise worker; active for education, temperance, and anti-slavery; advocate of missions; served on school committees; wrote largely for the *Christian Secretary*, in the interests of the churches and schools; wrote the history of the 18th Conn. Vol. Regiment of Infantry; for last two years has been a representative from Andover, Conn., to the State Legislature; still serving the State as a missionary. Mr. Walker is one of the noble-hearted, laborious, honored, and successful ministers of Connecticut.

Walker, Rev. William P., was born in Jackson Co., W. Va., May 14, 1834. In 1855 he married Miss McClung, in Nicholas County, and soon after united with the Mount Pleasant church, and became at once an active worker. In a short time he was licensed to preach, and entered Alleghany College, where he remained until 1861. He was ordained, and preached in Nicholas and Fayette Counties until 1865, when he became pastor of Williamstown and Pleasant Valley churches, in Wood County. He remained in this locality about twelve years. About 1877 he removed to Huntington, and became pastor of a church of not a score of members, but which, under his faithful labors, has grown to 116. The church has bought a parsonage worth \$1000, and is now nearly self-supporting.

Mr. Walker has for many years been president of the General Association of the State, also agent for Shelton College; is one of the very best preachers and pastors in the State, and has always given entire satisfaction to his brethren in every position.

Wallace, Lady Craigie.—Chambers, in his "Domestic Annals of Scotland" (ii. 213), says, "Where there had formerly been no avowed Anabaptists there were now many, so that thrice in the week, namely, on Monday, Wednesday, and Friday, there were some dipped at Bonnington Mill, between Leith and Edinburgh, both men and women of good rank. Some days there would be sundry hundred persons attending that action, and fifteen persons baptized in one day by the Anabaptists. Among the converts was the Lady Craigie Wallace, a lady in the west country. In autumn, at Cupar, Mr. Brown, preacher to Fairfax's regiment, rebaptized several of the soldiers in the Eden, near to Airdrie's lodging, by dipping them over head and ears, many of the inhabitants looking on." This was in 1652. The doctrines of the Baptists

were carried to Scotland by the English army, and their form of baptism seemed attractive to the cautious people of that country.

Wallace, Rev. Isaiah, son of Rev. James Wallace, was born in Hillsborough, New Brunswick, Jan. 17, 1826. He was converted early, and baptized by Rev. Samuel Elder in 1848. He graduated from Acadia College in 1855, and was ordained April 3, 1856. He became pastor at Miramichi in 1858, at Carleton, St. John, in 1860. From 1861, Mr. Wallace held successively the pastoral office in Nova Scotia in Lower Granville, Milton, Yarmouth County, and Berwick, and has been agent for the Home Mission Board. As pastor and evangelist, his labors have been very successful in New Brunswick and Nova Scotia.

Wallace, Rev. James, was born Jan. 17, 1797, at Hopewell, New Brunswick. He was converted under the ministry of Rev. Joseph Crandall, and baptized by him in 1826. Mr. Wallace's pastoral and missionary labors in Albert, Westmoreland, and Kings Counties, New Brunswick, proved a great blessing to the churches and people there. He preached successfully, and baptized many converts in these counties. He died March 7, 1871.

Wallace, Hon. Thomas, was born in Petersburg, Va., Sept. 7, 1812; was educated at William and Mary College and at the University of Virginia. He practised law, and was a member of the State Legislature during the sessions of 1850-51. It was mainly through his instrumentality that the elegant house of worship erected by the Baptists of Petersburg was completed. He was a member of the First church of that city for a long time, and one of its deacons, and the efficient superintendent of its Sunday-school. Mr. Wallace was a man of wealth and influence, and he used his influence and money for the cause of Christ. He died May 14, 1868.

Waller, Rev. Edmond, son of Rev. William Edmond Waller, and brother of the distinguished Rev. George Waller, was born in Spottsylvania Co., Va., Jan. 11, 1775. He removed with his parents to Kentucky about 1781, and settled in Fayette County. He united with the Baptist church at Bryant's Station in 1798, and in 1801 he removed to Anderson County, and was ordained to the ministry at Salt River church. He traveled and preached in the new settlements for some years. In 1808 he was called to Hillsborough church in Woodford, and the next year to Mount Pleasant in Jessamine County. With these and some other churches in that region he labored during the remainder of his life. He was one of the most popular and useful ministers of his generation in that part of Kentucky. He died in 1842.

Waller, Rev. George, son of Rev. William Edmond Waller, a well-known Baptist minister in

Virginia and Kentucky, and a nephew of the distinguished Rev. John Waller, of Virginia, was born in Spottsylvania Co., Va., in 1777. He removed with his father to Kentucky about 1781, locating for a short time in Lincoln, and then settling in Fayette County. In 1798 he removed to Shelby County, and was baptized by his father into the fellowship of Buck Creek Baptist church, in that county, in 1801. He was ordained in 1802, and succeeded his father (who had returned to Virginia) in the pastorate of Buck Creek church, a position he occupied fifty years. He was pastor of Burk's Branch church about forty years, and of Bethel church a shorter period, and he was a missionary to Louisville before there was a church in that city. He traveled over the State, preaching in the interest of missions. He was editor of a weekly Baptist paper published at Bloomfield, Ky., about 1827, and was moderator of Long Run Association twenty-five years in succession, preaching the introductory sermon before that body seven times. He was a strong, logical preacher, and few men were more widely known, or exercised a greater influence in his State, during his long ministry. He died in July, 1860.

Waller, Rev. John, was born in Spottsylvania Co., Va., on the 23d of December, 1741, and was a descendant of the honorable family of Wallers, in England. His profanity acquired for him the name of "swearing Jack Waller," and his general wickedness that of "the devil's adjutant." He was especially bitter against the Baptists, and was one of the grand jury that persecuted Rev. Lewis Craig for preaching. Mr. Craig's meek address to the jury arrested his attention and touched his heart. For seven or eight months his agony and remorse were intense. At length, having found peace in believing in Jesus, immediately he conferred not with flesh and blood, but began to preach the faith which he had destroyed, serving the Lord with greater zeal, if that was possible, than he had served Satan. Traveling through many counties, he everywhere attracted crowds of hearers and made many converts.

He was soon made to feel the resentment of his former companions in sin. In a letter dated "Urbanna Prison, Middlesex County, Aug. 12, 1771," he gives an account of the arrest and imprisonment of himself and many others, and the cruel scourging of several by "the magistrate and the parson of the parish." "I have also to inform you that six of our brethren are confined in Caroline jail, viz.: Brethren Lewis Craig, John Burrus, John Young, Edward Herndon, James Goodrick, and Bartholomew Cheming." Those days did indeed try men's souls.

In 1775 or 1776 he adopted the Arminian doctrine, declared himself an independent Baptist, and

withdrew from his brethren. But in 1787 he returned to his first love. The same year a very great revival began under his preaching, and continued for several years, spreading far and wide.

In 1793 he removed to Abbeville, S. C. Here his success, though considerable, was not equal to that in his native State. His last sermon, at the funeral of a young man, was from Zech. ii. 4: "Run, speak to that young man." He addressed the young in feeble, touching strains, saying that it was his last sermon. He spoke until his strength quite failed, and then tottered to a bed, from which he was carried home, and died July 4, 1802, in his sixty-second year.

He preached thirty-five years, baptized more than 2000 persons, assisted in ordaining twenty-seven ministers, and in constituting eighteen churches, and lay one hundred and thirteen days in four different jails, and he was repeatedly scourged in Virginia. He now rests from his labors, and his works followed him.

Waller, Rev. John Lightfoot, LL.D., an eminent preacher and journalist, was born in Woodford Co., Ky., Nov. 23, 1809. He was educated under private teachers, and became one of the best scholars in the State. At eighteen he wrote "A Church without a Creed," which evinced remarkable genius. After teaching some years in Jessamine County, he became editor of the *Baptist Banner* about 1835. Subsequently he edited the *Baptist Banner and Western Pioneer*, a weekly religious paper published at Louisville, Ky. In this position he speedily established the reputation of being one of the ablest editors of his day. In 1840 he was ordained to the ministry, and the next year was appointed general agent of the General Association of Baptists in Kentucky. In 1843 he succeeded his father as pastor of Glen's Creek church, in Woodford County. In 1845 he commenced the publication of the *Western Baptist Review*, a monthly which took rank with the ablest periodicals of the kind in the country. The title was afterwards changed to the *Christian Repository*. He continued its publication until his death. In 1849 he was elected to a seat in the convention that formed the present constitution of the State of Kentucky, and was said to have been the most talented debater in that very able body. This was the only civil office he ever sought. In 1850 he resumed the editorship of the *Baptist Banner and Western Pioneer*. He was the most prominent mover in originating the Bible Revision Association. In 1842 he held his celebrated debate on baptism with Rev. Nathan L. Rice. He died at his home in Louisville, Ky., Oct. 10, 1854.

Waller, Rev. Jonathan Cox, son of Rev. George Waller, was born in Shelby Co., Ky., March 24, 1812. He united with Buck Creek

church, of which his father was pastor, in 1834. He is a powerful writer, and has prepared much for the religious press. In 1863 he published a book on the "Speedy Coming and Personal Reign of Christ," which ran through four editions. For several years he edited the *Western Recorder*. He was ordained to the ministry in 1879, but has not yet taken charge of any church. He resides at Pleasure Ridge Park, Ky.

Waller, Rev. Napoleon Bonaparte, brother of Rev. John Lightfoot Waller, a very brilliant and greatly lamented young minister, was born March 24, 1826. He professed religion at an early age, and united with the Baptist church of which his father was pastor. He graduated at Georgetown College, after which he was ordained to the ministry. On his way to Owensborough, Ky., for the purpose of taking charge of the church at that village, he stopped at Nicholasville, where he died of cholera, Aug. 1, 1855.

Waller, Rev. William Edmond, son of A. D. Waller, and grandson of Rev. George Waller, a young preacher of extraordinary gifts and of distinguished piety and conversation, was born in Shelby Co., Ky., Nov. 17, 1845. He was educated in the city schools of Louisville. He united with Long Run Baptist church in Jefferson Co., Ky., in 1866, and was licensed to preach the same year. In 1868 he was ordained, and soon after he was called to the care of the church at Jeffersontown, in Jefferson County, and afterwards to Harrod's Creek church, in Oldham County, to both of which he preached until his death. He performed much valuable missionary labor, and for several years was clerk of Long Run Association. He died Nov. 10, 1878.

Wallin, Rev. Benjamin, was born in London, England, in 1711. He heard the word of life from his godly father, the Rev. Edward Wallin, from childhood, and in his young manhood he gave himself to the Saviour, and was immersed by his father, and received into the church of which he was pastor.

On Thursday, Oct. 15, 1741, he was ordained pastor of the Maze Pond church, London. Dr. Gill preached the sermon. Six ministers took part in the service, and it lasted from 10.30 A.M. to 2.45 P.M.—that is, four hours and fifteen minutes. The ministry with which Mr. Wallin was invested he honored for more than forty-one years, and during that lengthened service the Saviour gave him signal marks of his gracious favor. He died Feb. 19, 1782.

He was a man of sagacity, piety, Bible knowledge, and of zeal that burned like a fire. He was a poet, a Scripture expositor, and a great worker.

His writings were numerous and valuable. He was the author of forty-one works, one of which

was "Evangelical Hymns on Various Views of the Christian Life." He was a valued correspondent of President Manning, of Brown University, and left it a bequest in his will.

Walsh, Alexander S., D.D., was born in the city of New York, Dec. 14, 1841. His father was for a time an officer in the English army. Coming to America, he was employed by the great merchant A. T. Stewart, for whom Dr. Walsh was named. His father removed to Michigan and engaged in farming. In 1854, under the patronage of an uncle, he entered the Polytechnic Institute of Brooklyn. He soon returned to Michigan, and while a mere lad commenced speaking publicly on the great issues of the day, especially slavery. In 1860 he commenced study at Oberlin College. In 1862 he enlisted in the army, and towards the close of the war was honorably discharged. He returned to Oberlin, and was graduated in 1866. He united with a Congregational church, and commenced preaching in Norwalk, O., organized a church, and was ordained its pastor. In 1868 he settled with a church in Kokomo, Ind. In 1869 he accepted a position in Emerson College, Ala., which he left for a tour in Europe. On his return, in 1870, he joined the Baptists. He settled in Jamaica, L. I., preaching, lecturing, and editing the *Long Island Farmer*. While in the West he edited the *Oberlin Court Record*, the *Student*, and was a contributor to several Western papers. In 1872 he accepted the pastorate of the Gethsemane (now Willowby Avenue) church, Brooklyn, where he met with great success. In 1877 he was called to the South church, New York, where he was equally prosperous. He has baptized since joining the Baptists 500 converts. The degree of D.D. was conferred on him by Hillsdale College, Mich., in 1877.

Walter, Thomas U., LL.D., son of Joseph S. and Deborah Walter, was born in Philadelphia, Pa., Sept. 4, 1804. He was given the name of a former pastor of his parents,—Thomas Ustick.

His taste for architecture and mathematics was very early developed, and gave promise of future distinction.

His education was liberal. After spending some time in the office of William Strickland, Esq., he pursued an elaborate course of mathematics and the study of the physical sciences, and also gave special attention to the art of landscape-painting and the different branches of mechanical construction. He re-entered Mr. Strickland's office in 1828, and devoted two years to the specific study of architecture, the practice of which he began in 1830.

His first important public work was the Philadelphia County prison (Moyamensing). His designs were approved, and he was appointed architect of the work in 1831.

His design for the Girard College for Orphans was adopted by the select and common councils of Philadelphia in 1833; and the corner-stone of



THOMAS U. WALTER, LL.D.

that magnificent building was laid with appropriate ceremonies on the 4th day of July of that year.

This imposing structure constitutes an enduring monument to the liberality of Stephen Girard, as well as to the skill and genius of Mr. Walter, who planned it throughout and carried it on to completion. It was finished in 1847, having been fourteen years in building.

During the progress of this work Mr. Walter spent several months in Great Britain and on the continent of Europe, visiting public institutions and gratifying his taste on classic ground.

Subsequently he submitted to the board of directors an elaborate report, which became their guide in finishing and fitting up the college which now so admirably provides for the comfort, health, and instruction of nearly 1000 boys.

In 1851 the designs of Mr. Walter for the extension of the U. S. Capitol were approved, and he was appointed architect of the work by the President of the United States (Millard Fillmore).

This appointment he held fourteen years, during which time, in addition to his specific work, he planned and executed the iron dome which now crowns the Capitol, the east and west wings of the Patent Office, and the extension of the General Post-office. He also designed the new treasury building, the marine barracks at Brooklyn and Pensacola, and the government hospital for the insane.

As evidencing the estimation in which he is held, because of his literary and scientific attainments, it may be stated that he received the honorary degree of Master of Arts, in 1849, from Madison University, N. Y. In 1855, that of Doctor of Philosophy from the university at Lewisburg, Pa. And in 1857, from Harvard University, that of Doctor of Laws.

Dr. Walter delivered a course of lectures on architecture before the students of Columbian College, Washington, D. C., in 1860. He also delivered many other popular lectures in Philadelphia and vicinity, at one time holding a professorship of Architecture in the Franklin Institute, and lecturing on his art for two successive seasons.

He has been a member of the American Philosophical Society for nearly forty years, and of the Franklin Institute fifty years. He was also one of the original members of the American Institute of Architects, and is now (1879) its honored president.

He made a public profession of religion in 1829, having been baptized July 12 of that year in the river Schuylkill, at Spruce Street, by the Rev. John C. Murphy. On the same day he was publicly received into the membership of the Spruce Street Baptist church, then worshipping temporarily in the court-house at the corner of Sixth and Chestnut Streets, their meeting-house on Spruce Street not being completed. He was many years clerk of this church, and also superintendent of the Sunday-school.

When he removed to Washington, D. C., to take charge of the Capitol extension, he also removed his letter to the E Street Baptist church. His connection there was rich in fruits of well-directed effort, and will long be remembered by many, especially by a Bible-class of more than fifty young men, upon whom he left the impress of his own Bible-loving spirit.

Upon returning to Philadelphia, he became one of the constituent members of the Second Baptist church of Germantown, in which he filled the office of deacon.

More recently he removed to another part of the city, transferring his membership to the Memorial Baptist church. Here again he was called to the deaconship, and among his loved associates he yet lives, enjoying the privileges and activities of a Christian life.

Walters, W. T., D.D., a conspicuous man in his day in the management of Baptist affairs in North Carolina, was born in Pittsylvania Co., Va., in 1825. He was baptized by Rev. J. L. Prichard, and by him influenced to become a student in Wake Forest College, where he graduated in 1848. He soon after became tutor, and in a year or two was made Professor of Mathematics in his *alma mater*.

He remained in this position till the exercises of the college were suspended by the war. He was a trustee, and for the last two years of his life treasurer, of the college, but was not again connected with it as instructor. In 1867, Dr. Walters became corresponding secretary of the Baptist State Convention, and did good service for three years in organizing the mission work of the State.

He was three times identified with the press. In 1867 he purchased, in connection with Mr. J. H. Mills, the *Biblical Recorder*, his interest in which he transferred to his partner in a few months. He edited the *Farmer's Journal*, under the management of Gen. Johnston Jones, and for several years he was the valuable agricultural editor of the *Biblical Recorder*. He was one of the best farmers in the State, and was a preacher of much vigor. The churches of Littleton and Wilson owe their existence to him. He died Dec. 31, 1877.

Walton, Rev. W. A., was born the slave of Col. James Mann, March 17, 1836, in Morgan Co., Ga. He was converted in 1856, and was baptized into the fellowship of Antioch church, Morgan Co., Ga., by Rev. J. Stillwell. Having removed to Texas, he became a member of the Washington church, composed both of white and colored persons, under the ministry of Rev. Michael Ross. Under the preaching of Mr. Ross he stored his memory with passages of Scriptures in a wonderful degree, imitative of the mental habit of the preacher, who had been reared in England in the state church. Under the pastorate of Rev. James E. Paxton he was in 1866 licensed to preach the gospel, giving promise of great usefulness. He first went to school one month to Mr. Watt Bonner; second, two weeks to Samuel Carroll; third, to J. H. Washington, two days; fourth, to Dr. W. C. Crane, at Baylor University, Independence, two months. He has had the pastoral care of five churches, and has the pastoral care of four at this time,—Anderson, Grimes Co., with a membership of 275; Navisota, same county, membership, 445; Washington, Washington Co., membership, 363; Hempstead, Waller Co., membership, 385; total membership, 1368. He has baptized 863 persons since he has been ordained to the gospel ministry. No colored minister in Texas draws larger congregations at all times to hear him, and no one exerts a better general influence over his race for time and eternity than W. A. Walton. He bids fair for a long life of usefulness.

Ward, John, LL.D., was born in London, England, in 1679. His father was a Baptist minister, and he belonged to the congregation of Dr. J. Stennett, of his native city. He possessed learning of the highest order, and loved the acquisition of knowledge with an intense affection.

In 1720 he was elected Professor of Rhetoric in

Gresham College, London; some time after, a member of the Royal Society; and in 1752 one of its vice-presidents. The University of Edinburgh conferred on him the degree of LL.D.

He was the author of "The Lives of the Gresham Professors," of "The Westminster Greek Grammar," and of other works. He aided Horsley in his "Britannia Romana," and Ainsworth in his "Dictionary." His information embraced almost every subject, and his character for piety, modesty, and usefulness made him an honor to our denomination.

In 1754, Dr. Ward put £1200 of bank stock in trust for the education of two or more young men for the ministry in a Scotch university, or elsewhere. In 1876 there were four brethren aided by this fund. Some of our most distinguished English ministers have received assistance from "Dr. Ward's Trust." The founder of it died in 1758.

Ward, Prof. Milan L., was born in Meredith, N. Y., in 1829. He graduated at Madison Uni-



PROF. MILAN L. WARD.

versity, after which he taught in Norwich Academy, then in Southampton Co., Va. In 1860 he was called to the chair of Natural Sciences in the Delaware Literary Institute. In 1862 he became principal of Norwich Academy, which position he held until 1869, when he resigned. Under his administration the academy rose from a very low position to one of the highest rank, standing fifth among the two hundred academies in the State of New York. From 1869 to 1873, Prof. Ward had charge of the educational department of Ottawa

University, Kansas. In 1873 he was elected Professor of Mathematics and English in the Kansas State Agricultural College, which position he still holds. He is also loan commissioner, librarian, and, in the absence of the president, acting president of the college.

From the commencement of his religious life the predominant desire in Prof. Ward's heart has been to be useful while he lived. To this end he *worked his way* through college. He took a theological course, and was ordained to labor as a missionary preacher among the destitute churches in Southampton Co., Va. But he soon became convinced that teaching, rather than preaching, should be his life-work. His highest ambition is to be recognized as a Christian educator.

Prof. Ward takes an active interest in church and denominational work, and has held for three years the office of secretary of the Kansas Baptist Convention.

Ward, Gov. Samuel, was born in Newport, R. I., May 27, 1725. He was the second son of Gov. Richard Ward, and a lineal descendant of Roger Williams. He removed in early manhood to Westerly, R. I., and met with great pecuniary success in the agricultural and mercantile pursuits in which he engaged. He represented his adopted home for several years in the General Assembly of Rhode Island, and took a prominent part in its deliberations. In 1761 he was appointed chief justice of the colony, and in May, 1762, was chosen its governor. He took a great interest in the founding of Rhode Island College, and was one of its trustees from 1764 to 1776. In 1765 he was re-elected governor. When the Stamp Act, so infamous in the eyes of the colonists, was passed, and the governors of the colonies took an oath to sustain and enforce it, Gov. Ward alone persisted in his refusal to yield compliance. Once more he was chosen governor of the colony. At the end of his third term he retired to comparatively private life, but was a thoughtful observer of what was transpiring in the country, and took a decided stand from the outset against the oppressive acts of the British crown. He, with Stephen Hopkins, represented the State of Rhode Island in the Continental Congress of 1774, and advocated the most vigorous measures against the encroachments of Parliament. When affairs reached a crisis, in consequence of the blood shed at Concord and Lexington, Gov. Ward's counsel and advice in Congress were received with great deference. He was always called to the chair when Congress went into a committee of the whole. He was chairman of several important committees, and among them that which was appointed to nominate a general for the American army, and he reported the name of Col. George Washington. His son, Capt. Sam-

uel Ward, occupied a prominent position in the Revolutionary forces, and enjoyed the intimate friendship of the commander-in-chief. The whole course of Gov. Ward through the early stages of the Revolution showed him to be a true patriot, ready to make any and every sacrifice for his country's welfare. Had his life and health been spared, he would have continued to devote himself to the cause in which he had embarked "his life, his fortune, and his sacred honor." In the midst of arduous duties, which must have taxed his energies to their utmost, he was attacked with the smallpox, and died March 26, 1776. In communicating the sad intelligence to the secretary of the State of Rhode Island, his colleague, Stephen Hopkins, says, among other things, "He will be carried into the great Presbyterian meeting-house in Arch Street, where a funeral discourse will be delivered by the Rev. Samuel Stillman. The corpse will from thence be carried to the Baptist burying-ground in this city, and there interred." John Adams also writes, "Gov. Ward was an amiable and a sensible man, a steadfast friend to his country, upon very pure principles. His funeral was attended with the same solemnities as Mr. Randolph's. Mr. Stillman being the Anabaptist here, of which persuasion was the governor, was desired by Congress to preach a sermon, which he did with great applause."

The body of Gov. Ward was interred in the grounds of the First Baptist church, in Philadelphia, and a monument erected over his remains by order of the Rhode Island General Assembly. In 1860 the body was removed to the cemetery of Newport, R. I.

Ward, Thomas, was the eldest son of John Ward, who had been an officer in one of Cromwell's cavalry regiments, and, emigrating to America from Gloucester, England, after the accession of King Charles II., he settled in Newport, R. I., where he died in April, 1698. His son Thomas preceded his father in taking up his residence in Newport, arriving there not far from 1660. For his second wife he married Amy Smith, granddaughter of Roger Williams. Backus says of him, "That he was a Baptist before he came out of Cromwell's army, and a very useful man in the colony of Rhode Island." For one year—1677-78—he was general treasurer of the colony under the royal charter of Charles II. His descendants were among the most distinguished citizens of Rhode Island. His son Richard was governor of the colony, 1741-43, having previously been secretary of state for nineteen years, 1714-33. His grandson Samuel filled the highest posts of honor which his fellow-citizens could confer on him. A son of Samuel was secretary of state for thirty-seven years. The widow of Thomas Ward, already re-

ferred to as the granddaughter of Roger Williams, married Arnold Collins, and their son, Henry Collins, who was an extensive merchant in Newport, R. I., became so good a patron of letters that he was called by Dr. Benjamin Waterhouse "the Lorenzo de' Medici of Rhode Island."

Ward, Rev. William, the third of the famous Serampore triumvirate, was born at Derby, England, on Oct. 20, 1769. He served an apprenticeship to a printer in his native town, and for a time edited with ability the *Derby Mercury*. He subsequently edited newspapers at Stafford and Hull. In August, 1796, he was converted, and joined the Baptist church in Hull. His great talents could not be hid, and, at the instance of a benevolent friend, who undertook to pay all his expenses, he renounced journalism, and placed himself under the tuition of the Rev. Dr. Fawcett, at Ewood Hall, Yorkshire. Hearing some months afterwards that the Missionary Society wanted a printer to print the Bengalee translations of the Scriptures, he offered himself, and was gladly accepted. In 1811, Mr. Ward published the first edition of his popular and most valuable work on the Hindoos. Experience has fully corroborated his statements, and it remains one of the standard books on the subject. Mr. Ward visited England in 1819, and was incessantly occupied with public engagements. He was the first missionary who had ever returned from the East. His warm and animated addresses were well adapted to move popular assemblies. He also visited Holland, and then proceeded to this country, where he spent three months, and raised \$10,000 for Serampore College. He was everywhere greeted with the warmest welcome. Whether in the pulpit or on the platform, he was immensely popular. He returned to India in 1821, and, after a brief illness, died on March 7, 1823, aged fifty-three.

Warder, Joseph W., D.D., was born in Logan Co., Ky., Oct. 13, 1825. He united with the Baptist church at Georgetown, and was licensed to preach while attending college at that place, where he graduated in 1845. He taught one year in the primary department of that institution, and was elected to the chair of Mathematics, but declined the position and entered Newton Theological Seminary, where he graduated in 1849, having meanwhile spent some time at Princeton Theological Seminary. He was ordained to the ministry, and was a short time pastor of the Baptist church at Frankfort, Ky. From 1851 to 1856 he was pastor of the church at Maysville, Ky. He then removed West, and at different periods was pastor at Lexington, Mo., Atchison, Kansas, Kansas City and Clinton, Mo., and Lawrence, Kansas. While at Clinton he was for a time financial agent of William Jewell College. In 1875 he returned to Kentucky and accepted the pastorate of Walnut Street Baptist

church, in Louisville. He is now one of the leading ministers of the South, and is distinguished for his learning, piety, and pulpit ability.

Warder, Rev. Walter, son of Joseph Warder, a noted pioneer of Kentucky, was born in Fauquier Co., Va., in 1787. He removed with his father to Barren Co., Ky., about 1807, and the same year united with Dripping Spring Baptist church. He came up out of the baptismal water exhorting sinners to repent, and from that time until his death was one of the most zealous, laborious, and efficient ministers in Kentucky. He was ordained as pastor of Dover church, in Barren County, about 1811. In 1814 he accepted the pastorate of Mayslick church, in Mason Co., Ky., which position he filled until he finished his course. He preached extensively throughout the territory of Bracken Association and the adjacent parts of the State of Ohio. During a pastorate of twenty-two years there were received into Mayslick church 1015 members. In the year 1828 he baptized into that church 485, and in the bounds of Bracken Association more than 1000. He died in Missouri in 1836.

Warder, Rev. William, brother of Walter Warder, and equally brilliant and useful in the gospel ministry, was born in Fauquier Co., Va., Jan. 8, 1786. At the age of nineteen he went with his brother, the late Rev. John Warder, of Missouri, to Barren Co., Ky. He was baptized at the same time and place with his brother Walter, and like him began to preach almost immediately after his baptism. He was licensed in 1809 and was ordained in 1811. For about eight years he gave himself to traveling and preaching over the central part of Kentucky, from the Tennessee line to the border of Ohio, with great success in winning souls to Christ. In 1820 he accepted a call to the church at Russellville, and soon afterwards to the churches of Glasgow and Bowling Green. In 1821 he married Miss Margaret, sister of the late Gov. Charles S. Morehead, of Kentucky, and settled near Russellville, where he spent the remainder of his earthly pilgrimage, except one year passed in Nashville, Tenn. He possessed superior gifts as a preacher, and was a man of enlarged views and active enterprise. He organized an "Educating Society" at Russellville, and thus laid the foundation of Bethel College. He was largely instrumental in organizing Bethel Association, in 1824, out of a small missionary element in old Red River Association, which at its thirtieth anniversary contained an aggregate membership of 7000, and had erected two prosperous colleges. He died Aug. 9, 1836.

Ware, Rev. James Agnew, M.D., an eminent physician and preacher in Pontotoc Co., Miss., was born in South Carolina in 1804. After studying

medicine and obtaining his degree he became impressed with the duty of preaching, and during his long life, while actively engaged in the practice of medicine, he was assiduous also in his ministerial labors. He was ordained in 1834. He removed to Pontotoc Co., Miss., in 1836. At this time there were few ministers and churches in North Mississippi. In his own neighborhood there was but one preaching-place,—the Presbyterian mission station among the Indians. Among the foremost and most active of the few ministers then on the ground, he gathered, in 1837, a church called Tokshish, near Red Land, of which he became the first pastor, and almost the only pastor during his life. From this mother-church sprang a number of others, and many ministers went out from it under the fostering care of Dr. Ware. He died in 1865.

Warfield, Rev. William C., a learned and brilliant preacher of Kentucky, was born in Lexington, of that State, in 1796. After a preparatory course he entered Transylvania University, remaining six years. About the end of the term he had an unfortunate altercation, which resulted in the serious injury of a comrade. In the confusion that ensued young Warfield fled from home and went to Bardstown, Ky., where he commenced reading law under the distinguished Judge John Rowan. Soon after this he was converted to Christ, returned to Lexington, and united with the Baptist church, where he was licensed to preach. He then spent two years in Princeton Theological Seminary. Returning home, he was ordained, and, after spending a brief period in preaching around Lexington, he settled within the bounds of Bethel Association, where he spent the remainder of his life. His labors were blessed to the instruction of the young churches, and he was greatly beloved and honored among them. He died Nov. 3, 1835.

Warne, J. A., D.D., was born in the city of London, England, in the year 1795, and at an early age united with the Little Wild Street Baptist church of that great city. After receiving a thorough education at Stepney College, he offered himself as a foreign missionary, but was compelled to relinquish his purpose in that direction owing to feeble health. Determined to do the next best thing, he came with his wife to this country, and settled in North Carolina. While in the South he was pastor at Newbern and principal of Inwan Academy. Compelled again by ill health to make a change, he came North, and was stated supply or pastor of the First church, Providence, R. I., South Reading and Brookline, Mass., and Sansom Street, of Philadelphia. About the year 1845 he went out of the pastorate, and has since lived in retirement. He was not idle, however, in religious things. It was he who edited the Baptist edition of the "Comprehensive Commentary." In his own neighbor-

hood, far out in the suburbs, he has always been engaged in Christian work.

The peculiar feature about his life, and that which gives it special nobility, was his consecration to the cause of foreign missions. Unable to go himself, he was deeply interested in sustaining those who could go. When Dr. Price's children came to this country, and their own relatives refused to receive them because their mother was a Burmese woman, he took them under his roof and gave them an education. Since his retirement from the pastorate he has occupied himself in making and saving money for foreign missions. His little farm becoming valuable on account of the growth of the city, he sold out parts of it to advantage, and re-invested the money in houses. Some time before his death, which occurred early in 1881, feeling that his life was near its close, and wishing to save the expense of an executor and the State tax on willed property, he made over his entire estate to the Missionary Union, accepting in return only a small annuity for himself and wife. The estate will probably amount to \$40,000.

All this shows the power of a consecrated purpose. Dr. Warren would have been glad to be a missionary; but when that was denied him, he did not forget that he had given himself to the missionary cause, and determined to do his best to provide the means of sending others. In order to carry out this purpose as fully as possible he subjected himself to the closest economy.

Warren, Gen. Eli, a lawyer of eminence, residing at Perry, Houston Co., Ga., still engaged (1880) in practice, although nearly eighty years of age, was born in Burke County, Feb. 27, 1801. His father was Josiah Warren, whose descendants occupy honorable and useful positions in Georgia. Early left an orphan, Eli Warren was placed under the care of his eldest sister and her husband, Rev. Charles Culpepper, a Baptist minister, who instilled correct principles into his mind, which preserved him from the vices of that age. They gave him the best educational advantages of the day. Choosing the law for his profession, he was admitted to the bar in 1823, and has continued in its successful practice ever since.

Gen. Warren was frequently sent to the State Legislature by his fellow-citizens in his younger days, and was elected brigadier-general of militia in 1828, a position at that time of some prominence. Though urged to do so he has declined all other offices, devoting himself to his profession. In the winter of 1839-40 he settled in Perry, Houston Co., and at present no man in his section stands higher in public estimation. He has long been distinguished for his legal ability; has always been considered a most amiable man, noted for his benevolence and hospitality; and his life has ever

been pure, sober, and honorable; he has endeavored invariably to do good to every one, and especially to young men, hundreds of whom he has aided by material assistance and advice, and by impressing on them the importance of honesty, temperance, and truthfulness.

Gen. Warren has always acted on the principle that it is better to give to an unworthy object than fail to help a good one. He has always been a decided Baptist in principle, but never united with the church until October, 1869, since which time he has been a pious, active, and liberal church member. His hospitality knows no bounds.

Warren, E. W., D.D., was born in Conecuh Co., Ala., March 16, 1820. Under the careful in-



E. W. WARREN, D.D.

struction of his father, the Rev. Kittrell Warren, a man of strong natural ability and unusual oratorical powers, he acquired an ordinary English education, while at the same time spending the most of his time in assisting in the cultivation of the farm. For three or four years, and until he was twenty-three, he applied himself with great diligence to study, and then entered on the practice of law, having formed a copartnership with his uncle, the Hon. Lott Warren, a distinguished jurist of Georgia, and at one time a member of Congress. In the prosecution of his profession he met with gratifying success, and continued it for five or six years. In September, 1845, he united with the Baptist church at Starkville, Ga., taking an active part in all the services, and supplying in a measure, during his absence, the place of his pastor, the

Rev. Dr. Winkler. Although quite successful in his occasional preaching, he felt a strong disinclination to give himself wholly to ministerial work, and the afflictive providences of God, only, brought him to complete submission to his will in this matter. He was licensed in 1849; and giving up the practice of his profession he took charge of a school, and for two years, during which time he occasionally preached, he made preparation for his future ministerial work. Having soon become pastor of a country church, his voice failed, and for a short time he edited the *Christian Index*, published at Macon, Ga.

On the removal of the Rev. Dr. Landrum from the church in Macon to Savannah, Dr. Warren became pastor of the church in Macon, and continued in that relation for twelve years. From Macon he removed, in 1871, to Atlanta, Ga., and served the First Baptist church in that place with much success until, in 1876, he accepted the call to the pastorate of the First Baptist church in Richmond, Va., succeeding the Rev. Dr. Burrows. Dr. Warren has always been interested in the educational enterprises of the denomination. For more than twenty years he was an active member of the board of trustees of Mercer University, Ga., and did much for the advancement of liberal education in that State. In 1875 Mercer University conferred on him the degree of D.D. While in Richmond, Dr. Warren preached to one of the largest and most energetic Baptist congregations in the South, and he was highly esteemed by all who knew him. In the fall of 1879 he returned to the First church of Macon, where his labors are highly appreciated.

Warren, Hon. Henry, was born in Nova Scotia in 1817; removed to the United States in 1830, and to Oregon in 1847. He was baptized in 1853; is a member and clerk of the church at McMinnville; has been a trustee of McMinnville College since its organization, in 1857, and is secretary of the college board; was sheriff of Yamhill County seven years; a member of the Oregon Legislature; receiver of U. S. land-office nine years; is now a prosperous business man at McMinnville, a thoroughly active and liberal Baptist of wide influence in Oregon, and one of the strong supporters of the Baptist college in that State.

Warren, Jonah G., D.D., was born in Ward, Mass., Sept. 11, 1812, and graduated at Brown University in 1835. He took the theological course at Newton, graduating in the class of 1838. He was ordained at North Oxford, Mass., in September, 1838, and accepted a call to the church at Chicopee, Mass., where he remained until 1849, when he became pastor of the church at North Troy, N. Y. His relation with this church continued until 1855, when he was elected secretary of the American Baptist

Missionary Union, holding the office for seventeen years. He resigned his position in 1872. During this long term of service Dr. Warren rendered most efficient aid in advancing the cause of evangelization among the heathen, and saw the society in whose behalf he labored so zealously take a high position among the missionary organizations of the world.

Dr. Warren received the degree of Doctor of Divinity from the Rochester University in 1856, and was a trustee of Brown University from 1858 to 1873, when he resigned his office on account of ill health.

Warren, Rev. Kittrell, was a son of Josiah Warren, and an elder brother of Hon. Lott Warren and Gen. Eli Warren. His ancestors came from England and settled in Virginia, from which Josiah Warren removed to North Carolina during the Revolutionary war, and from it to Burke Co., Ga., where Kittrell was born Oct. 17, 1786. The family removed to Laurens County in 1804, and settled four miles below Dublin, where Josiah Warren and his wife both died in 1809. Kittrell Warren married Mrs. Floyd, of Jefferson County, a woman of ardent and consistent piety, who afterwards professed conversion and was baptized.

In 1817, Kittrell Warren moved to Alabama and united with a Baptist church in that State, and was ordained about 1827. Returning to Georgia in 1831, he settled in Houston County.

He was a man of a devout spirit and of great benevolence, and to the day of his death diligently preached the gospel. He died in the year 1837.

Warren, Judge Lott, rose to high distinction, and exercised an extended and salutary influence as a member of Congress, as a lawyer, and as a judge of the Superior Court. His ancestors came from England. Lott was born Oct. 30, 1797, in Burke Co., Ga. He was admitted to the bar in 1821. In the year previous he had served as second lieutenant in Capt. Dean's company, under Col. Wright, in the State militia, during the Seminole war, Gen. Gaines being in command of the State troops; and he was present at the burning of the Indian town of Chehaw, in what is now Lee County. He began to practise law in Dublin, but afterwards removed to Marion, Twiggs Co., and from it to Americus in 1836. Half a dozen years later he removed to Albany, where he resided the remainder of his life. He was called by his fellow-citizens to many important positions. For a time he was a member of the State senate. He was, also, solicitor-general and judge of the Southern circuit. Subsequently he was elected twice to serve his State in Congress, and afterwards was elected twice to serve on the bench of the South-western circuit. In these various offices he discharged his duties to the entire satisfaction of the

people, by whom he was most highly respected. He died on the 17th of June, 1861, but he had not been called away unprepared. For nearly twenty years he had been a decided Christian and a firm Baptist. He had even been set apart to the work of the gospel ministry, but only occasionally officiated in the pulpit. He was a man of earnest piety, decided opinions, and great moral firmness. He was a friend of the poor, a bold and able champion in the cause of temperance, and an unwearied supporter of the Sunday-school cause, laboring for many years with indefatigable zeal as a teacher. He was a lover of gospel truth, and of the gates of Zion. It deserves to be placed on record that the representative, lawyer, statesman, and judge was, on days of public worship, to friends and strangers, rich and poor, the watchful, affectionate, gentlemanly doorkeeper of the sanctuary in providing comfortable seats for those who attended worship.

Warren, R. I., Baptist Church.—In the year 1663, Rev. John Miles came to this country from Wales, and settled in the town of Rehoboth, then in the colony of Plymouth. The town covered a large territory, out of which several others have been formed. Mr. Miles being a heretic of the Roger Williams order was not allowed to remain in Rehoboth. He removed with his church to a grant of land called Wannamoisett, which he had obtained from the Plymouth Colony, and commenced a settlement, to which he gave the name of his home far across the waters, Swanzeey. This territory embraced what are now the towns of Somerset, Barrington, Warren, and Swanzeey. Until 1746 it was in Massachusetts. In that year a part of the territory was brought within the limits of Rhode Island. On the 15th of November, 1764, twenty brethren and thirty-eight sisters, the majority of the whole number being members of the Swanzeey church, were constituted a Baptist church in the village of Warren. The formation of the church at this time was probably hastened by the following circumstance. The Rev. James Manning, of New Jersey, was sent to Rhode Island to found an institution in the "colony of Rhode Island, under the chief direction of the Baptists, in which education might be promoted, and superior learning obtained." Several towns urged their claims to be the home of the new college. It was decided after much discussion to locate it in Warren.

In deciding to lay the foundations of the college in Warren, it was understood that the members of the Swanzeey church residing there would carry out a purpose already formed, to withdraw, and with other Baptists form a new church, to the pastorate of which the new president should be called, and thus a salary raised sufficient to meet his pecuniary wants. The call to Mr. Manning is dated Feb. 17, 1764, but the church was not formed, as

we have seen, until the following November. The declaration from the religious society which called him to be their minister is worthy of permanent record: "As we are of opinion that they who preach the gospel should live of the gospel, we do here declare our intention to render your life as happy as possible, by our brotherly conduct towards you, and communicating our temporal things to your necessities, so long as God in his providence shall continue us together." A house of worship was built soon after Dr. Manning took up his residence in Warren. Some of the bills which were contracted are a curiosity in their way. The pulpit cost about thirty dollars. The price of meals in those days of rare economy was six cents each. We might suppose that the one-half day's labor of a horse, which was set down at £9, and the one day's work of "Negro Sharpe," which is placed at £4, were indications that very large wages were paid in those primitive times, until we learn that their "pounds" were worth not far from ten cents each. The parsonage erected for the use of the reverend gentleman, who combined in his one person the two offices of president of an infant college and pastor of an infant church, cost \$316.

The ministry of Dr. Manning was followed with a rich blessing from the great head of the church. While performing the duties of his presidential office, he watched over the spiritual interests of the people committed to his charge. In 1766, under date of August 28, "it was moved that an association be entered into with sundry churches of the same faith and order, as it was judged a likely method to promote the peace of the churches." Out of that vote sprang the Warren Baptist Association, the venerable mother of all the Associations in New England. Dr. Manning, with all his respect for the rights of conscience, was a man of "law and order." When Brother Samuel Hicks felt moved to preach, whether by a good or a bad spirit we do not venture to say, without a regular license from the church, it was voted "that he is hereby forbidden, as a member of this body, from any further attempts until he is properly called by the church, and that the church see no reason to give him such a call, nor encourage him as a preacher." Brother Hicks, however, was not to be restrained from doing what doubtless he thought was his duty, whereupon it was voted that he be "cut off from the church as a disorderly member, one that causes divisions, contrary to the doctrines of Christ, and must be noted for avoidance."

At length the question of a change of location of the college was decided, and Providence was selected as its future home. The struggle through which Dr. Manning passed in deciding to continue his connection with it and break the tie which bound him to his church was very great, and Mr.

Spalding tells us that "at one time he was about to resign the presidency rather than the pastorate." In light of subsequent events no one can doubt the wisdom of the decision which he finally reached.

The successor of Dr. Manning was Rev. Charles Thompson, of whom there is a sketch in this volume. He was ordained July 3, 1771, and remained as pastor of the church until he was forced to leave in consequence of the destruction by fire of the meeting-house and parsonage, by British and Hessian troops in 1778. The Baptists of Warren worshiped with the old Swanzey church after the loss of their meeting-house, where for seven years they sat under the ministry of Mr. Thompson, who had been called to be the pastor of the mother-church.

In 1784 a new church edifice was erected. The next pastor of the church was Rev. John Pitman, who entered upon his ministry Oct. 26, 1786. His ministry continued three years and a half. The fourth pastor was Rev. Luther Baker, during whose pastorate there were several most fruitful revivals, and large additions were made to the church. The next three pastors were Rev. Messrs. Silas Hall, Daniel Cheesman, and Flavel Shurtleff, whose pastorates were comparatively short. The Rev. John C. Welsh, the next minister, commenced his pastorate June 11, 1823, and continued in his office seventeen years. His ministry was blessed with several revivals. The ninth pastor of the church was Rev. Josiah Phillips Justin, during whose ministry the present elegant and commodious stone edifice was built, and dedicated on the 8th of May, 1845. He resigned Oct. 23, 1849. Rev. Dr. Robert A. Fyfe, Rev. Messrs. Myron Munson Dean, George S. Chase, A. F. Spalding, and S. R. Dexter have ministered to this ancient church during the period which has elapsed between 1849 and the time of writing this sketch.

The Warren church is among the oldest of the New England churches; it gave its name to the first Baptist Association in New England, and it has had in its ministry men of God, "good and true," whose labors have been signally blessed by him whose they were and whom they tried to serve.

Warren, Rev. W. H., was born in Prince Edward Island in 1845, and was converted and baptized in his native place in 1865. He graduated from Acadia College in June, 1871, and was ordained at Cavendish, Prince Edward Island, Feb. 28, 1872. He became pastor in 1874 of the Temple church, Yarmouth, Nova Scotia, leaving there in August, 1878, to take charge of the Baptist church at Bridgetown, Nova Scotia. Mr. Warren also occupied the position of corresponding secretary to the Home Missionary Board at Yarmouth.

Washburn, Hon. Henry Stevenson, was born in Providence, R. I., in 1813. Both of his parents were of Puritan ancestry. At the early age of

thirteen he was placed in a store in Boston. His plans for life being changed, he pursued a course of study at the Worcester Academy, and entered Brown University in 1836, where he remained nearly a year, and then was compelled, on account of ill health, to abandon his purpose of obtaining a collegiate education. Soon after leaving college he was appointed depositarian of the New England Sunday-School Union, and held this office seven years. Subsequently he became a manufacturer in Worcester and Boston, and afterwards was appointed president of the Union Mutual Life Insurance Company. He spent three years abroad in behalf of the company. Mr. Washburn has occupied many positions of honor and responsibility. For four years he was president of the Worcester County Manufacturers' and Mechanics' Association, and for nine years was a member of the Boston School Board. He was a representative from Boston two years in the Massachusetts Legislature, and for one year he was in the State senate, where he was chairman of the Committee on Education. He has carefully cultivated his literary tastes, and has published many hymns, lyrics, etc. He originated the *Young Reaper*, of which he was the editor seven years. He has also written and published much on life insurance, as the result of his personal observations in Great Britain, France, and Germany. His present residence is in Boston.

Washington, Mrs. Elizabeth Cobb.—Among those of our Baptist Zion who have adorned the gospel by their works of faith and labors of love the name of this sainted woman merits honorable mention. Her maiden name was Cobb, and she was born in Lenoir Co., N. C., April 27, 1780. In 1800 she married Mr. John Washington, of Kinston, related to Gen. Geo. Washington, and removed to Newbern in 1831.

She was christened in infancy, her family being Episcopalians, but having made a profession of faith in Christ after marriage, she was baptized into the fellowship of Southwest Baptist church, Lenoir Co., where her membership remained as long as she lived. After the death of her husband, in 1837, she made her home with her daughter, Mrs. Gov. W. A. Graham, a Baptist, eminent for her faith and usefulness.

Mrs. Washington's benefactions were many, considering her income, were large, and extended through the whole course of her life. She gave \$1000 for the erection of a church at Newbern, \$100 each to the churches of Raleigh and Chapel Hill, and \$2000 to build the church at Hillsborough. She was an ardent friend of ministerial education, and not only contributed to the Southern Baptist Theological Seminary, but in addition to other gifts to Wake Forest College, bought a scholarship, worth \$500, in 1855. She also aided

several of our most useful ministers with the means to prosecute their studies at college. She died in Hillsborough, at the house of Gov. Graham, March 8, 1858, and was buried by the side of her husband in Newbern.

Washington Territory is the extreme north-western portion of the United States possessions, except Alaska. It has splendid harbors, is rich in forests and agricultural resources, and is fast becoming peopled with enterprising men. Colfax, Olympia, Seattle, and Walla Walla are rapidly-growing cities. The Baptists in this State are beginning to show much strength, and are laying foundations for a vigorous future. Several churches have been organized, by its pioneer preachers and others, who have come to their aid, such as Revs. R. Weston, P. H. Harper, W. E. M. James, J. P. Ludlow, Hon. and Rev. Judge Roger S. Greene, and J. L. Blich, D.D. Two Associations and a Convention are organized, and the foundation-work for a Baptist school of learning has been laid. The Colfax Academy and Business Institute, with Miss L. L. West as principal, gives promise of good service for the denomination in Washington Territory.

Watchman, The, a weekly religious paper, published in Boston, was started, in 1819, by True & Weston, Mr. Weston being its first editor. The original name of the paper was *The Christian Watchman*, and it was intended to be an organ of the Baptist denomination, setting forth and vindicating, in a kind, Christian spirit, the peculiar tenets and practices of the Baptist churches in this country. Messrs. True & Weston did not long retain their connection with the paper, but passed it into the hands of William Nichols, Deacon James Loring acting as its editor. Here it remained for fifteen years, and, as an exponent of Baptist principles and practices, it performed excellent service for the denomination. On the retirement of Deacon Loring from the editorial chair, Rev. B. F. Farnsworth took charge of the paper for a few months, when he was succeeded by Rev. Ebenezer Thresher, who was its editor for three years. During the next ten years—from 1838 to 1848—*The Christian Watchman* was under the editorial management of Rev. William Crowell, whose ability as a writer was everywhere acknowledged. Under his supervision the paper took a high position among the religious periodicals of the day. In consequence of what by many were regarded as too conservative views on the exciting topics which were agitating the community during this period, Mr. Crowell's position was condemned; and there seeming to be a call for the establishment of another paper, the *Christian Reflector* was started in Worcester, Mass., with Cyrus Grosvenor as editor, and W. S. Dannell as publisher. In 1844 the new

paper was removed to Boston, and, under the editorial management of Rev. H. A. Graves, it was not long before its circulation exceeded that of *The Christian Watchman*. The health of Mr. Graves led to his resignation, and the paper passed into the hands of Rev. J. W. Olmstead. The two papers were united in 1848, under the editorial management of Messrs. Olmstead and Hague. Mr. D. S. Ford, one of the publishers, soon came upon the editorial staff, his specialty being the arrangement of the outside of the paper, which, by his enterprise and rare tact, was made as attractive as the inside. The general tone and circulation of the paper continued to improve from year to year until 1867, when it was enlarged to an eight-paged sheet, furnishing to its patrons nearly double the amount of reading matter, with but a small increase in its price. Mr. Ford retired from the *Watchman and Reflector* at the close of the year 1867, and the proprietorship and editorial management were in the hands of Dr. Olmstead. The *Christian Era*, which commenced its existence in Lowell, Mass., in 1852, to meet the demand for a more thoroughly outspoken anti-slavery paper, after passing through a successful career, chiefly under the management of its editor, Rev. Dr. Webster, was merged into what, under the present arrangement, is called *The Watchman*, at the close of 1875. The editors of *The Watchman* were Drs. Olmstead, Lorimer, and Johnson during the year 1876. Rev. L. E. Smith, D.D., for a long time connected with the *Examiner*, of New York, took the editorial chair at the beginning of 1877. The circulation of the paper in 1878 was a little under 20,000, and was constantly increasing. Its growth has been extraordinary. *The Christian Watchman*, insignificant in size, has expanded to a sheet 49 inches by 33, nearly eight times as large as at its birth. The expense of a single paper for original matter has been often larger than the former outlay for an entire year. It cannot be doubted that a prosperous future is before it.

Waterhouse, Rev. Charles W., was born in Ridgefield, Conn., Sept. 16, 1811; was graduated at Madison University in 1839, and from the seminary at Hamilton in 1841. In 1852 he was engaged in building up an interest of the city mission in Newark. He has been pastor of several churches, and has taught much, especially the classics. Though in feeble health, he preaches occasionally, and is a prominent member in the church at Lakewood, N. J., where he resides. He has been a close student of the original languages of the Bible; was engaged in translation service for the Bible Union, and has been for years at work upon a critical revision of the New Testament, accompanied with philological notes. He is particularly methodical in his studies, remarkably

correct in his translations, an excellent Bible-class teacher, and a frequent contributor to the religious press.

Waters, Rev. James, pastor of the Edgefield Baptist church since June, 1879, was born at Waterstown, Wilson Co., Tenn.,—a son of W. T. Waters, a leading citizen of that part of the State. He was educated at Union University, Murfreesborough, Tenn., where he graduated with the highest honors in 1858. The year previous he united with the Baptist church at Murfreesborough, and at once began the study of theology. After graduating he took charge of the church in his native place, and preached there and in adjacent communities until 1862, when he removed to Pennsylvania, where he spent three years as teacher, principally in Meadville and in the Lewisburg University. In 1866 he resumed the work of the ministry, serving churches in Philadelphia, Pa., Mount Holly, N. J., and Wilmington, Del., until 1873, when he was chosen by the American Baptist Publication Society as district secretary in New York City and vicinity. This position he held successfully until the fall of 1876, when he retired to devote a season to the study of law, in New York City, to which he had given some attention during his secretaryship. He graduated at Columbia College in the law department. Meantime he served the church at Passaic, N. J., as pastor until the spring of 1879, when he settled at Edgefield, Tenn. The average increase in churches he has served has been about twenty-five per annum, and these are distributed over the year. He prepares his sermons with care, and speaks with or without notes with equal ease. He has written considerably for the *Religious Herald* over the nom de plume of "Tyro," for the *National Baptist* as "Sajem," and has published occasional sermons. He is a son-in-law of Dr. J. M. Pendleton.

Watkinson, Rev. William E., was born at Pemberton, N. J., June 30, 1821; was baptized by Rev. George B. Ide, and joined the First Baptist church, Philadelphia, in 1841. He was licensed to preach, in 1852, by the First Baptist church of Chicago, Ill., entering the ministry directly from mercantile life. He was ordained at Manayunk, Philadelphia, March 24, 1854; has been pastor at Manayunk, West Chester, Nicetown, Pa., Hamilton Square and Kingwood, N. J. The present pastorate at Kingwood began April 1, 1876. He has baptized a large number, several of whom have entered the ministry, and he has taught a Bible-class for more than thirty-seven years. He is a brother of the Rev. M. R. Watkinson, a minister of unusual talents, who was greatly blessed in his labors both in the North and in the South, who died a few years ago lamented by large numbers who knew his great worth and deep piety.

Watson, James Madison, a deacon of the Central Baptist church, Elizabeth, N. J., was born in Central New York, and is a well-known author and teacher. His series of works on elocution has been widely circulated, and his improved reading books are much used. Mr. Watson is a ready worker in the church as well as in the cause of secular education.

Watson, Rev. Jonathan, was born at Montrose, Scotland, in 1794. He studied medicine and practised his profession in his native place. He began his ministry in early life, his first pastoral charge being at Dundee, whence he removed after a brief residence to Cupar, Fife. In both places he continued the practice of his profession. During his residence at Cupar he was greatly blessed in his ministry, the Baptist church there having been founded by him in 1816. In 1842 he removed to Edinburgh to become the colleague of Dr. Innes, minister of the Elder Street Baptist church. After Dr. Innes's death Mr. Watson became sole pastor. A new edifice was erected in 1858. In 1868 the church associated with him the Rev. Samuel Newman as co-pastor, a relationship which continued until his death, Oct. 19, 1878, at the ripe age of eighty-four. Mr. Watson filled for many years a leading position in evangelical circles in Edinburgh, and associated his name with many important public questions. He was one of the founders of the Medical Missionary Society. In his old age he published a volume entitled "Preparing for Home," which had a wide circulation, and went through several editions. At the time of his death he was supposed to be the oldest of Scottish ministers, having been in the ministry for the long period of sixty-four years. He took a warm interest in the work of the Baptist Missionary Society, and was chosen one of the honorary members of the committee when age disabled him from active service.

Watson, Deacon W. W., who died at Springfield, Ill., in November, 1874, in the eighty-first year of his age, was born at Moorestown, N. J., April 1, 1794. In 1815 he removed to Lexington, Ky., in 1817 to Nashville, Tenn., and in 1836 to Illinois. He was closely identified with denominational movements in the State, especially as connected with missions; having been one of those by whom the General Association was organized.

Watts, Rev. James Molison, was born in Guilford Co., N. C., March 22, 1817. In his early childhood his parents removed to Georgia, and in August, 1834, he professed faith in Christ, and united with the First Baptist church in Columbus. He took an active part in all Christian work, and was clerk of his Association. Subsequently he removed to Alabama, where he was ordained May 26, 1843. During the years 1854 and 1855 he was

associated with Dr. Samuel Henderson in the editorship of the *Southwestern Baptist*, at Tuskegee, Ala., in which position he won considerable reputation as a clear and forcible writer. Afterwards he returned to Georgia, and resided in Columbus, where he died of consumption Feb. 2, 1866. His last words were, "All is well."

Watts, Rev. John, was born Nov. 3, 1661, at Lydd, County of Kent, England, and came to America about 1686. He was baptized at Lower Dublin, Nov. 21, 1687, and he succeeded Elias Keach as pastor of the Lower Dublin church in 1691. He held this office until Aug. 27, 1702, when he died of smallpox. Mr. Watts was well acquainted with divinity, and his general learning was respectable; he was also an author of no mean ability.

Watts, Gov. Thomas Hill, was born in Butler Co., Ala., Jan. 3, 1819. Graduated from the Uni-



GOV. THOMAS HILL WATTS.

versity of Virginia in 1840. In 1841 began the practice of law at Greenville in his native county, and soon acquired a profitable business. In 1842 he was elected to the Legislature; was returned in 1844 and in 1845. In 1847 he removed to the city of Montgomery, and has resided there ever since, pursuing mainly the practice of law. In 1849 he was elected to the Legislature from Montgomery County; in 1853 to the State senate. In 1861, with the Hon. William L. Yancey, he represented Montgomery County in the secession convention. The same year, as colonel of the 17th Alabama Regiment, he went to the seat of war, where he re-

mained until April 9, 1862, when he was chosen by President Davis to the position of attorney-general in his cabinet; remained there until elected governor of Alabama, in 1863, a position which he held until the fortunes of war destroyed the Confederate cause. Since that time he has practised law in Montgomery, standing among the most eminent in that profession in Alabama.

In 1846, in Greenville, he was baptized by Rev. David Lee. Since his removal to Montgomery he has occupied a most prominent position in the membership of the First Baptist church. Has often given liberally to the enterprises of the denomination at large as well as in his own city. He is a strict temperance man. Before the war Gov. Watts had acquired a large fortune, but that unhappy struggle stripped him of all. He often expresses it as his chief regret that his changed circumstances deprive him of the ability to give as he once could to religion, education, and the general public weal. With cheerful heart, pleasant face, and kind words he prosecutes the arduous duties of his profession, maintaining his house on a liberal basis, and giving generously to objects of benevolence. Alabama has not a more distinguished citizen.

Waugh, Rev. C. V., is a native of Virginia, and was born at Manchester, in that State, in 1849. His grandfather came from Ireland. His parents are yet living, but advanced in years. They set their hearts upon educating him for a physician, but the late war frustrated their plans, and this was providential, for God designed him for another work.

He was converted in 1865, and was baptized by Dr. W. E. Hatcher at Manchester, in February, 1866. He came up from his baptismal grave asking, "Lord, what wilt thou have me to do?" and was at once impressed that it was his duty to preach, and this conviction grew upon him until he yielded to God's call.

The church at Manchester decided that he should go to Richmond College. He entered it and graduated. During his course he was awarded a gold medal for being the best speaker in his society,—Philologist.

Leaving college with health impaired, he went to Hillsborough, Albemarle Co., taught school, and preached successfully. At this place, March 9, 1873, he was ordained by J. E. Massie, S. P. Huff, P. Cleaveland, and J. C. Long. He resigned his church in 1874, and in October of that year entered the theological seminary, desiring to take a full course, but on account of declining health pursued the pastor's course only, and in 1875 entered the pastorate at Modest Town, Va., to which he had been invited before entering the seminary.

Here he labored until he was providentially directed to Gainesville, Fla., from which a call was

extended to him, and at the same time he was advised by his physician to go South. He accepted the invitation to become the pastor of Gainesville church, and came to the State in 1876. During his pastorate the church has been much strengthened, the house of worship enlarged, a baptistery put in, and other improvements have been made. Besides his work in Gainesville, he has visited other important points and assisted successfully in protracted meetings.

Mr. Waugh is industrious and enthusiastic in his undertakings. He is a vigorous thinker and a good sermonizer. He has been clerk of his Association and of the State Convention, and he has been president of the Alachua County Bible Society.

Waukesha, Wis., in its early history was simply Prairieville, a neat rural village, set in the midst of a beautiful farming country. But Prairieville was exchanged for the Indian name which it now bears. It is worthy to be noticed in Baptist history, because here the second Baptist church organized in the State was founded, and here Dr. Robert Boyd, of sainted memory, had his home for many years; here he prepared on his couch of suffering the books which have comforted so many believers and led so many sinners to Christ. Here, too, for more than a quarter of a century has been the home of Dr. A. Kendrick, father of President Kendrick, of Shurtleff College. In recent years it has become famous through its Bethesda Springs as a summer resort, and the place overflows in the summer season with visitors.

Waul, Gen. Thomas N., stands in the front rank among the leading men of Texas, and without a superior as a lawyer at the Galveston bar. He was born in Sumter District, S. C., Jan. 8, 1815. His education was received in South Carolina, from whose State institution, South Carolina College, he graduated. He studied law in Vicksburg, Miss., with Hon. Sergeant S. Prentiss, the distinguished political orator and lawyer. He commenced the practice of law in July, 1835, when twenty years of age. He early distinguished himself in Mississippi, and when chosen judge of the Circuit Court exhibited signal ability. He was a prominent member of the first Confederate Congress from the State of Texas. He was a general in the Confederate army, having raised the command well known as "Waul's Legion." His career as a soldier was marked by eminent skill and gallantry. He received a severe wound in a Louisiana engagement. He professed religion at Grenada, Miss., in 1846, and was baptized by Rev. E. C. Eager. He identified himself with the cause of Christ, taking a deep interest in the promotion of measures for advancing education and home and foreign missions. He served most acceptably as moderator of the

Yalobusha Association, Miss., and from May, 1855, to November, 1859, was elected president annually of the Mississippi Baptist State Convention, and served with rare parliamentary tact. The Mississippi Convention then embraced important places in Louisiana, especially New Orleans. He is now a member of the First Baptist church in Galveston, under the care of Rev. Wm. Howard, D.D., and besides discharging his church duties and attending to a large legal practice, gives much attention to the cause of public education.

Wayland Academy.—Early educational movements in Wisconsin resulted in the establishment of Wayland Academy, at Beaver Dam, for young men, and the Baptist Female College, at Fox Lake, for young women; the former in 1854 and the latter in 1855. At Beaver Dam a college building was erected at a cost of \$20,000, the corner-stone of which was laid July 4, 1855. At Fox Lake a college building was reared at a cost of \$10,000. The preparatory department of the college at Beaver Dam was opened Sept. 19, 1855, with Benjamin Newall, A.B., as principal, and Rev. H. I. Parker, who had recently entered the State from New England, as financial agent. Forty students were entered the first term. The Female College at Fox Lake was opened the second Wednesday in October, and continued through the year with Miss Scriburt as principal, Mrs. Phebe Thompson, associate principal, and fifty-eight students in attendance. In 1858, three years after the opening, the board of instruction at Wayland was Allen S. Hutchens, chairman of the faculty, and Professor of the Greek and Latin Languages; Benjamin Newall, Professor of Mathematics; Charles Hutchens, Tutor; and H. B. Moore, Principal of the Academic Department. Eighty-five students were enrolled. The teachers at the Female College at Fox Lake were the same as at the opening, and 115 pupils were in attendance. About \$30,000 had been expended in buildings and college appointments. It is doubtful whether the Baptist denomination in any State ever laid better foundations for Christian education at greater sacrifices than the Baptists of Wisconsin in the founding and establishment of these Christian institutions of learning. Of subsequent sad trials and crushing disappointments it is not necessary here to speak. They were organized and conducted through their early triumphs and defeats by as devoted and self-denying a company of men as ever toiled and prayed in the ranks of the Baptist ministry in America, and carried on through their trials and embarrassments by as brave a band of teachers as ever gathered and taught classes. Many of these noble men are still doing service on earth, but some are now in glory. Fish, De Laney, Underwood, Hutchens, and Newall among the living, and Bright and Whitman among the dead, have

left, in the founding of these institutions, their noblest work.

Wayland Academy, in its present position, is doing, and is destined to perform, a splendid work for the Baptists of Wisconsin. It is moving to the front rank of well-endowed academies, where the best preparation is given for the college and the university and all the needs of practical life. It has an able and thoroughly qualified corps of instructors, and generous hearts have made ample provision by will for its future, and though struggling for want of present resources, its prospects are full of promise and hope. The institution has now (1880) a faculty of six instructors:

Rev. N. E. Wood, M.A., Principal; John Sutherland, B.A., Professor of Latin; Mrs. Alice Boise Wood, M.A., Professor of Greek and Modern Languages; Miss M. A. Cuckow, Mathematics; Miss Linnie Aiken, Drawing and Painting; Miss Elizabeth J. Laning, Vocal and Instrumental Music.

It has property valued at \$30,000. It has a paying endowment of \$12,000. It has no debts. It has a library of 1800 volumes. It never had more intelligent friends. Although it has hitherto confined itself to simple academic work, it is contemplated in the near future to vindicate the purposes and hopes of its founders by taking the position for which it was chartered, and introduce the full college course.

Wayland, Rev. Francis, was born in Frome, Somersetshire, England, in 1772. In 1793 he sailed for New York, where he landed September 30. He immediately established himself in business in New York City, where both he and Mrs. Wayland became members of the Oliver Street Baptist church, then known as Fayette Street, afterwards under the ministry of Rev. John Williams.

By this church Mr. Wayland was licensed to preach the gospel in 1805, and in 1807 he was ordained as pastor of the church in Poughkeepsie. He afterwards was settled at Albany and Troy, N. Y., and in 1819 he became pastor in Saratoga Springs. The church met in a small building, nearly two miles from the village, at what is now known as Geyserville, with occasional services in a school-house in the village. Mr. Wayland soon secured funds for a new church in the village, which was erected in 1821 on the site now occupied by a larger edifice. In 1823, Mr. Wayland resigned, and though afterwards repeatedly invited to other pastorates, he declined any settlement. He continued to reside at Saratoga Springs; was much called upon in councils, where his judgment was highly valued, and to supply feeble and destitute churches, which he did gratuitously and cheerfully. The sick and the sorrowful of all creeds were his charge. He is still held in honored memory. He was early convinced of the dangers of

the drinking usages which prevailed, and he was among the first promoters of the temperance movement. He maintained that the church of Christ was the great temperance society, and that all efforts could be permanently successful only as the reform is based on Christian principle. He was a man of strong sense, practical wisdom, unflinching rectitude, and positive ideas. His religious character was consistent and equable. He was pre-eminently a man of prayer and faith. Truth and godly sincerity characterized his intercourse with men. He was English in character and manners, but an honest lover of republican institutions. In social life he was genial and courteous. As a preacher, he was earnest and practical. Having a deep personal experience of divine things, he spoke to the heart and conscience. He died at Saratoga Springs, April 9, 1849, after a short illness. Up to his last sickness he was full of activity, abating nothing of his interest in religious or social duties. It was a wish often expressed by him that he might not "rust out," and the Lord was mindful of this desire of his servant.

Wayland, President Francis, was born in New York City, March 11, 1796. His parents (who



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were natives of England) were characterized by great integrity, industry, robust sense, earnest moral convictions, and an almost passionate love of civil and religious liberty. The father, Francis Wayland, Sr., at the age of thirty-five, gave up the business of a carrier and devoted himself to the gospel ministry, laboring as pastor of the Bap-

tist churches in Poughkeepsie, Troy, Albany, and Saratoga Springs.

The son, while showing no marks of precocity, was manly, faithful, and industrious. The schools of that day seem to have been nearly worthless. The memory alone was exercised, and the only motive employed was fear of punishment. Of one of his early schools he wrote, late in life, "The only pleasure I have in remembering this school is derived from the belief that boys of the present day are not exposed to such miserable instruction." He adds, "Perhaps my experience was not altogether lost; it has at least served to impress me with the importance of doing everything in my power to bring whatever I attempted to teach within the understanding of the learner." When he was eleven years old he came under the instruction of Mr. Daniel H. Barnes, and for the first time he found himself in the presence of a real teacher.

At the age of seventeen he graduated at Union College, then under the presidency of Dr. Nott, and at once began the study of medicine, which he completed three years later. During the last year of his medical studies he became a Christian and united with the Baptist Church. Feeling that he was called to the ministry, he entered, in the fall of 1816, the Andover Theological Seminary. Here he was chiefly under the instruction of Prof. Moses Stuart, for whom he always cherished a grateful and reverent affection. At the end of a year he left the seminary to become a tutor in Union College. It is probable that nothing could have been a better preparation for the life which Providence had assigned him than this position. The four years which he spent in teaching the various college studies and in learning sermon-making from the wise and eloquent Dr. Nott, he always regarded as of inestimable value.

In 1821 he was called to be the pastor of the First Baptist church in Boston. Here, notwithstanding the drawbacks of a weak church and an unattractive delivery, he became recognized as a man of great moral force, of almost unerring sagacity, of progressive spirit, as a master of thought and expression, and a leader in action. His sermon on "The Moral Dignity of the Missionary Enterprise," in 1823, and that on "The Duties of an American Citizen," in 1825, were but the expression of powers matured by silent study.

In 1826 he accepted a professorship in Union College, though he did not intend permanently to leave the pastorate. A few months later he was called to the presidency of Brown University, and in February, 1827, he entered upon what was to be the great work of his life.

The college was at a very low ebb in funds, in discipline and scholarship, in library, apparatus,

and in all of the appliances of education. The new president entered on his work with a high ideal and with a resolute determination to make the college the best possible. The lecture-room became a place of eager inquiry and discussion. He aimed not alone to explain and establish his views of the truth, but above all to lead his pupils to exercise their own powers. An eminent graduate once said, "Six words that he said to the class were worth more to me than all the words I ever heard beside,— 'Young gentlemen, cherish your own conceptions.'"

The late Hon. B. F. Thomas, LL.D., one of the judges of the Supreme Court of Massachusetts, expressed the sentiment of many pupils when he said, in 1855, "A quarter of a century has passed since I left these walls with your blessing. I have seen something of men and of the world since. I esteem it to-day the happiest event of my life that brought me here, the best gift of an ever-kind Providence to me that I was permitted for three years to sit at the feet of your instruction." Feeling dissatisfied with the old text-books, he prepared lectures on all the subjects which he taught. It became remarked at the bar and in the pulpit that a graduate of Brown University might be known by his closeness of reasoning and his power of analysis. The enthusiasm created within the college spread through the community, and led to the enlargement of all the means of instruction.

But the impression deepened in the mind of the president that the college was fulfilling but a part of its mission. It was giving a disproportionate amount of attention to the classics and to mathematics; it was confining its blessings almost exclusively to candidates for the professions; it was ignoring the progress of human thought and knowledge and the demands of the productive professions, as well as the boundless diversity of character and aim on the part of students. These views, slowly maturing, led to a reorganization of the university in 1850. Place was given to the more modern studies, larger liberty of election was allowed, and the wants of the industrial and productive classes were especially regarded. The results within the university attested the wisdom of the changes, and the progress made in college education in America during the past thirty years has all been along the path in which he led the way. During all these years the moral and religious good of the students was the object of his untiring solicitude. He preached in the chapel weekly sermons prepared expressly for the students. He often attended the students' prayer-meetings; he counseled and prayed with them in private; he especially welcomed and nourished every revival influence. Not a few of his pupils, rescued from worldliness and unbelief, were led to lives of high devotion and benevolence.

In 1855, after more than twenty-eight years of untiring labor in the presidency, he resigned, feeling imperatively the need of rest, and unwilling to hold a position of which he was not in the fullest sense discharging the duties. A year later, under the most profound sense of duty, he served as pastor of the First Baptist church in Providence, and continued for a year and a half labors which were more taxing to him than his labors in the presidency had been.

The remainder of his life was devoted to such religious and humane labor as his strength permitted. He bestowed much time and care upon the inmates of the State Prison and the Reform School. His only recreation was the care of his garden. Preserving the clearness of his mind, and his sympathy for his fellow-men, he continued until Sept. 30, 1865, when he died from an attack of paralysis.

His labors in authorship were abundant; he published eighteen volumes, among which were the "Moral Science," "Political Economy," "Intellectual Philosophy," two volumes of sermons, "Life of Judson," "Domestic Slavery considered as a Scriptural Institution," etc. He also published about fifty sermons, addresses, etc. The "Moral Science" has had a circulation of 150,000, and has been reprinted in England and Scotland, and translated into Armenian, Modern Greek, Hawaiian, and Nestorian.

As a preacher, he was in his earlier years somewhat elaborate, highly wrought, and rhetorical. With the advance of time, his style became exceedingly simple and direct, sacrificing everything to clearness, pungency, and force. His conception for the moment of religious realities was intense beyond expression. His most marked intellectual characteristics were his love of truth and his clearness of conception and expression. His love of liberty for himself and for others was broad and eager. His hopes for human advancement were unrelaxing. His own words, once uttered in private conversation, "I go for the human race," expressed the spirit of his life. The trait which towered above all else was his profound and unwavering devotion to duty. In the just and striking words of his pupil and successor, President E. G. Robinson, "To him, *ought* and *ought not* were the most potent words that could be spoken."

He held intelligently, firmly, and conscientiously the doctrines of evangelical Christianity and the distinguishing principles of the Baptist denomination. But he rejoiced to labor, wherever it was possible, with his brethren of other Christian bodies, in promotion of the interests of religion and humanity. Dr. Wayland was one of the greatest men to whom our country has given birth.

He was twice married; his second wife survived him seven years. Three sons survived him, one

of whom has since died. A memoir of his "Life and Labors" (2 vols.) was prepared by his sons, Francis and H. L. Wayland.

Wayland, Francis, LL.D., son of Francis and Lucy Wayland, was born in Boston, Aug. 23, 1826,



FRANCIS WAYLAND, LL.D.

and graduated at Brown University in 1846. After studying at the Harvard Law-School and in the office of Ashmun & Chapman (Springfield, Mass.), he commenced the practice of law in Worcester, Mass., in 1850. In 1858 he removed to New Haven, Conn., where he now resides. In 1864 he was elected judge of probate for the district of New Haven, and served in that office for two years. In 1869 he was elected lieutenant-governor of Connecticut. In 1872 he was appointed professor in the law-school of Yale College, and in 1873 he was made dean of the law-school. He has written several articles in the *Atlantic Monthly*, and has also prepared papers for the American Social Science Association, especially on "Tramps" and on "Outdoor Relief." He was (with his brother) joint author of "The Life and Labors of Francis Wayland." He was president of the Baptist Educational Convention in Philadelphia, in 1872, and of the Convention of Baptist Social Unions in Brooklyn, in 1874, and for several years he was president of the Connecticut Social Union. He is president of the board of directors of the Connecticut State Prison, of the Connecticut Prison Association, of the board of Organized Charities of the City of New Haven, and of the board of directors of the Connecticut General Hospital at New Haven. In

1874 he was president of the Board of Visitors to the U. S. Military Academy at West Point, and in 1880 vice-president of the Board of Visitors to the U. S. Naval Academy at Annapolis. He has been for several years chairman of the Jurisprudence Department of the American Social Science Association, and in 1880 was chosen president of the Association. In 1879 he received from the University of Rochester the degree of Doctor of Laws.

Wayland, H. L., D.D., son of Francis and Lucy Wayland, was born at Providence, R. I., April 23, 1830; graduated at Brown University in 1849; studied at Newton Theological Institution, 1849-50; taught the academy at Townshend, Vt., 1850-51; resident graduate at Brown University, 1851-52; tutor at University of Rochester, 1852-54; pastor of Third (now Main Street) church in Worcester, Mass., 1854-61; chaplain of 7th Conn. Volunteers, 1861-64; home missionary in Nashville, Tenn., 1864-65; Professor of Rhetoric and Logic in Kalamazoo College, Mich., 1865-70; president of Franklin College, Ind., 1870-72; editor of the *National Baptist*, Philadelphia, since 1872. He has published articles in the *New Englander* and the *Baptist Quarterly*; he has also written very largely for the newspaper press, both at the East and at the West. He was editorially connected with the *Michigan Christian Herald*, the *Standard*, Chicago, and the *Michigan Teacher*. He has published several sermons, beside addresses on education and kindred topics. He was, with his brother, joint author of "The Life and Labors of Francis Wayland." Dr. Wayland possesses great ability, ardent piety, and unusual conscientiousness. In his hands the *National Baptist* has become a decided success. He enjoys the confidence and warm regards of all Pennsylvania Baptists and of a multitude besides.

Wayland Seminary, Washington, D. C.—The history of this institution dates back to 1864. Good and wise men saw the necessity of providing an educated leadership for a race just then emancipated. The heaven of a Christian education seemed to promise the chief safety from evils that threatened the interests of more than 4,000,000 of souls. How should the work commence? How could the material so long neglected be made useful? The most perplexing questions had to be solved; but faith, with its farsightedness, was competent to devise a plan for the introduction of Wayland Seminary.

Wayland Seminary comprises three departments,—a normal, an academic, and a theological. The Bible holds, of course, the first place in the school; but the students must be able to teach in the common schools, and must give attention to other branches of study along with Bible studies.

The school was planted and has been carefully

watched over by the American Baptist Home Mission Society. At first there was no building in which pupils could be gathered. To secure land and a building was a task that hung heavily on



WAYLAND SEMINARY.

weary hands, and severely taxed a faith not overstrong. But in God's plans the means are always equal to the demands, and so land was secured for the substantial and handsome building that now stands on Meridian Hill. The property is valued at more than \$50,000. The building has accommodations for 100 students; but a history of all the struggles to complete the building can never be written. Donations were always given in small amounts, and the contributions of very many hands were necessary to complete the work. Few gifts exceeded \$1000, and many of them were in themselves almost trifling, yet in the aggregate they secured success.

The aim of the school is to furnish an education at the smallest possible expense. To make this effectual, the students have the entire care of the seminary grounds and the building. Each student has his share of the responsibility of keeping the place a model of order and neatness. Thus students are aided in overcoming old objectionable habits, and forming those that will make their own homes models for their race. The seminary has not made the mistake of taking pupils with but little preparation through the higher studies of a

college curriculum, and therefore it has wasted but little labor upon poor materials. Nearly 100 students have been connected with the school annually. Of this number more than one-third have entered the seminary to prepare for the ministry. The expenses of the school have been about \$7000 annually, which sum is secured by contributions, since only a small endowment fund has been collected. The work of the school appears in the advance made by churches where its influence has extended. In Maryland and Virginia, as well as in the District of Columbia, a large proportion of the colored churches of the Baptist denomination that have made gratifying progress during the past twelve years have been under the care of graduates of this seminary. Mission churches have become self-sustaining, new churches have been planted, and a spirit of enterprise has shown itself in all the church work connected with these congregations. The marked success attending the labors of the graduates of the school has solved a number of the difficult problems that presented themselves at the beginning of the work. Many of the graduates have engaged in teaching, and are filling positions of honor and trust. Already students are coming to the school who have been fitted to enter its classes by those who have been educated there. The seminary constantly aims to supply such wants as appear necessary to the elevation of the colored race. Each year makes larger demands and brings additional proofs that the school is of God. From month to month contributions come to the school from those who love Christ and humanity, and the accomplished principal of the seminary, the Rev. G. M. P. King, with his devoted wife, labor on with the full assurance of faith. Prof. King is worthy of the warmest commendations of the friends of the freedmen, for to his persevering and energetic labors is mainly due the high degree of success which has marked the progress of the Wayland Seminary.

Weaver, Rev. Charles S., son of Silas G. and Dinah (Stone) Weaver, was born in Coventry, R. I., April 10, 1803; studied in common schools; became a teacher; converted in 1822; baptized in 1823; began preaching in 1828; licensed by Coventry and Warwick church; ordained at Arkwright village in 1829; settled with Baptist church in Plainfield, Conn.; in 1836, with church in Voluntown, and remained sixteen years; in 1852, with First Baptist church in Suffield; in 1855, with First Baptist church in Norwich; in 1860, with church in Noank, Groton; in 1870, returned to Voluntown; in 1875, with Second Baptist church in Richmond, R. I., where he is now laboring; has ever been an evangelist; baptized more than 1000 persons; was judge of probate and a member of the Connecticut Legislature; once president of

Connecticut Baptist Convention; been moderator of Associations; commissioner of schools among the Narragansett Indians; a man of energy, piety, tact, and power.

Weaver, Rev. Joseph Myrtle, D.D., was born in Shelby Co., Ky., Dec. 18, 1832. In early manhood he professed conversion and united with the Methodists by immersion, but in less than a year afterwards he became dissatisfied with their doctrine and polity and united with the Baptist church at Bloomfield, Ky., "on his Methodist baptism." By this church he was licensed to preach, June 12, 1852, and next year entered Georgetown College, where he finished his education. On leaving college he was ordained, and took charge of the Baptist church at Seymour, Ind. After a short pastorate here he was called to the church at Taylorsville, Ky., where he ministered with much popularity about eight years. In January, 1865, he was called to the Chestnut Street church in Louisville, where he still remains. He has during this pastorate been one of the popular and successful pastors of the city. He has written extensively for the periodical press, and is a clear, forcible, and logical writer. In the winter and spring of 1879 he had an extended discussion in the *Western Recorder* with the editor of that journal, on the subject of the validity of alien immersions. His articles were elegant specimens of composition and logic. But he failed to satisfy his own judgment and conscience, and he submitted to baptism by a qualified administrator, and on the 5th of July, 1879, was immersed by Dr. Boyce, of the Southern Baptist Theological Seminary. Dr. Weaver was for a time co-editor of the *Western Recorder*. He wrote and published "The Myrtle Series" of Sunday-school books, in five volumes, with a question-book added. As a preacher and a pastor he has few superiors in the country.

Webb, Greenleaf S., D.D., son of Moses Webb, who with his six brothers served in the Revolutionary war, was born in Columbia Co., N. Y., May 2, 1789. Most of his youth was spent in Stamford, Conn., his parents having joined the Baptist church there. When a young man he came to New York City, and in his own words, "I first began to hear the Word with interest in 1806, but not till November, 1807, did I see the way clear to unite with God's people." He was then baptized by Rev. William Parkinson, whose ministry he had attended, and united with the First church. He superintended a company in erecting breastworks on Fort Greene in 1812. His mind was drawn to the ministry while attending to his secular duties; receiving encouragement from spiritual advisers, he studied with Dr. Staughton, at Philadelphia, and Dr. Stanford, in New York. In June, 1816, he was ordained, and became co-pastor with Mr. Fer-

ris, at Stamford, and soon became sole pastor. He visited and preached before the Association at Piscataway about 1820. The church at New Brunswick called him, and he settled there in April, 1821. His preaching talent and executive ability soon bore fruit, and when he resigned the pastorate, at the end of more than twenty-two years, the flock that he found small and weak had become large and influential. He went at the call of God to the Third church in Philadelphia. During his pastorate in New Brunswick he had been surrendered by the church for eight months to plead the cause of foreign missions, and while in Philadelphia he was again pressed into that work for three years. Returning at last to his New Brunswick home, he has been very useful in the church there, and in supplying many important churches during vacancies in the pastorate. Tall, straight, healthy, of "sound mind and memory," he still preaches, counsels, and, with the weight of ninety-two years upon him, is venerated, loved, and trusted by his brethren. He is the only survivor of those who formed the State Convention. No man has been more prominent in guiding influence in all missionary directions. For many years he has been a member of the board of the Missionary Union. The university at Lewisburg gave him D.D. in 1856. He was a curator of that institution from 1846 to 1854. He remembers the birth of foreign missions in this country, and has a soul full of the commission which the Master gave to his disciples.

Webb, Jonathan N., D.D., was born in Brownville, N. Y., Jan. 14, 1811; baptized in February, 1825. Dr. Webb studied for some time at Madison University, but was obliged to leave before graduating on account of failing health. He was ordained as pastor of the Smithville and Munnsville Baptist churches at Smithville, N. Y., May, 1835. Here he remained five years. He afterwards was pastor of the following churches in the State of New York: the church at Carthage, six years; Gouverneur, two years; Ogdensburg, four years; Fort Covington, twelve years; Madrid, three years. He was three years with the Baptist church in Titusville, Pa. In 1870 a pressing call came from the Baptist Home Mission Society to superintend the work of that society in Nebraska and Dakota. For nine years he filled with marked fidelity and energy the position of district secretary, closing his labors with the society Feb. 1, 1879. These were years of wonderful toil, in cold and heat, amid difficulties that would have discouraged weaker hearts. His memory and name will be long remembered in the Baptist churches of Nebraska. Since he severed his connection with the Baptist Home Mission Society he has been laboring at his own charges for the interests of five churches in the State.

Webb, W. S., D.D., president of Mississippi College, Clinton, Miss., was born in the State of New York in 1825; prepared for college in Kingsville, O., Academy, presided over by Z. C. Graves, LL.D.; graduated at Madison University, N. Y., in 1849. After graduating he went to Middle Tennessee, and engaged in teaching and preaching near Smyrna, and as pastor at Enon, Rutherford Co.; six years president of Yalobusha Baptist Female Institute, at Grenada, Miss.; pastor six years at West Point, Miss., and fourteen years at Crawfordsville; in 1871 he became Professor of Theology in Mississippi College and pastor of the Clinton church; in 1873, upon the resignation of Dr. Hillman, he was elected president of Mississippi College, and under his administration the institution has greatly prospered.

Webber, Rev. William, was born in Virginia, Aug. 15, 1747. In the early part of 1770 he put his trust in Jesus for a full salvation, and he found it. He was baptized in June, and soon after ordained. He itinerated for several years after his ordination. In 1774 he became pastor of the Dover (Virginia) church, a relation which death only sundered. His labors were greatly favored of God, and churches in various places sprang up as harvests from the seed which he planted. He possessed extensive influence in the denomination, and commonly presided at the meetings of the General Association of Virginia and of the General Convention of Virginia Baptists.

He was several times in jail for preaching, and had much to endure from the "sons of Belial at different places;" but sustained by the love of Christ, nothing troubled him.

Mr. Webber had no one talent of superlative greatness, but he possessed such a combination of wisdom, love, Bible knowledge, grace, and persevering toil in the Master's service that he was a glorious husbandman for God. He was loved by true Christians, hated by the enemies of Jesus, and regarded by his own and subsequent generations as a father in the Baptist Israel of Virginia. He died Feb. 29, 1808, filled with rapturous joy.

Weeks, Hon. F. M., was born in Florida, a few miles south of Lake City, and died in 1879, in the meridian of life, in Alachua County, not very far from his birthplace. He was converted and baptized at Providence church, and at once became an active and useful member. He was universally respected and trusted.

He had acquired considerable reputation; served acceptably his county (Columbia) in the Legislature; was moderator of the Santa Fé River Association at his death, and had been licensed to preach.

Mr. Weeks was a successful Sunday-school worker, and was much loved by the children. He frequently

expressed the wish that he might become so situated in life that he could devote himself to Sunday mission work.

Weeks, Rev. Silas.—This venerable and useful minister died at his home in Bradford Co., Fla., Jan. 20, 1880, at the age of sixty-eight. For thirty years he was an acceptable, devoted, and successful minister of the gospel in his denomination. He labored in the counties of Putnam, Nassau, Columbia, Alachua, and Bradford, and well has it been said of him, "Numerous, indeed, would be his spiritual family if all born of God under his ministry could be counted up." His life was without reproach, and his heart was in earnest. He was one of the few of whom it can be truly said, "I never heard anything against him."

Mr. Weeks was several years moderator of the New River Association, of which body he may be called the father.

Welch, Bartholomew T., D.D., was born in Boston, Mass., Sept. 24, 1794. His paternal grand-



BARTHOLOMEW T. WELCH, D.D.

father was a lieutenant on board the U. S. frigate "Alliance," of Revolutionary fame, and his father was a midshipman in the same vessel. His mother was the daughter of Capt. B. Trow, a leader in the "Ten Party" in Boston Harbor, and a brave soldier at Bunker Hill. He served as an officer throughout the Revolutionary war.

From nine to twelve Bartholomew had many convictions of guilt, and he frequently cried for mercy, but he did not yield to the Saviour until he reached his twenty-first year. Under the ministry

of Dr. Staughton, of Philadelphia, where he was then living, he was led to Christ. He united with the Sansom Street church in September, 1815. He soon felt that he must preach Jesus, and, after some missionary service, he became pastor of the Catskill, N. Y., Baptist church, in September, 1825. In 1827 he accepted the pastorate of the First Baptist church of Albany, N. Y.

Here his labors were so successful that in 1834 a new interest, known as the Pearl Street church, was established in a capacious edifice, which was speedily filled to overflowing by all classes of society. "The farmer, the mechanic, merchant, scholar, and the statesman were delighted with his instructive and thrilling discourses." When he entered upon his labors at Albany there was but one Baptist church, and when he left it there were four.

In December, 1848, to the regret of his church and the whole people of Albany, he accepted the call of the Pierpont Street Baptist church, Brooklyn, and entered upon pastoral duties among them. The severity of the climate and the feebleness of his health compelled the change. In Brooklyn his gospel and his eloquence produced the same results as in Albany. He was an eminent servant of the living God, whom his Redeemer greatly honored.

Welch, Rev. James Eley, was born Feb. 28, 1789, in Fayette Co., Ky. During the summer of 1810 he was converted, made a public profession of religion, and was baptized by Rev. Jeremiah Vardeman in October following into the fellowship of the church at Davis' Fork. After many struggles on the subject, he became convinced that God had called him to the great work of preaching the gospel, and in 1815 he was set apart to the ministry. The next year he spent with Rev. Dr. Wm. Staughton at Philadelphia, studying theology, and also acting as pastor of the church in Burlington, N. J., where he was eminently successful. Feeling impressed with the duty of mission work, he tendered his services to the Board of Missions at Philadelphia in May, 1817, and was accepted as a missionary to St. Louis, Mo. On Sunday, May 18, he was set apart to the work, Dr. Furman, Dr. Baldwin, Dr. Mercer, and Dr. Staughton participating in the exercises. He reached his destination after more than two months of travel. The mission work in St. Louis was very difficult. That city was then a small village, the Catholic influence strong, and the people more inclined to wickedness than religion. His diary of this time denotes very great discouragements, as well as a daily consecration of life and work to the Master. The first Baptist church in St. Louis was constituted by Mr. Welch and Dr. J. M. Peck, Feb. 8, 1818. Their first house of worship was opened for service in July, 1819. After three years of laborious struggles and varied

successes, the board discontinued the mission, and Mr. Welch returned to Burlington, N. J. For more than twenty years he was agent for the American Sunday-School Union, traveling in this capacity over all the States and Territories, forming Sabbath-schools and otherwise actively advancing this work. He removed from Burlington in September, 1848, to Warren Co., Mo. In this vicinity he labored constantly for the Master's cause, preaching and building churches until the year 1875, when he removed to Warrensburg, Mo. In the centennial year he revisited his old home in Burlington, N. J., and on the 18th of July of that year, while with an excursion party of Baptist brethren at the sea-shore, he was seized with apoplexy, and ended a long and useful life. He was a noble man, ever through life discharging faithfully the duties of a Christian gentleman and minister, thereby securing the affection and esteem of those with whom he was associated.

Welch, Rev. Oliver, was born in Madison Co., Va., April 27, 1791; was married to Miss Elizabeth Mallory the 18th of September, 1810; both of them united with the Baptist church at Crooked Run in 1815, and were baptized by the Rev. Daniel James. Not having a single Christian relative, this youthful couple in starting out in the Christian life had many trials to overcome. Mr. Welch began to preach in 1823, and in Virginia was pastor of Good Hope, Gourd Vine, and Cedar Run churches. He removed to Alabama in 1834, united with the Talladega Creek church (now Alpine), which he served as pastor until his death, which occurred at the house of his daughter, Mrs. Reynolds, the 23d of April, 1874, making a pastorate of forty years; he also served several other churches as pastor in Talladega Co. A large family connection came from Virginia to Alabama with Mr. Welch, and settled around him, and under his ministry were brought into his church. They and he, being people of wealth and fine social position, comprised one of the most attractive communities and one of the most influential churches in the State. He lived an unblemished life, and left to his posterity and to his church a precious memory. He had a most amiable, gentle spirit, and a dignified bearing. He was an instructive preacher, and among his large circle of friends—laymen and ministers—he was a safe and wise counselor.

Wellborn, Judge Marshall J., long known in Georgia as "Judge Wellborn," and in the latter years of his life a distinguished Baptist minister, was born in Putnam Co., Ga., May 29, 1808, and died at Columbus, Ga., Oct. 16, 1874. He was the son of Thomas Wellborn, of South Carolina. His mother was a Virginia lady, and both parents were of English extraction. M. J. Wellborn was endowed by nature with rare qualities of head and

heart; courage, energy, benevolence, and generosity were always prominent traits in his character. His mind was distinguished for quickness of perception and perseverance in investigation; and it was *the truth* above all things that he sought to learn. This intuitive tendency developed that anxious, humble, prayerful, and unceasing study of God's Word, and caused that prompt surrender of preconceived opinions to the dictates of reason and revelation, for which he was remarkable.

He passed through the Junior class of the State University, at Athens, studied law, and was, by a special act of the Legislature, admitted to the practice of law at nineteen. Early in 1828 he removed to Hamilton, in Harris County, and there the foundation of his fortune and success in after-life was laid. He was a powerful debater and a thrilling orator, and many of his extempore speeches, delivered at the bar, thirty-five or forty years ago, are still remembered as masterpieces of forensic eloquence.

After a few years he removed to the city of Columbus, where he rose rapidly to prominence in his profession, and, without a stain upon his character, accumulated an ample fortune. At twenty-one he was elected to the State Legislature, and in 1842, at thirty-four, he became judge of the Superior Court of the Chattahoochee circuit.

As a judicial officer, his career was eminently distinguished for professional learning, faithfulness, and uprightness. Subsequently, after a prolonged European tour, with characteristic ability and purity, he filled one term in the lower house of Congress. Declining a re-election, he returned to the practice of his profession, which he followed with leading success.

During the celebrated revival of 1858, in Columbus, he professed regeneration, joined the Baptist Church, and was baptized by Dr. J. H. De Votie. His conversion was almost Paul-like in its wonderful transformation; his conviction of sin was peculiarly pungent, and his evidences of regeneration and pardon were most remarkable. Divine grace has seldom made a more signal triumph than in his case, where the exceeding lustre of holy thought, feeling, speech, and conduct profoundly eclipsed the brightest light of human morality. From the moment that he accepted Jesus he became an enthusiastic advocate of the Saviour's cause.

After a long struggle to know his duty, he accepted a license to preach the gospel, and June 29, 1864, he was ordained at Columbus. He accepted the charge of the Hamilton Baptist church and of the Bethesda church, in Harris County, preaching twice a month at each place until his death, and declining to receive any compensation from either; a great mistake, as results show. Ardently desirous of doing all in his power for Jesus, and assured

that his period for ministerial service must be short, he abounded in the multitude of his labors. For ten years he preached in the pulpit, by the fireside, on the highways—everywhere, and to everybody, white and black—with a tenderness which nothing could inspire but an overflowing benevolence and a profound conviction of the truths of the gospel. He not only received no compensation for his ministerial services, but with open hands distributed his own private fortune to the poor, to the aid of the churches, to the support of other ministers, and to the various evangelical enterprises of the day.

His work was signally blessed. He baptized an uncommon number of converts under his own ministry. He was greatly beloved by the people among whom he moved, and in hundreds of homes in Western and Southwestern Georgia, and in the adjoining parts of Alabama, his name will abide till this generation is gone, a synonym of all that is good and noble. From youth he was the subject of constant and distressing ill health. The activity of his uncommonly busy life was astonishing. There were times when, sick almost unto death and scarcely able to move a limb, he would be aroused by some call for exertion, and he would go on the Master's business immediately.

As a preacher, he had superior ability, his sermons being well prepared, and delivered earnestly and eloquently. In doctrine he was incorrupt. As a pastor, he was untiringly devoted, and eminently successful in comforting believers and in winning souls to Jesus. He delighted to assist young men, whether it was to give them a start in business or in preparing for the ministry. He manifested great interest in plans for the education and spiritual advancement of our colored population, contributing largely to build houses of worship for them, and constantly preaching to those of them within the bounds of his charges. Worn out by incessant toil, he suddenly fell asleep in Jesus on Saturday, Oct. 16, 1874. By his death a whole community was stirred to its depths, and devout men carried him to his burial and made great lamentation over him.

Welling, James C., LL.D., was born July 1, 1825, at Trenton, N. J. After pursuing his preliminary studies at the Trenton Academy, he entered Princeton College, from which he graduated in 1844. From 1844 to 1846 he was a private tutor in the family of Henry T. Garnett, Esq., of Westmoreland, Va. He afterwards entered upon the study of the law with the Hon. Willoughby Newton, of Virginia, but at the expiration of a year he was recalled to New Jersey by the illness of his father. On the death of his father, in 1848, he became one of the principals of the New York Collegiate School, the oldest grammar-school in

that city. In 1853 he resigned this position to accept the associate editorship of *The National Intelligencer*, Washington, D. C., for which celebrated journal he had already, since 1850, written the "Notes on New Books," which were a characteristic feature of the paper. Dr. Welling, as editor of the *Intelligencer* during the trying period of the war, conducted it with signal ability. Being an eminently national journal, circulating extensively both in the North and the South, as well as being read by not a few in Europe, the views of *The National Intelligencer* on all national subjects, and especially at this period, when the contest between the U. S. government and the Confederate States was being so fiercely waged, were eagerly looked for and anxiously scanned. Its opinions were generously indorsed by the most patriotic and discriminating in all sections of the country, and they aided not a little in keeping the judgments of men clear as to the cardinal constitutional features of the contest. Before, during, and after the crisis Dr. Welling stood steadfastly by the Constitution and the Union, though not always approving the policies of the Administration. He resigned his position as editor of the *Intelligencer* Jan. 1, 1865, in consequence of failing health, the result of arduous labors in connection with that journal. In 1863 he was elected by the judges of the U. S. Court of Claims assistant clerk of that tribunal, the duties of which, being at that time very light, did not interfere with his editorial labors. During 1866 he spent six or seven months in Europe in quest of health, and visited England, Scotland, Switzerland, France, and Italy. In 1867 he was elected president of St. John's College, at Annapolis, Md., and during his administration the number of students was enlarged, the course of study made more comprehensive and thorough, and the discipline improved. In 1870 he was called to the chair of Belles-Lettres in Princeton College, which position he resigned in the following year to accept the presidency of the Columbian College (now the Columbian University), on the resignation of the Rev. Dr. Samson. Up to the present period in Dr. Welling's incumbency the course of study has been enlarged and the endowment greatly increased. Mainly through his instrumentality a valuable tract of land on the edge of Washington City was given by Mr. Corcoran for the founding of a scientific school, in addition to which \$100,000 were subscribed for the general endowment of the university. Dr. Welling has written a great deal, mainly, however, in the form of editorials and literary addresses, and of contributions to various journals, and to the *North American Review*. He is one of the most accomplished writers in the country. Being so widely and favorably known among journalists, literary and public men, he is fre-

quently called upon to occupy positions of honor and responsibility. He is a corresponding member of the New York Historical Society, of the Connecticut Historical Society; visitor of the Government Hospital for the Insane, Washington, D. C.; vice-president of the Washington Philosophical Society; member of the executive committee of the American Colonization Society; trustee of the Corcoran Art Gallery.

Dr. Welling is one of the most active laymen in the Baptist denomination. He was for many years the efficient superintendent of the Sunday-school of the E Street Baptist church, Washington; is at present a deacon of the North Baptist church, and moderator of the Columbia Baptist Association, comprising the churches of the District of Columbia. He is one of the most thorough of Biblical scholars, and his rich and varied stores of information make him exceedingly interesting in the social meetings of his church. He received the degree of A.M. from Princeton College in 1847, and the honorary degree of LL.D. from the Columbian College in 1868. Dr. Welling married, in 1850, Miss Genevieve H. Garnett, the accomplished daughter of Col. Henry I. Garnett, of Virginia, who, however, survived her marriage less than two years, and since that time he has remained unmarried. He is unwearied in planning and working for the prosperity of the university.

Welsh Baptists, The.—In no country have the principles of our faith as Baptists been more generally understood and more bravely defended than in the little principality of Wales. It is commonly believed that all through the dark reign of popery in the seclusions of her valleys and in the fastnesses of her mountains there were those who preserved the ancient purity of doctrine and worship. The general quickening of religious thought, which was one of the distinguishing features of the Reformation, was, however, the beneficent agency in facilitating their emergence into the clear light of historic recognition. The earnest study of the sacred oracles at this time caused numbers of the most learned and God-fearing of the sons of the Established Church to declare themselves converts to the Baptist faith. Such men as Penry, Wroth, Erbury, and Vavasor Powell became leaders of mighty influence. They suffered much for the principles which they professed and preached. Vavasor Powell was a preacher of extraordinary power. Fluent in both Welsh and English, and withal enriched with a cultivated mind, he reached all classes and commanded all hearts. He was immured in about thirteen prisons, in one of which he died on the 27th of September, 1670.

The ministry of these distinguished Reformers and others of the same type was abundantly fruitful, in spite of the most persistent opposition from

every form of worldly power. The seed sprinkled with tears and blood could not fail to grow and flourish. Churches sprang into existence in different parts of the land, and the waters of many a rural stream bore witness to the joyful obedience of hundreds who had been brought to the knowledge of the truth.

The first churches in Wales after the Reformation were missionary centres of wide-reaching activity. In addition to one or more pastors they frequently had numerous assistants. Although separated by immense distances, and that at a time when roads were frequently impassable, there was scarcely a village or neighborhood throughout the length and breadth of the land where the gospel of salvation was not occasionally preached. It is said that Christmas Evans traversed Wales forty times from north to south, preaching the gospel, in the course of his fruitful ministry. Every renowned preacher of the past century gave a large portion of his time to evangelistic work. The religious status of the Welsh people is largely attributable to this liberal diffusion of stimulating and enlightening thought. The rugged heroes of the past century, who with self-sacrificing devotion exposed themselves to every form of indignity and to all the rigors of a variable climate that they might make known the saving truths of the gospel, are worthy of being held in everlasting remembrance.

The influence which the Welsh Baptists have exerted upon the religious thought and life of this country demands special recognition. They have contributed more than any other people who have sought a home in this Western world to the spread of our principles, and to the integrity of our denominational life. Much of the formative work in Rhode Island, New Jersey, Virginia, New York, Delaware, and Pennsylvania was done by them. The first Baptist church in this country was established in Providence, R. I., by a Welshman. The first Baptist church in what is now the State of Massachusetts was founded by a Welshman. The first Baptist church now in Pennsylvania, the mother of the Philadelphia Association and of many churches in Pennsylvania and New Jersey, kept its records in the Welsh language for many years, and its first Bible, which is treasured by the American Baptist Historical Society, was in Welsh. The Welsh Tract church, which was the first holding our faith in Delaware, and for many years a most influential community, was formed in Wales, came out to this country as a body, and, after remaining a short time at Lower Dublin, settled permanently in Delaware. There is not a State in the Union where Welshmen have not had an honored part in furthering Baptist interests. In many instances they have given direction and energy to our denominational life when as yet it could hardly be said to have

an organized existence. In not a few neighborhoods, in addition to those already mentioned, where our name is now a power and blessing, they were the fearless pioneers. The superstructure of our Baptist faith owes much of its present strength and grandeur to the solid foundation-work in which they had so large a share.

Roger Williams, the fearless champion of civil and religious liberty, whose teaching and example did so much to introduce into the Constitution of this country its distinguishing excellence; John Miles, who exerted such a powerful influence upon Baptist progress in the early days of our history; Dr. Samuel Jones, of Lower Dublin, and the venerable Isaac Eaton, first master of Hope-well Academy; Abel Morgan and Morgan Edwards, distinguished as writers and preachers; David Thomas, the veteran preacher of Virginia and Kentucky; David Jones, Horatio Gates Jones, and John Williams, of New York, all men of might in their day, were Welshmen or the immediate descendants of Welshmen.

There are in Wales at the present time nearly 500 Baptist churches, with a membership aggregating between 60,000 and 70,000. The practice of restricted communion is universal save in a few English churches in the large centres of population.

Welsh, Rev. John C., was born in Boston, April 11, 1792. He became a hopeful Christian when he was twenty-four years of age, and two or three years later was baptized into the fellowship of the First Baptist church, Boston. Having decided to enter the ministry he studied theology for a time in Waterville, and was ordained pastor of the Baptist church in Warren, R. I., in June, 1823. He remained pastor of the Warren church for eighteen years. From 1840 to 1850 he was pastor of the church in Seekonk, Mass. Having resigned his office here he removed to Providence, where he spent the rest of his life. He was ready to act as a supply for destitute churches, and perform any ministerial service by which he could help on the cause of Christ. He died in Providence, Feb. 13, 1858.

Welsh Tract Church, Del.—Sixteen Baptists in Wales about to emigrate to America formed themselves into a Baptist church in 1701, with Rev. Thomas Griffith, one of their number, as pastor. They came to Pennepek, now in Philadelphia, Pa., where there was a Welsh Baptist church. Leaving in this place some of their number, and receiving accessions in return, they removed, in 1703, to Iron Hill, in the Welsh Tract, New Castle Co., Del. (at that time a part of Pennsylvania). A small meeting-house was then erected upon the site now occupied by the present edifice, built in 1746. Their principles soon spread in

Delaware and into Pennsylvania and Maryland, and to Pedee River, S. C. "The community at Welsh Tract in early times held a respectable stand among the American Baptists; it was one of the five churches which formed the Philadelphia Association; its ministers were among the most active in all Baptist operations, and the whole community was not behind any of the members of that quintuple alliance." (Benedict's Baptist History, p. 626.) In 1790, Morgan Edwards wrote: "The Delaware Baptists are Calvinistic in doctrine, and differ little or nothing in discipline from their brethren in neighboring States." (Materials towards a Baptist History, Delaware, p. 224.) This church was the mother of the London Tract, Pa., and Duck Creek, Del., churches, and in some degree of the Wilmington (First), Cowmarsh, and Mispillion churches, Del.; also of the Welsh Neck church, S. C. "The Welsh Tract church was the principal if not the sole means of introducing singing, imposition of hands, church covenants, etc., among the Baptist churches in the Middle States." (Edwards's Materials, p. 232.) Holding to the laying on of hands on baptized believers, they refused to commune for a while with the Philadelphia and Pennepek churches, but the difficulty was settled, in 1706, on the side of peace and unity. Their pastors have been Thomas Griffith, Elisha Thomas, Enoch Morgan, Owen Thomas, David Davis, John Sutton, John Boggs, Gideon Ferrell, S. W. Woolford, Samuel Trott, W. K. Roberson, Thomas Barton, G. W. Staton, and William Grafton. The membership in 1716 was 122; in 1817, 192; and now (1880), 64.

Welton, Rev. Daniel M., Ph.D., was born in Aylesford, Nova Scotia, in 1831; graduated from Acadia College in June, 1855; ordained pastor of the Baptist church, Windsor, Nova Scotia, Sept. 2, 1857; thence became Professor in Acadia College, in 1874; went, in 1876, to Germany, and studied Hebrew and Greek exegesis at Leipsic University for two years. Dr. Welton is now Professor of Hebrew and Systematic Theology in Acadia College.

Wenger, John, D.D., one of the most distinguished oriental scholars and translators of the age, was born in Switzerland, Aug. 31, 1811. Educated for the ministry of the national church, his conscientious convictions of the unscriptural character of infant baptism constrained him to abandon the course which his friends had planned for him. For some years he engaged in teaching in Greece. In 1838 he visited England, and was soon after baptized by Dr. Steane, and received into the church at Camberwell, London. Having offered himself for missionary work in India, he was sent to Calcutta by the Baptist Missionary Society, and joined Dr. Yates in translating the Scriptures. A

new Bengali version was then the great work in hand, the translators aiming "to produce an idiomatic version which should be as good Bengali as the English version is good English." Before the close of 1845, a few months after Dr. Yates's death, the entire Bible was printed. In 1852, Dr. Wenger issued from the mission press a revised version, which has continued to be the standard version, and has the support of missionaries of almost every denomination, and of the Christian communities of Bengal. A third edition was begun in 1855, and was finally completed in 1861. In 1862 the committee requested Dr. Wenger to prepare an annotated edition of the Bengali Scriptures. While this important work was in progress he issued several editions of the New Testament, and in 1867 the fourth edition of the entire Bible, printed in small type, and making a handy octavo volume, left the press. His next work was a still more thorough revision of the text of 1861. In some parts, especially in the Psalms and prophets of the Old Testament and the epistles of the New Testament, it may be said to be a new translation. Besides these labors in the Bengali, the language of forty millions of people, Dr. Wenger has devoted himself to the study of the Sanscrit, the ancient and sacred language of India. Dr. Carey and also Dr. Yates had translated the Bible into Sanscrit, but Dr. Wenger's work, consisting of four volumes, is much more valuable. It has received the highest approbation of the learned everywhere, and is much esteemed by those natives of India to whom Sanscrit is familiar. Besides these works, Dr. Wenger has edited a great number of Bengali publications issued by the Calcutta Tract Society. The principles on which he has carried forward these great works are well stated in Dr. Wenger's own words, which apply in America as well as in India: "In carrying on their Biblical translations, especially as regards the New Testament, Baptist missionaries have for nearly forty years past acted independently of the British and Foreign Bible Society and its local auxiliaries. Their severance from that great and noble society originated with an attempt to compel the translators either to leave the terms for baptism untranslated, or to translate them in a way which was contrary to their conscientious convictions. It has often been taken for granted that our differences with the Bible Society concern only this one topic of baptism. But, if I may be allowed to give expression to my own sentiments, I would say that this one point is only a sample of others, and that in all of them a great principle is at stake. The principle is this,—that a Biblical translator should not be compelled merely by a majority of votes given at a committee meeting to translate the Word of God in a way which is not in accordance with his conscientious conviction.

In endeavoring to ascertain the grammatical interpretation and the sense of the sacred texts, opinions must be weighed, not counted, and they must be weighed by the man who has to execute the translation. The rules for the guidance of translators which have been laid down by the Bible Society, and which are annually reprinted in the report of the local society, appear to me quite as impertinent as was its attempt to dictate to Baptist translators how they ought to render the terms descriptive of baptism. In short, it is the independence of translators which the Bible Society wants to tamper with, and which, as Baptists, we ought to consider ourselves bound to uphold." Dr. Wenger was once blamed by certain persons for issuing a translation of the third chapter of John's gospel which they said was not correct, simply because it did not teach the doctrine of baptismal regeneration. He replied with characteristic force, "My translation was not intended to teach any doctrine at all. I wish to give God's Word as I find it, and if it runs counter to the errors of any church in Christendom, so much the worse for that church that bases itself on an error which God's Word does not contain." Whilst so much occupied with his special work, Dr. Wenger has constantly engaged in the ministry, and has rendered great services to the cause of missions by his wise counsels, loving spirit, and ripe judgment. In his advanced age, though failing sight interferes with his activity, he is still devoted to his great work, and has a very efficient junior fellow-laborer in the Rev. G. H. Rouse, M.A., upon whom the chief charge of the translation work is now laid.

Wepf, Rev. Lewis, the pastor of the Ebenezer German Baptist church in Milwaukee, is a native of Mülheim, Canton of Thurgovie, Switzerland, where he was born July 11, 1822. He came to America when a young man; was converted and united with the Baptist church in Buffalo, N. Y., in 1848; ordained March 10, 1853, in Buffalo. He came to Wisconsin in 1872, and labored one year as missionary among the Germans in Watertown, one year as missionary among the Germans of Mayville, and for the last six years has been the pastor of the Ebenezer German Baptist church of Milwaukee. He is a man of fine culture, a clear and vigorous thinker, and an evangelical preacher of Christ's gospel. He published, in 1871, a work in the German language entitled "The Church and her Enemies," which had a large sale.

Wescott, Isaac, D.D., was born in Plymouth, Mass., April 10, 1804. In early life he manifested a great fondness for books. When fifteen years of age his father removed to Manchester, N. H., where, with his accustomed avidity, he prosecuted his studies in the common schools, the high school, and the academy. Here he was converted and

joined the church, and soon exhibited the same devotion to church work that marked his life while a student. The years 1826 and 1827 he occupied in the study of theology, under the guidance of his pastor, Rev. C. O. Kimball, and before their expiration he was called to preach to a new interest at Dunbarton. From this period until quite recently the ministerial career of Dr. Wescott has been that of a faithful, arduous pastor, whose life has been marked by evangelistic fervor. During his service at Dunbarton a substantial house of worship was erected. In 1831 he became pastor at Whitney, Conn., where he was ordained, and where in two years he baptized 100 converts. In 1833 he removed to Stillwater, N. Y. At this place he remained pastor eighteen years, and during this time the old meeting-house was rebuilt, and an influence created that not only benefited the church at Stillwater, but extended throughout the Saratoga Association. Dr. Wescott has served Laight Street, N. Y., 1851-56; Gloversville, 1856-59 (at this place a large house of worship was built); 1859-61, at Newburgh; 1861-67, at Bloomingdale, New York City; 1867-72, at Plymouth. On account of deafness he has retired as a pastor, but acts as a supply when he has an opportunity. As a preacher, Dr. Wescott is strongly doctrinal. Profound earnestness is probably the most striking characteristic of his sermons and his daily life. His sermons show great ability. Middlebury College, Vt., gave him the honorary degree of A.M. in 1833, and Rochester University, in 1864, made him a Doctor of Divinity.

West, Rev. Samuel, was born in Hopkinton, R. I., Oct. 6, 1766; was converted in 1787; was ordained in 1799; was settled for ten years in New London, Conn.; was a good, deserving, efficient minister; closed his honorable labors and life in North Madison, Conn., in the seventy-first year of his age and the thirty-eighth of his ministry.

West Virginia, Baptists of.—The history of the Baptists in West Virginia is closely related to that of the Baptists of Virginia, and especially to that of the General Association of Virginia. A large number of the churches have been organized by the missionaries of that body. The oldest church in the State is Simpson's Creek, in the Union Association, formed in 1774. The three next in order are Forks of Cheat, 1775; West Fork, 1780; and the Greenbrier, 1781. Rev. John Alderson was the first Baptist minister who visited the southern part of the State. Through his efforts the Greenbrier church was originated, as also the Greenbrier Association in 1800. The Hopewell and Raleigh Associations were formed from the Greenbrier in 1871. The Union Association was organized in 1804, the Teays' Valley in 1812, the Parkersburg in 1818, the Broad Run in 1835, and

about 1870-71 the Guyandotte and Kanawha Valley were taken from the Teays' Valley. Before the formation of the General Association of West Virginia there were two mission bodies in its bounds auxiliary to the General Association of Virginia,—the Western and the Northwestern Associations. The General Association was organized Nov. 15, 1865, by delegates from the Parkersburg, Judson, Mount Pisgah, Union, Teays' Valley, and Broad Run Associations. Besides those already named there are two other Associations in the State,—the Goshen and the Harmony,—making thirteen District Associations. In these there were, in 1880, 381 churches, 25,239 members, and 203 ordained ministers. The total reported amount of contributions for State, home, and foreign missions, Sunday-schools, and home expenses was, in 1879, \$24,228.63, and while this is the sum reported much more than this was contributed. The thirteen Associations are supporting fourteen native preachers in Burmah, and \$943.40 of the amount given to foreign missions passed through the hands of the American Baptist Missionary Union. The General Association had, in 1880, ten missionaries under appointment in the State, some of whom occupy positions of the first importance in towns on the railroads. The Baptists of West Virginia now hold a very favorable position as compared with that of the other denominations in the State. Their Sunday-school and educational work is in advance of all others. The Shelton and Broadus Colleges are now established, and with proper efforts a brighter day is before them.

Besides the white membership there is one Association of colored Baptists,—the Mount Olivet,—organized in 1874, and which now consists of 24 churches and 974 members. There are colored Baptist churches with 413 members which do not belong to this Association, but to similar bodies in adjacent States, the whole number being 1387, making an aggregate of Regular Baptists in the State of about 26,000. The colored churches have some very acceptable preachers, several of whom are well educated and doing a good work.

Westcott, Rev. Erastus, was born March 27, 1816, in Milford, Otsego Co., N. Y. His parents removed from Cheshire, Mass., where they had enjoyed the ministrations of the celebrated Rev. John Leland. The early years of young Westcott were occupied in farming. At sixteen he made a profession of religion, and united with the Baptist Church. The following year he entered the academic department of Madison University, where he pursued his studies to the close of the Sophomore year. He then pursued his studies privately, preaching when opportunity presented until April, 1837, when he engaged in pastoral labor. For more

than forty-three years he has been but one week without a pastorate. He was ordained in Richfield, Otsego Co., N. Y., in 1838, and for twenty-two years served churches in Otsego and Delaware Counties, N. Y. During this period he organized two churches, gathered the funds and superintended the erection of two meeting-houses. At the same time he zealously labored to promote the welfare of neighboring destitute churches. In August, 1857, he removed to Rochester, Minn., and at once organized a church of seventeen members. The same month he attended the first anniversary of the Southern Minnesota Association. In 1858 he gathered the funds for the first meeting-house in Rochester, dedicating it in the month of October. After serving the Rochester church three years he resigned, and located in Concord, Dodge Co., where he still resides. In his present field he has organized four churches, and assisted in forming two others. He has collected the funds on the fields where three meeting-houses have been erected and paid for. His salary has always been inadequate to his support, yet in the erection of these places of worship he gave more than \$1000 from his scanty means. He also gave \$500 to the Minnesota Academy at Owatonna. He has given liberally for home and foreign missions and other objects of benevolence. At one time he served four churches, and had a covenant meeting every Saturday p.m. in the year. From these meetings he was never absent unless prevented by a severe storm or funeral. He gave attention in part to business for his support, but never allowed worldly engagements to interfere with the duties of the ministry. For four years past he has been largely engaged in building and endowing the Minnesota Academy located at Owatonna. This work is a success.

Weston, Rev. Adolphus, is the pioneer Baptist preacher of Washington Territory. He was born in Willington, Conn., Jan. 29, 1811; converted and baptized in 1829; licensed in 1831; he studied at Madison University six years; was ordained as pastor at Burlington Flats, N. Y., in 1838, and in 1839 was appointed missionary to the Mississippi Valley; preached in many places, became pastor at Carthage, Ill., and had a great revival. He continued as pastor at Carthage twelve years. In 1852 he went overland to Oregon, where he was pastor of the West Union church, and missionary of the Willamette Association until 1863, when he removed to Washington Territory. He gathered the few Baptists who could be found in that wilderness, and preached to them. His labors were greatly blessed. He organized the church in Puyallus Valley in 1867. He was the only Baptist minister in all that region for many years. Nearly every month he had converts to baptism. The

churches increased in number until in 1871 the Puget Sound Association was organized with five churches and four ministers. His work has been that of a pioneer missionary without appointment from any society. The churches at Elma, Centreville, Olympia, Seattle, and other places all recognize in "Father Weston" one of the chief founders of the Baptist cause in Washington Territory.

Weston, David, D.D., an American clergyman of the Baptist denomination. He was born in North Middleborough, Mass., Jan. 24, 1836, and died Feb. 22, 1875. He graduated from Brown University and at Newton Theological Seminary. His first pastorate was at Worcester, Mass., but he soon left to take the chair of Ecclesiastical History in the theological seminary at Hamilton, N. Y. By reason of his scholarship and ability as a teacher the University of Rochester bestowed upon him, though a young man, the honorary degree of D.D. Few men had accumulated so much material for ecclesiastical history so early in life as Dr. Weston. The early death of this rising man was lamented by all who knew him. It was a great loss to the whole Baptist denomination.

Weston, Henry G., D.D., was born in Lynn, Mass., Sept. 11, 1820. His father was at that time one of the firm of True & Weston, publishers of the *Christian Watchman*, in Boston. He was baptized



HENRY G. WESTON, D.D.

in Lynn in 1834; graduated from Brown University in 1840, and in the fall of that year entered Newton Theological Institution; was ordained in Frankfort, Ky., in 1843, and immediately proceeded

to Illinois, where he preached as a missionary at his own charges for three years, in Tazewell, Woodford, and McLean Counties: settled as pastor of the church in Peoria, Ill., in 1846, and remained thirteen years; removed to Oliver Street church, New York City, where he remained until 1868, when he accepted a call to his present position as president of Crozer Theological Seminary. In connection with the labors incident to these varied and responsible positions, he has been prominently engaged in advancing the general interests of the denomination. He was editor of the *Baptist Quarterly* from the time of its establishment, and has also served as president of the American Baptist Missionary Union. He has published a valuable treatise on the four gospels, and with both pen and voice has rendered other useful and extended service. He received the degree of A.M. in 1846 from Shurtleff College, and that of D.D. in 1859 from the University of Rochester.

Dr. Weston is a man eminently fitted to be an educator of those who are preparing to instruct their fellow-men. As an expositor of the Scriptures, he is clear, thorough, and spiritual. His uninterrupted and zealous pursuit of the truth, his simplicity of speech, his living faith, his invincible courage, and his unbounded confidence in the reliable and unfailing authority of God's Word, render him peculiarly competent to guide the opinions and control the commotions of inquiring and agitated truth-seekers. His mind is richly stored with the results of long-continued Bible study; his heart is an overflowing fountain of manly tenderness, and all his varied and cultured attainments are sanctified by the experiences of successful pastoral ministrations. Knowing the wants of those to whom the gospel must be preached, as well as the necessities of those who are to preach the gospel, he possesses rare qualifications for the position he now holds. The influence of his native genius, sound scholarship, correct taste, and ripe Christian experience reaches far and wide through the able ministry of those who have sat under his instruction. He is one of the ablest men in his position in or out of this country.

Weston, Rev. John E., was born in Amherst, N. H., Oct. 13, 1796. On his mother's side he was of Huguenot descent, and had many of those qualities of character which we associate with those honored French refugees, who suffered so much for the sake of their religion. He established, in connection with Mr. Benjamin True, in 1818, the *Christian Watchman*, now *The Watchman*, of Boston, which has been in existence sixty-three years. His connection with the paper continued not far from three years. While thus engaged his religious impressions ripened into a full hope in

Christ, and he was baptized by Rev. James M. Winchell, Feb. 22, 1820, and connected himself with the church under the pastoral care of Rev. Dr. Sharp. Having given up his business as a printer, he now resolved to carry out his early purpose to secure a better intellectual training, with a view to entering the ministry. He repaired to the Andover Phillips' Academy, and subsequently put himself under the tuition of Rev. Dr. Bolles, of Salem, Mass.; then became a student of Columbian College, and completed his theological studies in part at Andover and in part as a member of the first graduating class at Newton. He was ordained at East Cambridge, Mass., Oct. 10, 1827, and was the pastor of the Baptist church in that place for four years. He resigned his charge May 27, 1831. An invitation had been extended to him to become the pastor of the Baptist church in Nashua, N. H., but his work was nearly done. On his way to Nashua to fulfill an engagement he drove into a pond—it being a warm summer's day—to refresh his horse. Unfortunately it was a dangerous place, and Mr. Weston leaped from the carriage, and, being unable to swim, was drowned. The sad event occurred July 2, 1831. Mr. Weston was father of the Rev. H. G. Weston, D.D., president of the Crozer Theological Institution.

Whale, Theophilus, was born in England of an opulent family about 1616; received a university education; served as an officer in Virginia; served through the Parliamentary wars; commanded guards at the execution of Charles I., in 1649; served under the Protectorate; on the restoration of monarchy, in 1660, fled to America; settled, and married Elizabeth Mills, in Virginia, but, being a Baptist, and disliking dominant Episcopacy, removed, and settled in South Kingston, R. I., about 1680; was a writer, teacher, and farmer; read Hebrew, Greek, and Latin; aided Baptist ministers in their education; was reticent, and hence suspected of being connected with the regicide judges; a pure, studious man; became the grandfather of Judge Samuel Hopkins; died about 1719, aged one hundred and three years; was buried with military honors on Hopkins Hill, West Greenwich, R. I.

Wharton, Rev. H. M., was born in Culpeper Co., Va., Sept. 11, 1848. After receiving a good common-school education he attended Roanoke College during the sessions of 1863 and 1864. The latter part of 1864 he entered the Confederate service, and was with the army at its surrender at Appomattox Court-House, in April, 1865. Soon after the war, in 1866, he went to Mexico with his brother, Dr. J. S. Wharton, and remained about twelve months. He then returned to his father's home in Virginia, at Amherst Court-House, to which the latter had removed during the

war. Here he soon became interested in religious matters, and united with the Episcopal Church in November, 1867. He was quite prominent in that church, and occasionally acted as lay reader. He chose the law as his profession, being admitted to the bar when only nineteen. He was engaged in the practice of law until 1873, and Judge Sheffey, the distinguished judge of that circuit, pronounced him the most promising young lawyer in the State. On a visit to his brother, Rev. M. B. Wharton, D.D., pastor of the Walnut Street Baptist church in Louisville, Ky., he changed his religious views, and was by him baptized into the fellowship of that church. After some exercise of his ministerial gifts, he attended one session at the Southern Baptist Theological Seminary, then located at Greenville, S. C. He selected the schools of Old and New Testament interpretation, systematic theology, and homiletics, and graduated in them all. Soon after leaving the seminary he accepted a call to the Luray and Front Royal Baptist churches, in the Valley of Virginia, where he remained six years, was eminently successful in advancing the cause, not only in those towns, but in all that region, and was everywhere recognized as a brilliant and eloquent preacher. He traveled much, and did the work of an evangelist, holding protracted meetings in the cities of Alexandria and Richmond, in several smaller places, and with numerous country churches, in all of which his labors were greatly blessed. In December, 1880, a unanimous call was extended to him to become pastor of the Lee Street Baptist church, Baltimore, Md., made vacant by the removal of Dr. John Pollard to Richmond, Va. He has but recently entered upon his work there, and has shown himself to be admirably adapted for the position he occupies in that important field. The church has 400 members, in the midst of a growing population, and presents a fine sphere of usefulness to one possessed of his talents. He is an able preacher. A distinguished lawyer of Richmond says he never heard more eloquent appeals from any public speaker than those that fell from his lips in the revival which he had in that city. As he is quite young, studious, and progressive, the denomination may look for a brilliant future for him.

Wharton, Morton Bryan, D.D., one of the most talented ministers of Georgia, is a Virginian by birth. He was born April 5, 1839, in Orange County. He is a man of varied powers, excelling as a preacher and pastor, and surpassing most men as an agent for the collection of funds for religious or benevolent purposes. A man of wonderful energy, unbounded resources, remarkable business capacity, and with a striking knowledge of men, he has succeeded in whatever he has undertaken.

At the age of eighteen he was converted in

Alexandria, Va., and united with the Baptist church of that city. His talents and inclinations soon led him towards the ministry, and in October, 1858, he entered Richmond College, where he



MORTON BRYAN WHARTON, D.D.

graduated in 1861. His first pastorate was at Bristol, Tenn., where he remained two years. He then went to Georgia in 1864, as the agent of the Virginia Army Colportage Board, to collect funds. During the latter part of the war he became the successful agent of "The Domestic and Indian Mission Board" of the Southern Baptist Convention. After the war he became successively the pastor of the Eufaula, Ala., Baptist church, where he was instrumental in erecting a splendid and costly house of worship; of the Walnut Street church in Louisville, Ky., where he was remarkably successful, and where he collected large amounts for benevolent purposes; and of the Greene Street church, Augusta, Ga., where, as in Louisville, he was instrumental in making great improvements in the house of worship, and in adding a large number to the membership of the church. These labors left him, in 1876, so completely broken down in health that he retired to his farm in Southwestern Georgia, where he remained in seclusion, until prevailed upon to accept an agency to collect Georgia's quota for the Southern Baptist Theological Seminary. In that work he has been very successful. At present he is the corresponding secretary of the seminary to raise the \$20,000 per annum necessary for the current expenses of the institution, and he is succeeding admirably.

During his pastorate at Augusta the degree of Doctor of Divinity was conferred on him by the Washington and Lee University, of Virginia.

He is a trustee of Mercer University, and of the Baptist Orphans' Home; and he is also a member of the board of trustees for the Southern Baptist Theological Seminary. As a preacher, he is possessed of much oratorical power, and he is highly gifted intellectually. His mental powers are analytical, and he is blessed with an extraordinary memory. He has proved himself equal to any position in which he has been placed, and has never failed, by his striking powers, to draw large congregations wherever he has preached, and to increase greatly the membership of those churches of which he has had charge.

Wheat, Judge Zachariah, was born in Bourbon Co., Ky., July 26, 1806. He chose the law for his profession, and was admitted to the bar at Columbia, Ky., in 1829. He soon established an excellent reputation both for ability and integrity. In 1832 he was appointed Commonwealth's attorney, and held the position, excepting a brief interval, until 1848, when he was appointed circuit judge by Gov. Crittenden. In 1856 he was elected one of the judges of the Court of Appeals, and at the close of his term he resumed the practice of law at Columbia. In 1861 he removed to Shelbyville, Ky., where he practised until his death. He was a man of gentle spirit and great generosity. He became a Baptist in early life, and was a devout Christian. Although never formally licensed to preach, he frequently filled the pulpit acceptably in the absence of his pastor.

Wheeler, Rev. Edwin S., son of Edwin B. and Mary A. Wheeler, was born in Groton, Conn., Aug. 4, 1836; studied at Hamilton Theological Seminary, N. Y.; pastor of Baptist churches at New London and Willimantic, Conn., Rahway, N. J., Valley Falls and East Greenwich, R. I.; now preaching in latter place; was chaplain of 80th U. S. Infantry during the civil war, at Port Hudson, serving two years; has traveled South and written in regard to Florida.

Wheeler, Prof. Nelson, was born in Royalston, Mass., in 1814. He was a graduate of Yale College in the class of 1836. After teaching for a time in Townshend, Vt., he was called to take charge of the Worcester County High School in 1840. Here he performed some of the best work of his life. "Several devoted missionaries now in India, and many persons well known among us for usefulness in professional and other callings, have often testified to his formative influence on their early habits and acquirements." His excessive labors as principal of the Worcester County High School undermined his health, and he resigned his position to take charge of the City Classical and

English School, where he remained until 1852, when he was elected Professor of Greek in Brown University. A comparatively brief period was spent in the new position for which he was so well fitted. He was compelled to give up all his professional work and yield to the attacks of the insidious disease which at last removed him from the scene of his earthly labors to his reward in heaven. He died at Royalston, Aug. 25, 1855.

Wheeler, Osgood C., D.D., LL.D., is the pioneer Baptist pastor of California. He was born at Butler, N. Y., March 13, 1816, converted at nine, baptized at fifteen, and worked on his father's farm till he was twenty; taught school two winters; studied at Middleburg Academy; graduated at Madison University in 1845; ordained at East Greenwich, R. I., in November; pastor there two years, and built a church edifice. In 1847 became pastor at Jersey City, and united three discordant bodies into the Union church. In 1848 the American Baptist Home Mission Society, after he had repeatedly refused, gained his consent to become its missionary to California. After a ninety days' voyage, he reached San Francisco Feb. 28, 1849, organized a Sunday-school and church of six members, and built the first Protestant church edifice in California that year. In January, 1852, he removed to Sacramento, as pastor of the first church there. In 1855 he was compelled by throat disease to desist from preaching. But partial recovery has enabled him to resume this work, and for many years he has preached in almost every part of the State, and as regular supply to many of the churches. He has edited and published the *Pacific Banner*, the first Baptist paper on the Pacific coast, and the daily *Times*, and several large volumes on agriculture. For thirty years he has written almost continuously for the press. In 1873, by appointment, he wrote and carried through the press a biographical work of 500 pages, "The First Steamship Pioneers." He was chief clerk of the California Legislative Assembly in 1864; also U. S. internal revenue collector; was secretary and manager of the U. S. Sanitary Commission in California, and general agent of the Freedmen's Commission. In 1871 he was appointed to take charge of a department in the Central Pacific Railroad, and still retains that position. In 1878 California College conferred upon him the degree of D.D., and in July, the same year, the degree of LL.D. was conferred upon him by the Southwest Baptist University of Jackson, Tenn. In the midst of his other important business cares he preaches nearly every Lord's day, is an honored counselor in all Baptist enterprises, and a steadfast laborer for the upbuilding of the Baptist churches in California.

Wheelock, Rev. Edward Willard, was born

in Boston, July 17, 1796. He became a member of the Second Baptist church in Boston when he was fifteen years of age. When eighteen he became a pupil of Rev. Mr. Chaplin, of Danvers, afterwards President Chaplin, of Waterville College. In April, 1817, he made application to the Baptist Board of Foreign Missions to be employed as their missionary. In this application he says, "I would rather be a missionary of the Cross than a king on a throne. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried." His request was granted, and in company with James Coleman he embarked in November, 1817, for Calcutta, and reached Rangoon in September, 1818, to join Mr. Judson in his missionary labors. He was not destined to see his long-cherished hopes gratified. The seeds of consumption which were in him ripened into a sudden harvest. He lingered for a brief period, oppressed with sadness that his plans were thus blighted. On a passage from Calcutta to Rangoon, which he had taken with the hope of being benefited by a change of air and scene, he passed into a state of delirium, during which he threw himself from his cabin-window into the sea and was drowned. It was a grievous loss to Dr. Judson, who, in a letter, says of him: "Brother Wheelock has a heavenly spirit; from my first acquaintance with him I had special hopes of his great usefulness among the natives. But the Lord has seen fit to disappoint our hopes."

Whidden, Hon. Charles, was born in St. George, New Brunswick, May 22, 1822. The family removed to Calais, Me., in 1831, where he lived until the close of life. He was a graduate of Waterville College in the class of 1843. He studied law, attending lectures at the Cambridge Law-School in 1847, and was admitted to the bar in 1848. He opened an office in Calais, where he continued to practise his profession till his death.

Mr. Whidden occupied a conspicuous place in the business and politics of Eastern Maine. In his own city he was mayor for two years, and in his county, Washington, was district attorney for twelve years. He represented Calais two years in the Maine Legislature. For four years he was collector of customs for Passamaquoddy district. He was also a member of the commission for defining the boundary-line between Maine and New Brunswick, under the Lord Ashburton treaty, and a member of the State commission for the equalization of municipal war debts. The state of his health obliged him to decline an appointment which was tendered to him by Gov. Chamberlain as associate justice of the Supreme Court. For seven years he was a member of the board of trustees of Colby University. His death occurred at Calais, Dec. 3, 1876.

"Mr. Whidden was a man of fine general appearance and bearing, a bold and indefatigable leader, and a warm and generous friend."

Whidden, Rev. John, after his conversion, was baptized and united with the Baptist church in Antigonish, Nova Scotia, where he was ordained Nov. 4, 1832. He labored in that town until his death, which occurred several years ago. His pastoral and missionary labors were of great service to the cause of Christ in the counties of Antigonish and Guysborough.

Whilden, Rev. B. W., was born in Charleston, S. C., on the 29th of May, 1819. He was baptized by the elder Dr. Manly in 1835, and licensed to preach by the First church in 1839, and ordained on his twenty-second birthday. He was pastor of the Baptist church in Camden, S. C., for four years.

In 1849 he was sent by the Southern Baptist Convention as a missionary to Canton, China. About a year after his arrival he lost his wife, and returned home with his children. Having acted for some time as agent for the Foreign Mission Board, he married Miss Mary H. Bonnette, of Orangeburg, S. C., and returned to China, where he remained two years, when Mrs. Whilden's failing sight caused him to return a second time to his native country.

Since that time he has preached and taught in various parts of his native State and Georgia. He was at one time Professor of Belles-Lettres and Adjunct Professor of Ancient Languages in Cherokee College, Ga.

He has been editorially connected with several newspapers, and is now associate editor of the *Illustrated Baptist*, and pastor of several churches in South Carolina. He has two daughters in China, Miss Lulu Whilden and Mrs. Williams.

White, Rev. Daniel, was born in 1784 in Scotland; baptized by Rev. D. McArthur in 1800; came to North Carolina in 1807, and established the Spring Hill church in Richmond County; afterwards served the Welsh Neck church in South Carolina, but returned to Spring Hill, and spent most of his long and useful life in North Carolina. He preached both in Gaelic and English, and was greatly blessed in revivals and in baptizing men who became ministers of the gospel. Rev. Duncan McNeil has written a memoir of this devout Scotchman.

White, Prof. John B., well known in Illinois as an educator, was born at Bow, N. H., March 10, 1810. His mother was descended from the family of Carters, distinguished for patriotism in colonial and Revolutionary times. His father was an officer in the war of 1812, and rose to the rank of colonel. Mr. White's preparation for college was received at Pembroke Academy and New Hampton Institute, in New Hampshire. He graduated at Brown Uni-

versity in 1832, having won especial distinction as a scholar in mathematics. His first service as teacher was at New Hampton, where, in connection with other work of instruction, he organized and conducted a normal class, made up of persons preparing to teach; probably the first, or at least one of the first, examples of a method of instruction which has since been so widely adopted. Resuming the study of law, interrupted by these duties, Mr. White was admitted to the bar, and removed to Illinois in 1836, making his home at Greenville, in Bond County. Here he speedily achieved a distinction which caused his election as judge of probate in 1837.

Mr. White's evident sphere, however, was that of a teacher. Perhaps a consciousness of this fact led him, in 1838, to accept the chair of Mathematics and Natural Philosophy in Wake Forest College, N. C. In 1854, a visit to Greenville, Ill., his former place of residence, led to his return to that place, and to a successful effort, under his inspiration and guidance, to found there a college for young women, of which he was made president. The history of this enterprise is given in another place. (See ALMIRA COLLEGE.) Until a very recent date Mr. White has remained at the head of the college, carrying the institution forward successfully under circumstances of exceptional difficulty.

Mr. White became a Christian while a student of Pembroke Academy. It was while he was a professor in Wake Forest College that special circumstances seemed to lay upon him a ministerial service, resulting in his ordination. In the years 1859 and 1860 he served the church at Greenville as its pastor, and one year as chaplain of an Illinois regiment in the late war.

White, Rev. William, was born in New York, July 26, 1768. Soon after his birth his parents removed to Philadelphia, where, when young, he found the Saviour, and became a member of the First Baptist church. About 1790 he removed to Roxborough township, and by the Roxborough church was licensed to preach in 1793, and in it, the following year, he was ordained. He became pastor of the New Britain church in 1795, and remained with that church for eight years. On Jan. 23, 1804, he became pastor of the Second Baptist church of Philadelphia. The church was not quite a year in existence; their meeting-house had just been dedicated, and their first pastor felt the impulse of their bright hopes, and was encouraged by their zealous and united efforts to spread the gospel. Mr. White was an eloquent preacher, and a thinker of original powers. Except Dr. Staughton, there was no man in Philadelphia or in Pennsylvania the superior of the first pastor of the Second church. His success was almost unexampled in Philadelphia for those times. In thirteen years

he baptized over 500 persons, men and women of intelligence, who remained faithful witnesses for Jesus during many subsequent years. The results of Mr. White's labors are felt to this day in the existence and prosperity of some of the largest churches in Philadelphia. Mr. White removed from the Second church in 1817, and for some years gave up preaching. In 1822 he became pastor of the church at Lancaster, O.; subsequently he was pastor of the churches of Muddy Prairie and Chillicothe. He died Feb. 14, 1843, in his seventy-fifth year.

Mr. White was the author of a work on baptism called "Christian Baptism, exhibiting Various Proofs that the Immersion of Believers in Water is the Only Baptism." He had also gathered a large amount of matter for a history of the Baptists of the United States, which was destroyed by the fire which nearly burned down Chillicothe. The Hon. S. S. Cox, a member of Congress from New York City, is a grandson of Mr. White.

White, Rev. W. J. (colored), pastor of the Harmony Baptist church of Augusta, Ga., is one of the most intelligent, useful, and hard-working colored ministers of the State. He was baptized, and united with the Springfield Baptist church of Augusta, Oct. 7, 1855. He was licensed to preach in 1862, and was ordained to the ministry April 1, 1866. In 1859 he organized a Sunday-school, which he superintended until 1868, when, with a few others, he formed the Harmony church, to the pastorate of which he was called in July of that year. The Sunday-school he instituted belongs to the church of which he is pastor. He has taken an active part in the organization of the colored Baptists of Georgia since the war. He was elected treasurer of the State Convention when it was formed in 1870, a post to which he has been annually re-elected since. For years he has been treasurer of the Shiloh Association, and for a year and a half he was missionary agent of the State Convention, resigning on account of ill health. When the Colored Georgia Baptist Sunday-School Convention was established at Macon, in 1872, he was elected its president, and held the position for several years. At present he is the corresponding secretary of both the Missionary Baptist Convention and the State Sunday-School Convention of Georgia, and fills these positions with great ability and success.

Whiteside, James, as the son of one of the earliest settlers of Illinois, from whom the county of Whiteside receives its name, and himself one of the oldest citizens of Madison County, as well as for his personal worth, should have a brief memorial here. He was born near Troy, Ill., and died at that place Jan. 30, 1868, aged sixty-three. He was a useful and influential man.

Whitfield, Theo., D.D., was born in Missis-

ssippi; graduated at Chapel Hill, N. C., in 1854; studied theology at Newton, Mass.; was at one time principal of a blind asylum in Mississippi; was Professor of Greek in the University of Missouri; editor of Baptist paper at Meridian, Miss.; came to Charlotte, N. C., as pastor in 1874, where he still remains; was made a D.D. by Wake Forest College in 1878.

Whiting, Charles, D.D., the present pastor of the Baptist church in Canton, Ill., one of the largest and most prosperous in the State, was born in Boston, Mass., Feb. 24, 1830. When he was seven years of age his father removed to Missouri, where he received his education through private tutors. He entered the Baptist ministry in 1860, when he was ordained as pastor of the Dover Baptist church. His subsequent pastorates have been at Boonville and Springfield, Mo., Fort Scott, Kansas, Quincy, Ill. (First church), and his present one at Canton. He has held strongly the regard of his people on these various fields, and has won distinction both as preacher and lecturer.

Whitman, Rev. S. S., a native of Shaftsbury, Vt., was converted and baptized at the age of twelve years. He was a graduate of Hamilton. He also studied theology at Andover, and graduated from Newton Theological Seminary in 1827. He was one of the three students that formed its first class. Dr. Barnas Sears, recently deceased, was another of the three. Immediately upon his graduation from Newton, Mr. Whitman was called to the chair of Biblical Interpretation in Hamilton Theological Institute. He held this position seven years with great ability. He was compelled to retire from this work on account of the almost entire failure of his health. In 1836 he accepted a call to the pastorate of the First Baptist church in Belvidere, Ill., an infant church of fourteen members, located in a field entirely new. Here he remained ten years, building up one of the largest and most efficient churches in the Northwest, a church remaining to this day of great power and usefulness. With health utterly broken down, he resigned the care of the church, and for several years retired from all active labor. In June, 1851, with health somewhat restored, he took charge of the Baptist church in Madison, Wis. His work here was of the briefest character, but awakened the highest hopes of the church and community. He died Jan. 2, 1852, having served the church about eight months.

He was a minister of the highest culture and of entire consecration to his work. His daily life exhibited the loveliest traits of the Christian character. He filled every position with honor. As a professor, he attained the highest rank; as a preacher, he attracted crowds to his faithful presentation of gospel truth, and built up from the

foundation a church of great strength. As a pastor, he was gentle, winning, and faithful, and success attended all his work. He has left a memory sacredly cherished by multitudes in Northern Illinois and Southern Wisconsin.

Whitsitt, Rev. James, was born in Amherst Co., Va., Jan. 31, 1771, and educated in the Episcopal Church, then the established church of Virginia.

In the year 1789 he made a profession of religion, and was baptized by Rev. Joseph Anthony, an earnest Baptist minister. He entered at once with great zeal into the revival then prevailing, not only praying and exhorting, but appointing and conducting meetings; and so acceptable were his efforts that, within a few weeks, the church gave him a formal license to preach the gospel.

In the year 1790 he removed to Davidson Co., Tenn., then almost a wilderness. The history of Mr. Whitsitt's labors would be substantially the history of the Baptists in the Cumberland Valley. His co-laborers were Dillahunty, McConnico, and others,—all men of decided power, and eminently fitted to do good service as pioneers in the cause of Christ.

He took the pastoral charge of four churches,—Mill Creek, Concord, Rockspring, and Providence. He continued his labors with these churches from thirty to forty years, up to the time that the infirmities of age compelled him to circumscribe his efforts and remain mostly at home.

Mr. Whitsitt was present at the organization of the Mero District, the first Association formed in the Cumberland Valley. In this, and others of which he was subsequently a member, his influence was paramount. This Association originally included all the churches in Tennessee west of the mountains.

His connection with it continued until the formation of the Cumberland Association, to which his churches were transferred, and he, of course, went with them. Afterwards the Concord Association was formed, which included the churches of Mr. Whitsitt; with it he remained to the day of his death. He always attended the annual meetings of these Associations while his health would permit.

He resigned his charge at Mill Creek and, having obtained a letter of dismission, joined the First church in Nashville, with which he remained till the close of his life. Meanwhile he continued to preach in different churches, as his health would permit.

The summer and autumn previous to his decease he supplied the pulpit of the Second church in Nashville, in the absence of the pastor, most of the time; and, in addition to this, preached funeral sermons, and performed other occasional services

at the houses of friends in the neighborhood. He also wrote many articles for the religious press, some of which were decidedly among his best productions. On the second Lord's day in October, 1848, he was with his church in Nashville, at their communion. His address on that occasion was peculiarly affecting. "And now, brethren and sisters, farewell. We shall meet no more upon earth. This is our last interview. I am old and rapidly sinking. The winter is almost upon us, during which I cannot visit you, and before the spring comes I shall die. Farewell." This was, indeed, his last meeting with them. He died in perfect peace on the 12th of April, 1849, in the seventy-ninth year of his age.

As a minister of the gospel, he held a very high rank. His sermons were always able, and had the appearance of being elaborately prepared. Mr. Whitsitt's conceptions were clear and accurate. The reasoning faculty was of unusual strength, and no metaphysical subtleties ever confused him. In the latter part of his life his sermons became less argumentative and more practical. He was also occasionally intensely pathetic, and the effect of his utterances at such times was well-nigh overwhelming. He was the uniform and earnest friend of missions, and had a primary agency in originating and sustaining the missionary operations of our State.

Whitsitt, William Heth, D.D., Professor of Biblical Introduction and Ecclesiastical History in the Southern Baptist Theological Seminary, was born near Nashville, Tenn., Nov. 25, 1841. He entered Union University in 1857, from which he graduated in 1861. The same year he entered the Confederate army as a private, was soon afterwards promoted to the chaplaincy, and served in that capacity until the close of the war. He was twice captured, and was confined in different military prisons about twelve months. In 1866 he entered the University of Virginia, and in 1867 the Southern Baptist Theological Seminary, remaining at the latter two years. In 1869 he went to Europe, where he spent over two years in study at Leipsic and Berlin. On his return to America, he accepted the pastorate of the Baptist church in Albany, Ga., in February, 1872. In September of the same year he entered upon the duties of his present position, when he delivered his inaugural address, entitled "The Relation of Baptists to Culture," which was published in the *Baptist Quarterly*. In 1878 he published a pamphlet on the "History of the Rise of Infant Baptism," and another, on "The History of Communion among Baptists," in 1880.

Wiberg, Rev. Andreas, was born in 1816, near Hudiksvall, in the northeastern part of Sweden. When he was fourteen years of age, his mind was

deeply impressed in consequence of his escape from death by drowning, and he felt the importance of being prepared to die. This impression was followed by a desire to do something to prove



REV. ANDREAS WIBERG.

the sincerity of his gratitude to God for his deliverance. He entered the University of Upsala in 1835, and studied four years. Although for a time under the influence of skeptical opinions, he at last emerged from his spiritual darkness, and became a hopeful Christian. He was set apart as a priest in the state church in 1843. Having doubts about the propriety of admitting unconverted persons to the Lord's table, he left his work as a priest for a season, and was occupied for two years in translating and publishing some of Luther's works, and in the editorial charge of a paper called *The Evangelist*. During this time he was brought into connection with some Christians in the north of Sweden who held views similar to his own, and the sympathy which he expressed for these brethren led to his being the subject of persecution.

Mr. Wiberg visited Hamburg in the spring of 1851, and made the acquaintance of Mr. Oncken, and saw the workings of the Baptist church under his pastoral charge. It was not long before his views on the subject and mode of baptism underwent a change, and he was baptized at the island of Amager, near Copenhagen, July 23, 1852, by Rev. Mr. Nilson. He was then on his way to New York. Arriving in this country, he was brought into connection with the Baptists of that city, and for a time labored as colporteur of the American Baptist Publication

Society among seamen. Before leaving Sweden Mr. Wiberg had written a book on baptism. This book had been published and circulated in Sweden, and scores and hundreds of persons were beginning to be shaken in their views of the subject. Those who embraced Baptist sentiments were at once subjected to severe persecutions, but the work went on, and multitudes were brought to accept the "faith once delivered to the saints." The Publication Society decided to establish a system of colportage in Sweden, and to place Mr. Wiberg at its head. Mr. Wiberg sailed from this country the 8th of September, 1855, and on reaching Sweden at once commenced his labors. How earnest and how successful these labors have been may be seen in the history of the mission to Sweden. Twenty-six years have passed since Mr. Wiberg landed at Stockholm. During that time, with the blessing of God on his work, and that of the hundreds of earnest disciples of Christ who have been associated with him, what was the "little one" has literally become "a thousand." The Baptists in Sweden number about 20,000, and still the work goes steadily and hopefully on. To have been a co-worker with God in bringing about such results might well gratify the desires of any large-hearted Christian.

Wier, Deacon Stephen M., was born in Glastonbury, Conn., March 25, 1814; trained on a farm and in rural schools; converted under the preaching of Rev. Rolin H. Neale, D.D., and baptized by him in 1836; always been an active Baptist; at the age of forty became a manufacturer; successful amid all changes and losses; served as one of the selectmen of the town; two years on the board of education; four years a member of the common council; one year as alderman; twice chosen deacon; a number of years superintendent of the Sunday-school; a strong, steady worker.

Wightman, Edward, of Burton-upon-Trent, England, was accused before the bishop of Lichfield and Coventry, and on the 14th of December, 1611, was condemned of numerous heresies. The only charges of supposed false doctrine against Mr. Wightman, about the truth of which there was no doubt, were that he believed "the baptism of infants to be an abominable custom; that the Lord's Supper and baptism should not be celebrated as they are now practised in the Church of England; and that Christianity is not wholly professed and preached in the Church of England, but only in part."

For these shocking doctrines the gentle Richard, Episcopal shepherd of Lichfield and Coventry, delivered Mr. Wightman to the secular power, according to the custom of the Inquisition, to be burned alive. And James I., who could not bear the sight of a naked sword, and who had just

issued the present version of the Scriptures, ordered our noble Baptist brother to be committed to the flames. His body was reduced to ashes on the 11th of April, 1612, at Lichfield. And he died so cheerfully that he gathered a harvest of glory from the blazing fagots that consumed his body, and from the same fierce flames James reaped a harvest of infamy, which stopped all future fiery sacrifices during his reign.

Wightman, Rev. Frederick, son of John and Sarah (Greene) Wightman, was born in Warwick, R. I., April 11, 1779; baptized into the fellowship of the Coventry Baptist church by Rev. Charles Stone in May, 1801; had deep experiences; began preaching in 1802-3; settled in Ashford, Conn.; ordained in September, 1807, and labored with large success for eleven years; removed in 1817 to Middletown (now Cromwell), Conn., and preached fifteen years; in 1832 settled with the First Baptist church in East Lyme, Conn., and was eminently successful; returned to Cromwell church for two years; then three years with the church in Haddam; then in Wethersfield; then three years with Second church in East Lyme; everywhere prospered; preached forty years; delivered over 7000 sermons; greatly interested in missions; sound in doctrine; fervent in spirit; foremost among his brethren; died in Cromwell, Conn., Oct. 5, 1856, aged seventy-seven.

Wightman, Rev. John Gano, youngest son of Rev. Timothy and Mary (Stoddard) Wightman, was born in Groton, Conn., Aug. 16, 1766. He was baptized into the First Baptist church in his native town in 1797, and succeeded his father in the pastorate of the church, receiving ordination Aug. 13, 1800. Like his grandfather, Valentine, and his father, Timothy, he was distinguished for solid and practical, rather than glittering, qualities; hence the abiding results of his ministry. Of a susceptible and ingenuous nature, of fervent and consistent piety, of goodly personal appearance and bearing, he won a high rank in the councils and associations of the Baptist denomination. In executive positions he was composed, ready, impartial, dignified. To an attack made on his church by the Rogerine Quakers, in a pamphlet entitled "The Battle-Axe," he simply replied, "The axe will cut farther backward than forward," which proved to be true. His surviving writings are found in "Circular Letters," prepared for the Stonington Union Association, and a sermon on the death of Adams and Jefferson. Like his predecessors, he was a staunch advocate of religious liberty. His influence was felt in securing a change in the constitution of the State indorsing the principles of liberty first introduced into the colony by his grandfather. Not less than ten seasons of revival were experienced under his minis-

try, some of them powerful and wide-spread, and the parent church sent out its branch—the Third Baptist church in Groton—in 1831. He died July 13, 1841, in the seventy-fifth year of his age, and after a ministry to the church which his father served of forty-one years. His body was laid in the church-yard by the side of his father.

Wightman, Rev. Joseph Colver, was born in Groton, Conn., Jan. 3, 1828. He pursued his preparatory studies at the Suffield Literary Institute, and graduated at Brown University in the class of 1852. He was at Newton three years. His ordination took place April 15, 1857, and he was pastor of the South Abington, Mass., church one year, and of the church in Middleton, Conn., four years. For one year he was chaplain in a regiment of U. S. Volunteers, then pastor of the Baptist church in New London, Conn., where he remained three years. From New London he went to Cambridge, Mass., where he remained two years. He acted as district secretary of the American Bible Union for one year, and then returned to the pastorate, accepting a call to the church in Taunton, Mass., in 1873, where he now continues to preach.

Wightman, Stillman K., A.M., only child of Rev. Frederick Wightman, was born in Rhode Island in 1803; much of his life spent in Middletown, Conn.; graduated from Yale College in 1825; member of the State Legislature from 1835 to 1842, and for three years Speaker of the house; baptized in 1852 by Rev. Spencer H. Cone, D.D., and united with the First Baptist church in New York City, where he yet remains; has attained eminence in the legal profession; has occupied prominent positions upon the board of the American Baptist Home Mission Society; his judgment and counsel are sought and prized; a man wearing and deserving honors.

Wightman, Rev. Timothy, son of Rev. Valentine and Susanna (Holmes) Wightman, was born in Groton, Conn., Nov. 20, 1719. In 1754 he succeeded his father in the pastoral care of the First Baptist church of Groton, though he modestly refused ordination until May 20, 1756. The early part of his ministry was made laborious by the upheaval of affairs in the State by the Separatists from the standing order; but he was equal to the emergency. The Separate movement was especially strong in Eastern Connecticut, and in the whole State about forty Separate churches were formed. Most of these Separatists finally became Baptists. Mr. Wightman was also tried by the erratic ideas and practices of a band of Rogerine Quakers that aimed at times to disturb his meetings; but his serenity and good judgment foiled their designs. His ministry also extended through the stormy period of the Revolution, in which he nobly acted the part of a patriot. He was a plain,

fearless, discreet, faithful preacher, and a thoroughly good man, like his honored father before him.

Mr. Wightman's ministry was marked by revivals; in 1764 more than thirty were added to the church, and in the following year was formed the second Baptist church in the town; in 1775 nearly forty were added, and a church was formed in North Groton; in 1784 eighty-four were added; another revival occurred in 1786–87. Like a Jewish priestly family, the Wightmans, in every generation, have had their distinguished preachers. Timothy died Nov. 14, 1796, in his seventy-eighth year, and after a ministry of forty-two years, the exact period of his father's pastorate. He was buried in the church-yard by the side of his father. His epitaph might read, *Modest, solid worth*. Rev. Reuben Palmer preached his funeral discourse.

Wightman, Rev. Valentine, the first Baptist minister in Connecticut, was born in North Kingston, R. I., in 1681. He was a descendant of Edward Wightman, the Baptist, who was burned for heresy at Lichfield, England, in 1612. His father was one of five brothers who came to this country, all of whom were Baptists,—two were preachers, two deacons, and one a private member. Valentine was ordained in Rhode Island; removed to Groton, Conn., in 1705, and planted the First Baptist church,—the first in the town and the first in the State; he afterwards assisted Rev. Nicholas Eyres, from 1712 to 1714, in planting the first Baptist church in the city and State of New York; was a well-educated and scholarly man; was a missionary throughout Eastern Connecticut; aided in planting churches in Stonington, Waterford, and Lyme; wrote a tract in defense of orderly and trained singing; had the famous debate, June 7, 1727, at Lyme, with Rev. John Bulkley, of Colchester, the champion of the standing order, in which it is conceded that Mr. Wightman was the victor; both parties afterwards published their debates in volumes; the heads of discussion were (1) The Subjects of Baptism, (2) The Mode of Baptizing, (3) The Maintenance of Gospel Ministers. Mr. Wightman's writings show that he was a student of the Scriptures and of the patristic writings, with a well-balanced mind, of calm but decided spirit, of sound judgment, clear convictions, warm heart, plain and transparent speech, a wise man in laying foundations. He was married to Susanna Holmes Feb. 10, 1703, and left descendants, who have been honored in the ministry to this day. After the scenes and labors of the Great Awakening, in which he labored and rejoiced, he died June 9, 1747, at the age of sixty-six, and after a ministry of forty-two years. His name will endure on the roll of the fathers that opened the wilderness and, in the name of the Lord, laid the goodly

foundations upon which succeeding generations have joyfully built. His grave is in Groton, Conn.

Wilcox, Rev. Asa, of Westerly, R. I., successor of Rev. Isaiah Wilcox, was ordained Feb. 18, 1802; a man of culture in his day, and ready with his pen; labored as an evangelist; removed to Connecticut; successful and honored; died in Colchester, Conn., in 1832; his remains removed to Essex, Conn., one of his fields of labor, and laid by the side of the Baptist church.

Wilcox, Rev. Isaiah, of Westerly, R. I., was baptized in February, 1766; ordained Feb. 14, 1771; was the first pastor of the church organized in 1765, and known as the Wilcox church, a fruit of the Great Awakening; large man, with splendid voice; an able preacher in his day; under his ministry a revival, beginning in 1785, continuing through nearly three years, added more than 200 to the church. He died March 3, 1795, at the age of fifty-five.

Wilder, Rev. William, was born in Buckland, Franklin Co., Mass., March 31, 1819. In his sev-



REV. WILLIAM WILDER.

enteenth year he was converted, and united with the Presbyterian Church, in the faith of which he had been educated by his parents. Three years later his attention was called to the subject of baptism. After an earnest and patient examination, he was surprised to learn that sprinkling was never alluded to as baptism in the Word of God, and that infants were not mentioned as subjects of baptism, but that believers only received the ordinance from apostolic hands. He united with the Baptist

Church in September, 1841, and the same year entered the academic department of Madison University, N. Y. He graduated in 1846, and studied a year in the theological seminary. In 1847 he settled as pastor in Baltimore, Md. In 1850 removed to New Britain, Pa., where he remained as pastor until 1854, when he became pastor of the Upland church, and continued with it about eleven years. In 1865 he settled with the Olivet church, Philadelphia, and in 1869 with the First church, Bridgeton, N. J. In 1871 he removed to Minneapolis, Minn., having accepted the pastorate of the First Avenue Baptist church. In 1874 became pastor of the First church at Cedar Rapids, Iowa. In the midst of a prosperous pastorate he was enfeebled by a severe and protracted sickness, and resigned. He was for a year financial secretary of the Iowa Baptist State Convention. In 1877 he became pastor of the church at Hampton, Iowa, where he now resides. He has shared largely in the general work of the denomination. For twelve years he was on the board of the American Baptist Publication Society, and during this entire time was one of the committee on publications. Mr. Wilder possesses scholarly culture, deep piety, great modesty, and every fitness for usefulness.

Wildman, Rev. Daniel, son of Capt. Daniel Wildman, was born in Danbury, Conn., Dec. 10, 1764; subject of convictions when young; deeply wrought upon and converted when about twenty-two years of age; for a time a school-teacher; licensed to preach by the Baptist church in Danbury, in 1791, at the age of twenty-seven; commenced his ministerial labors at Plymouth, Conn., where he continued until 1796, when he removed to Wolcott, where he was ordained, and remained two years; in 1798 removed to Bristol, where his toils resulted in the erection of a meeting-house and in greatly enlarging the church; in 1804 he settled in Middletown, and was favored with a revival; in 1805 gave a part of his time to Suffield (First church), as he was now in the zenith of his strength; in 1806 returned to Bristol, and labored about twelve years; thence to Stratfield, and toiled about three years; thence to Bristol again, and yet again to Stratfield at times; in 1820 preached half the time in Carmel, N. Y., and baptized about 300 persons; spent a few years in Licking Co., O.; in 1826 returned to Connecticut; settled with the church in New London for three years; in one year received seventy members; afterwards served churches in Russell, Mass., Meriden, Conn., First church in Norwich, and church in Andover; died in Lebanon, Conn., Feb. 21, 1849, aged eighty-five; devout, able, beloved man.

Wildman, Rev. Nathan, son of Rev. Daniel Wildman, was born in Bristol, Conn., Feb. 22, 1796; converted at the age of eighteen; commenced

his ministry at the age of twenty-five; pastor at Weston, Suffield, New London, Waterford, Lebanon, Plainville, and in other fields; an earnest and impressive preacher; tender and melting in his appeals; often called to labor in revivals; peculiarly gifted in prayer; skilled in pastoral visiting; during his ministry baptized more than 800 persons; married a daughter of Rev. Mr. Darrow, of Waterford; his only daughter is wife of Rev. Jacob Gardner; died at Plainfield, Conn., Feb. 16, 1859, beloved by all who knew him.

Wilhoit, Rev. Fielding, was born April 14, 1799, in Kentucky; removed with his father to Missouri in 1818. He was converted and commenced preaching in 1826. He labored in eleven counties in Central Missouri, and over 4000 were converted under his ministry, most of whom were baptized by himself, and among them S. H. Ford, LL.D., the late T. C. Harris, and Robert, who is still a standard-bearer in the ministry of Missouri. He aided in organizing the General Association, and was several years the moderator. He was the collaborer of Doyle, Flood, Fristoe, and Thomas. To A. P. Williams he was the Apollos in revival meetings. He died in November, 1872.

Wilhoit, Stephen, was born in Mercer Co., Ky. He removed to Missouri in 1819, and settled in Boone County. He was a successful farmer of energy, integrity, and public spirit. He contributed to the State University and to William Jewell College. He stood high as a citizen, and as a member of his church. He was treasurer of the General Association of Missouri in 1844. He often went on missionary tours with his brother, Fielding Wilhoit. He had an ardent love for the spread of the gospel; was moderator of the Mount Pleasant Association for years, after the death of Rowland Hughes. His son, James M. Wilhoit, of St. Louis, is a valuable and liberal member of the Fourth Baptist church of St. Louis. The subject of this sketch died Oct. 4, 1867.

Wilkes, Rev. Washington, was born in Marlborough District, S. C., March 26, 1822. His parents settled in Barbour Co., Ala., when he was twelve years of age, where he was baptized, in 1845, by the Rev. Peter Eldridge; ordained in 1847; entered Howard College in 1848, where he graduated in 1851. For seventeen years after leaving college his field of ministerial labor was in Autauga County, where he was mainly instrumental in the formation and growth of the Unity Association and its strongest churches. Since that time for more than ten years he has resided in Talladega County, where he has been pastor of several of the best churches. Mr. Wilkes is a preacher of more than average ability, and holds a place in the front ranks of the Alabama pulpit. He is pleasantly located with the church at Sylacauga.

Wilkes, Rev. William Clay, president of the Georgia Baptist Seminary, at Gainesville, a distinguished educator, was born in Spartanburg Co., S. C., Sept. 9, 1819. His father, Deacon Joseph Wilkes, and his mother, Delphia W. Clay, were natives of Virginia. In December, 1829, the family removed from South Carolina to Georgia, and settled in Putnam County. Mr. Wilkes joined the church at Eatonton in 1837, though he had been converted while a school-boy. Having had excellent academical advantages, he entered the Freshman class of Mercer University in 1839, and, while in college, the Penfield church licensed him to preach in 1841. In July, 1843, he graduated with the highest honors of his class; returned home and entered immediately, as an educator, upon that useful and honorable course which he has continued to the present time (1880). Called to become its pastor by the Milledgeville church, he was ordained in Eatonton in 1849, and since that period has preached constantly, serving in the mean while many churches. For sixteen years he taught at Forsythe College; he founded and built up Monroe Female College. He is the father of Spalding Seminary, a flourishing chartered school in Macon County. He organized and built up Crawford High School, at Dalton, which at one time threatened to outstrip Mercer University. He also built and established the Georgia Baptist Seminary, at Gainesville, a flourishing institution under the auspices of the Georgia Baptist Convention. A man of fine intellectual powers, a popular preacher, and at times useful as an editor, Mr. Wilkes has made his life a great success, if success is to be measured by useful results. He has, in a greater or less degree, educated nearly 3000 boys and girls, and he has baptized 1000 persons. Though past his three-score years, he is still a strong and healthy man.

Wilkinson, Wm. Cleaver, D.D., Professor of Homiletics and Pastoral Theology in Rochester Seminary, was born in Westford, Vt., Oct. 19, 1833; graduated at Rochester University in 1857, and the Theological Seminary in 1859. He immediately made a pedestrian tour through Great Britain. Upon his return to America he took pastoral care of the Wooster Place Baptist church, New Haven, Conn., in November, 1859. He resigned because of ill health in 1861, and made a tour of Europe. He returned, in 1863, to become tutor in the University of Rochester. Soon after he became pastor of Mount Auburn church, Cincinnati, O. This charge he resigned in 1866, and opened a private school in Tarrytown, N. Y. In 1872 he was elected to the position he still holds in Rochester Theological Seminary.

Prof. Wilkinson is one of the ablest writers of America, and contributes to the leading newspapers, secular and religious. His chief publica-

tions are "The Dance of Modern Society," 1869; "A Free Lance in the Field of Letters," 1874; "Foreshadowing" and "Enticed," poems of much real merit.

Willard, Rev. Benjamin, was born in Lancaster, Mass., in 1783, and joined the Baptist church in Harvard in 1800, by which he was licensed to preach the gospel in 1818. His labors were greatly blessed to the conversion of souls in Littleton, and were attended with much fruit in his missionary tours in Northern New England and Canada, under the direction of the Massachusetts Baptist Missionary Society. He spent the winter of 1822-23 in Northampton, Mass., and under his ministry a church was gathered in that beautiful village, made so memorable as having been the home of the celebrated Jonathan Edwards. Mr. Willard was ordained Nov. 12, 1823. It was not until July 20, 1826, that the church to which he ministered was publicly recognized. By his own personal application, in a large degree, the means for the erection of a meeting-house were procured, and the edifice was dedicated July 8, 1829. He continued to act as pastor of the church until 1838, when he resigned. For several years he labored as an evangelist in Vermont, among the feeble churches of that State. He died at Holyoke, Mass., Dec. 2, 1862.

Willard, Rev. Chas. M., was born at Saxton's River, Vt., Aug. 27, 1815; baptized at Grafton, 1834; ordained, in 1841, at Drewsville, N. H. His preparatory studies at Hamilton Institution, now Madison University, were interrupted by ill health, but he had been a pupil of his brother, Rev. Erastus Willard, and studied theology with Rev. Isaac M. Willmarth, at New Ipswich, N. H. He was an earnest, useful, and successful pastor at Drewsville, N. H., Ogdensburg, N. Y., Fitzwilliam, N. H., Still River, Mass., Eastport, Me., Littleton, Mass., and First Suffield, Conn. He died in 1877.

Willard, Rev. Erastus, of Baptist ancestry, was born in Lancaster, Mass., July 4, 1800; went in boyhood with his parents to Vermont; baptized in 1820, at Saxton's River, by Rev. Joseph Elliott, with whom he fitted for college; was graduated at Waterville College (now Colby University) in 1829; studied at Newton Theological Institution; ordained pastor at Grafton, Vt., Oct. 30, 1833; appointed to the French mission in 1835, where he continued till 1856 (see article MISSION TO FRANCE); served American Baptist Missionary Union as missionary to the Ottawas, in Kansas, 1857-60; after two brief pastorates he settled, in March, 1865, with the First Salem (Shushan) church, N. Y., where he did a good work until his health utterly failed, in 1871. He died December 29, at Newport, R. I.

His great work was in France, as superintendent of the mission and theological instructor. In these he showed much practical wisdom, patience, and energy. His long residence abroad and his retiring disposition prevented him from being widely known; but his influence over his students and others was that of a master-mind, and those who knew him well counted him among our very foremost men. Of commanding ability as a thinker, a linguist, and a theologian, acute, original, self-reliant, he was an indefatigable student of the Word of God in the original languages. Holding tenaciously the faith once delivered, including strict Baptist principles, in interpreting Scripture he called no man master, but he bowed reverently to the supreme authority of inspiration. He was an excellent preacher, delighting especially in Biblical exposition, and an interested student of physical science. A decided and positive man, he was endowed with genial wit and poetic fancy. His religious character was pure, firm, and uniform. He wrote much and carefully, in a style of great force and beauty. It is greatly to be regretted that he published nothing.

Willet, Prof. Joseph Edgerton, of Mercer University, Ga., was born in Macon, Ga., Nov. 17, 1826. His early education was obtained in the schools of Macon and Marshallville, Ga. He entered the Junior class of Mercer University in 1844, and graduated in 1846. In 1847 he was elected Adjunct Professor of Natural Philosophy and Chemistry, and entered at once upon his duties, but soon found it necessary that he should obtain a more thorough preparation elsewhere. He accordingly entered the analytical laboratory of Yale College, and engaged in daily work in analytical chemistry. He returned in 1849, and immediately resumed the care of his classes, and for fifteen or twenty years afterwards was probably the only teacher in Georgia who could perform a chemical analysis. Since that time he has been faithfully and exclusively engaged in teaching natural science in Mercer University, occupying an enviable position among the educators of the whole country in the department of natural science. He was made full Professor of Natural Science in 1848, a position he still holds. Prof. Willet is amiable and benevolent, with a devout spirit. His fine analytical mind has made him unsurpassed as a professor of chemistry and the natural sciences. He possesses generous culture and refined tastes outside of his profession. In 1869 the American Baptist Publication Society offered a prize of \$500 for the best small book on science for Sunday-school libraries, and he bore off the prize with a capital little volume entitled "The Wonders of Insect Life." He has also published in the *American Journal of Science* and

other papers valuable scientific articles, and when the subject of the "unification of the Georgia colleges" was mooted in the State, some years ago, he published a couple of articles which gave the whole subject a permanent *quietus*. His acquaintance with agricultural science led to his delivery of lectures before the State Agricultural and Horticultural Societies at Macon, Gainesville, and Jonesborough, besides which he, in 1879, delivered a course of six lectures on "Science and Religion" before the Wesleyan Female College, at Macon, Ga. During the war he was employed by the Confederate government to superintend the manu-

verted in New Bedford, Mass., and was baptized by Rev. Asa Bronson; united with the Baptist Church; in June, 1838, was licensed by the South Baptist church in Hartford, Conn.; in same year, November 21, was ordained pastor of the Baptist church in Tariffville; after-settlements, in Southwick, Mass.; in 1845 in Central Baptist church, Thompson, Conn.; in 1849 in First Baptist church, New London; in 1854 in Putnam; in 1857, in La Crosse, Wis.; in 1863 in Union church, Minneapolis, Minn.; in 1864 returned to Putnam, Conn.; in 1873 preached in Danielsonville, and organized the Baptist church; in 1875 in First Baptist church



WILLIAM JEWELL COLLEGE.

facture of all kinds of ammunition, as superintendent of the laboratory at Atlanta, and since the war he has for three or four years, during vacation, served on the United States Commission to investigate the habits, nature, and ravages of the cotton caterpillar, so injurious to the great Southern staple.

As a professor, he is greatly beloved by the students, over whom he maintains a firm sway as a disciplinarian.

Willett, Rev. Charles, was born in Hanson (then West Pembroke), Mass., Oct. 21, 1809; favored with pious parents (Congregationalists), who sprinkled him in his infancy; was a student throughout life; fell into Universalism; was con-

verted in Suffield; served as pastor thirty-nine out of forty-one years; preached above 5000 sermons; baptized about 500 persons; solid preacher and wise counselor.

William Jewell College was projected in 1836, and founded in 1849, when a handsome endowment was subscribed, a liberal charter obtained, and the college located at Liberty, Clay Co., Mo. It was named in honor of its principal benefactor, Dr. William Jewell. It was opened in 1852, and took possession of its new building in 1854.

In 1868, through the agency of Thos. Ramhaut, LL.D., \$40,000 were raised to establish the Jeremiah Vardeman School of Theology. The grounds and buildings of the college are valued at

\$75,000, and the endowment at \$100,000. L. B. Ely, the financial agent, has freed the college from debt, and aims to secure \$250,000 of an endowment. One hundred and fifty young men, on an average, attended the college during the past ten years, and the School of Theology in the same time matriculated two hundred. The college contemplates seven endowed professorships, besides the School of Theology and any professional schools which may hereafter be added.

Instruction is now given by five professors and three tutors. There is a complete chemical and philosophical apparatus, and 4000 volumes as the beginning of a library. The presidents have been E. S. Dulin, D.D., Rev. R. S. Thomas, A.M., W. Thompson, D.D., Rev. Thomas Rambaut, LL.D., and since 1874, W. R. Rothwell, D.D. The members of the faculty are W. R. Rothwell, D.D., Prof. J. R. Eaton, Ph.D., J. G. Clark, R. B. Semple; A. J. Semple is principal of the preparatory department.

The college is near Kansas City; it is the oldest west of the Mississippi, and its prospects are brighter than ever.

Williams, Rev. Alvin P., D.D., was born in St. Louis Co., Mo., March 13, 1813. His father was a Baptist minister. He was converted at sixteen, and at seventeen was ordained, his father assisting in the service. He gained a knowledge of the languages, and studied the Bible in its original tongues. He labored with great zeal as an evangelist. He was pastor at Lexington, Richmond, St. Joseph, Miami, Bethel, Rehoboth, Good Hope, and Glasgow. He died Nov. 9, 1868, at Glasgow. He had great natural gifts and unusual attainments. As a preacher and expounder of the gospel he occupied a prominent position. His knowledge of the Scriptures was astonishing, and his logic was masterly and convincing. His sermons, expositions, and essays before the Association, and on various occasions, for twenty-five years, mark him as a man of extraordinary ability, a second Andrew Fuller. Dr. Williams was wholly given to study, to preaching, and to pastoral work, and it is estimated that over 3000 persons were converted under his ministry. He possessed a remarkable memory. It has been said that if the New Testament had been blotted out he could have reproduced it. He was unostentatious, cheerful, and kind-hearted. He could express his convictions with boldness. He was a man of faith and sincere piety. His death moved every Baptist heart in Missouri. They mourned the loss of an author whose review of Campbellism is unanswerable, and whose printed works on communion and baptism are clear, instructive, and scholarly. They felt that a father and leader in our Zion had fallen,—a prince in Israel. Though dead, he still lives in the memory

of all who knew him, and his name will be honored by coming generations.

Williams, Rev. Granville S., was born Sept. 30, 1847, in Decatur Co., Tenn. He received his academic education in Decaturville, Lexington, and Mifflin. He pursued his collegiate course at Bethel College, Ky., and at Union University, Tenn. He graduated in June, 1873, professed conversion at Lexington, Tenn., in 1866, and was baptized by Rev. D. B. Ray, then the pastor at Lexington. He was licensed to preach by the Hickory Grove church in May, 1867. He was ordained by the church in Murfreesborough, Tenn., in October, 1871, the Presbytery consisting of Rev. Charles Manly, D.D., Rev. Wm. Shelton, D.D., and Rev. T. T. Eaton. He was first called to preside over the Court Street Baptist church, Bowling Green, Ky., in September, 1873, and was there nearly five years. Then he accepted a call to the Central Baptist church, Nashville, Tenn., July 1, 1878, where he is still laboring. Though young, he is greatly beloved by his charge. His talents are of a high order. Mr. Williams is active in all our ecclesiastical gatherings, and a warm supporter of the Tennessee Baptist Convention.

Williams, Rev. John, was born in Hanover Co., Va., in the year 1747. From his parents he received a liberal education. In 1769 he was sheriff of Lunenburg County. At this period the Lord was pleased to call him into the kingdom of his grace. Six months after his conversion he was baptized, and immediately after he began to tell the story of the Cross to the perishing. In 1771 the converts given to him by the Lord were sufficient to form a church in Lunenburg County, called the Meherrin church. This community in a few years grew into six or seven churches. In 1785 he became pastor of Sandy Creek church, Charlotte Co. He never sundered this tie.

Mr. Williams was a great friend of religious liberty and of education. He was much interested in the history of the Virginia Baptists; he had an extensive acquaintance with Christian literature; his manners were polished, and his spirit fraternal; his talents were of a high order. He was very successful in building up the churches, as well as in winning souls to Jesus.

Williams, Rev. John, was born in Wales, March 8, 1767, and died in New York, May 25, 1825. His father's name was William Roberts, this son, according to Welsh custom, taking the first name of his father as his surname. He was educated by his parents for the ministry of the Established Church, but he preferred some other profession, and went to Carnarven to learn a trade. While there, under the preaching of a Calvinistic Methodist he was converted, and joined the Independent church. He then resolved to devote him-

self to the ministry, and commenced to address Christian assemblies in various places. At that time he entered upon a prayerful investigation of the subject of baptism, and soon after united with the Horeb Baptist church of Garn, and in a little time became its pastor. He formed the acquaintance of Christmas Evans, and traveled and preached with him in many places throughout the principality. In 1795 he came to America, intending to labor among his countrymen, and he preached to them in Rev. John Stanford's church, in Fair (now Fulton) Street, also in the Baptist church in Fayette (now Oliver) Street, New York. He soon mastered the English language, and was settled as pastor of the Oliver Street church. It had but forty members when he took charge of it, and its place of worship was but thirty feet square. The young Welsh preacher soon filled it. It was enlarged, and was still too strait for the crowds who desired to attend. Then a capacious and attractive stone edifice was built, and the successful career of that historic church was commenced. In 1823 his health failed, and Rev. Spencer H. Cone was chosen associate pastor. A son of his, William R. Williams, D.D., the distinguished scholar and author, is pastor of Amity Street church in New York.

Williams, Rev. John G., was born in Colleton Co., S. C., and graduated at Furman University. He was ordained as pastor of Black Swamp church, in Beaufort, now Hampton, County. His early ministry was distinguished by careful preparation and earnest delivery. He was never "a good hater," but a warmer friend never lived. His friendship produces a reciprocity in those on whom it is bestowed. His mere presence brings cheerfulness.

His ministry has been wholly with country and village churches, and when a friend lately proposed to try to get a city church to call him, he positively declined to allow his name to be used.

Mr. Williams is one of the ablest, most popular, and successful preachers in the State. He has for many years preached to the Springtown and Blackville churches. He found the latter quite dilapidated, but under his ministry its growth has fully equaled that of the very flourishing village in which it is situated. He is also preaching at a new church, George's Creek. All three are in Barnwell County. Not one of them would exchange him for Spurgeon.

Williams, Rev. J. P., was born in Virginia, March 19, 1826, and removed to Hannibal, Mo., in 1836, and was there converted and baptized when a youth. He graduated from Georgetown College, Ky., in 1853, and taught in Maysville Seminary one year, and in the Baptist college at Palmyra, Mo., was Professor of Natural Science for a year. In 1858 he conducted the Louisiana Seminary in

Louisiana, and was pastor of the church there three years. In 1861 he was president of the Female Seminary in Columbia, and was pastor of the church in that place for three years.

After the war he returned to Louisiana and took charge of the seminary and church there until 1879.

He has been one of the trustees of the Southern Baptist Theological Seminary and of William Jewell College, and for years clerk of the General Association of Missouri. Mr. Williams is a man of ability and attainments, and a zealous Christian worker. He is highly esteemed in the State of Missouri. He is now connected with the *Central Baptist*, of St. Louis.

Williams, J. W. M., D.D., was born in Portsmouth, Va., April 7, 1820, and resided there until



J. W. M. WILLIAMS, D.D.

1838, when, at the age of eighteen, he entered the Virginia Baptist Seminary. In 1840 he joined an advanced class in the Columbian College, Washington, D. C., and graduated in 1843. He at once entered Newton Theological Seminary, Mass., and completed his course in 1845. For several years he was engaged in preaching in the towns of Smithfield and Jerusalem, and also in Lynchburg, Va. In 1850, Dr. Williams was called to the pastorate of the First Baptist church in Baltimore. He preached his first sermon in his new field Jan. 1, 1850, and still remains the useful and honored pastor of the church, which has so remarkable a history. It was founded in 1785; was rebuilt in 1817, and again in 1877, and during the century

of its existence has had but five pastors: the Rev. Lewis Richards, from 1785 to 1818; the Rev. Edmund J. Reese, from 1815 to 1818 as associate pastor, and pastor from 1818 to 1821; the Rev. John Finlay, from 1821 to 1834; the Rev. Stephen P. Hill, D.D., from 1834 to 1850; and the Rev. Dr. Williams, from 1850 to the present time. Among its members have been the Wilsons, Spencer H. Cone, Bartholomew T. Welsh, Prof. Hackett, Dr. F. Wilson, Dr. B. Griffith, and numerous others well known to the denomination. Dr. Williams is a popular pastor and a fresh and vigorous preacher. For fifteen years after he became pastor of the First church he was the superintendent of its Sunday-school, and still gives it his valuable counsel and frequent presence. Dr. Williams is also president of the Maryland Tract Society, having succeeded Dr. Johns, a few years since, in that office. He is also an overseer of the Columbian University, from which, in 1866, he received the honorary degree of D.D. Dr. Williams's incessant pastoral labors have prevented him from adding much to the literature of the denomination, but several of his sermons have been published, and he is an occasional contributor to the religious papers.

Williams, Rev. Lewis, was born, in May, 1784, in North Carolina. In 1795 his father came to Missouri. Mr. Williams was converted in 1810, and in two years he became a preacher. His son, Dr. A. P. Williams, said that he knew Fuller's works by heart. Hundreds were brought to Christ through his instrumentality. Men in St. Louis, Franklin, and adjoining counties came twenty miles to hear him preach. Daniel Boone loved to listen to his sermons. He spent many days and nights with him, and baptized some of his family. His son, A. P., was converted under his preaching, and he assisted at his ordination. He formed the Franklin Association, and nearly all its members were baptized by him.

In 1832 the Home Mission Society employed him. In 1837 he removed to Gasconade County, when Home Mission aid failed him. He died in St. Louis, and his body rests in the burial-ground of the old church he first joined, at Fee Fee Creek. A monument marks the spot.

Williams, Rev. Moses C., was for many years identified with Grand Cane Association, La., as one of its most prominent and devoted ministers; born in Georgia; came to Louisiana, and settled near Mansfield, De Soto Parish, about 1852. His influence will long be felt in the part of the State where he labored. He died in 1863.

Williams, Nathaniel M., D.D., was born in Salem, Mass., Nov. 13, 1813. He pursued his college studies partly at Waterville and partly at Washington, D. C. He was a graduate of Colum-

bian College in the class of 1837, and took a two years' course of theological study at Newton. He was ordained Jan. 29, 1840, and was pastor of the church in New Sharon, Me., 1840-42. The next four years of his ministry were spent in Farmington, Me. From this place he removed to Saco, where he remained six years, when he resigned, and became pastor of the church in Somerville, Mass., holding the office nine years. His next pastorate of four years was at Ellsworth, Me., followed by two settlements of three years each in Peabody and Methuen, Mass. In 1871 he accepted a call to Wickford, R. I., which position he held until recently, when he resigned and removed to Lowell, Mass., where at present he resides.

The degree of Doctor of Divinity was conferred on Mr. Williams by the University of Chicago in 1871.

Williams, Rev. Nathaniel W., was born in Salem, Mass., Aug. 24, 1784. His early associations were with the Unitarians. He entered the counting-room of an uncle, and by him was sent to India as a supercargo of one of his ships trading with Calcutta. He made the acquaintance in Calcutta of the eminent English missionaries Carey, Ward, and Marshman. His religious convictions extended on through many years. At last he was brought to submit to an atoning Saviour, and renounced what he ever afterwards regarded as the erroneous system in which, in his early days, he had been educated. He was baptized by Rev. Lucius Bolles, and received as a member of the First Baptist church in Salem, June 5, 1808, of which church he was not long afterwards appointed a deacon. He was licensed to preach July 31, 1812. Abandoning a lucrative business that he might give himself wholly to the work of the ministry, he was ordained at Beverly, Aug. 14, 1816. There he remained nearly nine years. His next pastorate, which was a brief one, was in Windsor, Vt., succeeded by a five years' ministry in Concord, N. H., from which place he removed to Newburyport, Mass., where he spent five years, and then, in 1836, he returned to his former charge in Beverly. His last pastorates, which were only a year or two in each place, were in Malden, Mass., and Augusta, Me. He retired from pastoral work in 1846, and made a home with his son, Rev. N. M. Williams, of Saco, Me. In 1852 he went to Boston, and, with his wife, joined the Rowe Street church, under the ministry of Rev. Dr. Stow. While living in Boston he preached nearly every Sabbath, and to the last continued his habits of study and the preparation of new sermons. He was a diligent student, and such was his reputation in this respect that Brown University conferred on him the degree of Master of Arts in 1824. In 1820 he

was a member of the convention chosen to revise the constitution of the State of Massachusetts, "where," says Dr. Stow, "he distinguished himself, and won general favor by his calmness, intelligence, and dignity in debate. It has been conceded that he and Dr. Baldwin contributed largely to those modifications which secured equal rights of conscience in religious matters to all the citizens of this Commonwealth."

Mr. Williams died in Boston, May 27, 1853.

Williams, Rev. O. A., was born in the parish of Dolbenmaen, Carnarvonshire, Wales, March 25, 1837; baptized Nov. 20, 1850; emigrated to America, May 7, 1857; licensed to preach by the Stanton Street Baptist church, New York, Sept. 30, 1859; graduated at Madison University in 1863, and from the Hamilton Theological Seminary in 1865; ordained as the pastor of the Baptist church of Mount Vernon, N. Y., in October, 1865. Failing health compelled him to resign the charge of the church in Mount Vernon, June 1, 1874. Since May 1, 1865, he has been pastor of the First Baptist church in Nebraska City, Neb., and he is deeply interested in the work of laying the proper foundations of the Baptist denomination throughout the State.

Williams, Roger, the founder of Rhode Island, and the great apostle of civil and religious freedom, was born of Welsh parentage in the year 1599. Concerning the place of his birth history is silent. Recent investigations lead to the conclusion that it was in the county of Cornwall, England, where the Cornish tongue, a Celtic dialect now extinct, was then prevalent. It is certain from the records that "Roger Williams," a son of "William Williams, gentleman," was "baptized on the 24th of July, 1600," in the parish church of Guinear. No direct allusion to the parents of Roger has thus far been found in any of his published writings; a brief statement respecting his early years has, however, been placed on record. In the last of his works, "George Fox digg'd out of his Burrowes," dated in the "epistle dedicatory," March 10, 1673, he says, "From my childhood, now about threescore years, the Father of lights and mercies touched my soul with a love to himself, to his only begotten, the true Lord Jesus, and to his holy Scriptures." In a letter to Winthrop, written in 1632, he further states that he had been "persecuted in and out of his father's house these twenty years." His early conversion, his belief in the divinity of Christ, and his attachment to the Word as a sufficient rule and guide in all religious matters, are here clearly and distinctly outlined. His connection with the Puritans accounts for the opposition of his father, and perhaps for his removal to London, where his promising talents, and especially his remarkable skill as

a reporter, gained him the favorable notice of Sir Edward Coke, the first lawyer of his age. He, according to the statement of Mrs. Sadleir, his daughter, sent him to Sutton's Hospital, a magnificent school of learning now called the Charter House. It was a propitious circumstance that thus made the author of the "Bill of Rights" and the great "Defender of the Commons" a benefactor of the youth destined to become the advocate of free principles in the New World. Upon the completion of his preparatory studies, young Williams was admitted to Cambridge University, where Coke himself had been educated, and where liberal and Puritan sentiments have always found a more congenial home than at Oxford. He was matriculated a pensioner of Pembroke College, July 7, 1625, and in January, 1627, he took the degree of Bachelor of Arts. The evidence of this, as stated by Arnold, in his elaborate "History of Rhode Island," may be seen in the original records, which the writer has recently been permitted to examine, through the kindness of Mr. Bradshaw, librarian of the university. Under the guidance of his illustrious patron Mr. Williams now commenced the study of law. The providence of God may here be seen, in thus leading his mind to an acquaintance with those principles which were to be so useful to him in after-life as the legislator of an infant colony. He soon, however, relinquished this pursuit and entered upon the study of theology, a study which, to a mind and heart like his, possessed superior attractions. He was admitted to orders in the Established Church, and assumed, it is said, the charge of a parish, probably in the diocese of the excellent Bishop Williams, who, it is well known, winked at the Nonconformists, and spoke with keenness against some of the ceremonies inaugurated by King James and his advisers. It was during this period that the young clergyman became acquainted with many of the leading emigrants to America, including his famous opponent in after-years, John Cotton. He appears, even then, to have been very decided in his opposition to the liturgy and hierarchy of the church, as expounded and enforced by Laud, to escape from whose tyranny he finally fled to the new country. He embarked at Bristol, in the ship "Lyon," and, after a tempestuous passage of nearly ten weeks, arrived off Nantasket, with his wife, Mary, to whom he had been but recently married, on the 5th of February, 1631. He was now in the thirty-second year of his age, and in the full maturity of his mental and physical powers; a devout and zealous Christian, a ripe scholar, and an accomplished linguist,—one who was accustomed to read the Scriptures in their original tongues.

The arrival of this "godly minister" is duly re-

corded by Winthrop, and in a few weeks he was cordially invited to settle in Boston as a teacher. This flattering invitation he declined, because, as he afterwards wrote to Cotton, he "durst not officiate to an unseparated people." So impure did he regard the Established Church that he would not join with a congregation which, although driven into the wilderness by its persecuting spirit, refused to regard its hierarchy and worldly ceremonies as portions of the abominations of anti-Christ. Not only was he in theory and practice a rigid "Separatist," but he had already become an advocate of the great Baptist doctrine of religious freedom in matters of conscience, as set forth in the "Confession of Faith," published in London in 1611: "The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is King and Lawgiver of church and conscience."

"The magistrate," he taught, "might not punish the breach of the Sabbath, nor any other offence, as it was a breach of the first table." Well might the infant "Plantation," which in a single year from the time when its first session for business was held, Aug. 23, 1630, had passed sentences of exclusion from its territory upon fourteen persons of too free carriage and speech, look askance upon one whose opinions were so singularly at variance with their own. Mr. Williams accordingly removed to Salem, and shortly afterwards entered upon his duties as teacher in place of the learned and catholic Higginson, who was in feeble health. The church with which he thus became connected was the oldest in the "Company of the Massachusetts Bay," having been organized on the 6th of August, 1629, "on principles," says its historian, Upham, "of perfect and entire independence of every other ecclesiastical body." It was, for this reason, eminently congenial to the independent and fearless nature of Williams. At once the civil authority interfered to prevent his settlement, on the principle afterwards established, that "if any church, one or more, shall grow schismatical, rendering itself from the communion of other churches, or shall walk incorrigibly and obstinately in any corrupt way of their own, contrary to the rule of the Word; in such case the magistrate is to put forth his coercive power, as the matter shall require." The church at Salem notwithstanding, maintained its independence, and on the 12th of April, 1631, received Mr. Williams as its minister. His settlement, however, was of short continuance. Disregarding the wishes and advice of the magistrates in calling him, the church had incurred their disapprobation and raised a storm of persecution, so that, for the sake of peace, Williams withdrew before the close of summer and sought a residence at Plymouth, beyond the jurisdiction of Massachu-

setts Bay. Here, says Gov. Bradford, he was cordially received and hospitably entertained, having the free exercise of his gifts and the fellowship of the church as a member. He labored in the ministry of the Word faithfully both among the whites and the Indians, the latter of whom he visited in their wigwams, learning their language, and becoming intimate with their chiefs,—Massasoit and Canonius. In the autumn of 1633 he returned to Salem. Already the principles of separation and religious freedom, which he everywhere proclaimed, had made him an object of jealousy, even among the liberal-minded Pilgrims of the "Mayflower." On requesting a letter of dismission from the church, we find the elder, Mr. Brewster, persuading his people to relinquish communion with him, lest he should "run the same course of rigid separation and anabaptistry which Mr. John Smith, the Separatist at Amsterdam, had done."

Mr. Williams resumed his ministerial duties as an assistant to Mr. Skelton, whose declining health unfitted him for his work. Upon the death of Mr. Skelton, in August, 1634, he was regularly ordained as his successor, notwithstanding the opposition of the magistrates. He was highly popular as a preacher, and the people became strongly attached to him and to his ministry. Among his hearers were not a few of the members of the church at Plymouth, who, after ineffectual attempts to detain him there, had transferred their residence to Salem. A part of the house which he owned and occupied as a dwelling during the years 1635-36 is still standing on the western corner of North and Essex Streets. The original frame-work of the quaint structure in which he preached is carefully preserved as an object of interest to the historian and the antiquary. From the period of his final settlement at Salem may be dated the beginning of the controversy with the clergy and court of Massachusetts Bay, which at length terminated in his banishment from the colony. "He was faithfully and resolutely protected," says Upham, "by the people of Salem, through years of persecution from without, and it was only by the persevering and combined efforts of all the other towns and churches that his separation and banishment were finally effected." "They adhered to him long and faithfully, and sheltered him from all assaults. And when at last he was sentenced by the General Court to banishment from the colony on account of his principles, we cannot but admire the fidelity of that friendship which prompted many of the members of his congregation to accompany him in his exile, and partake of his fortunes, when an outcast upon the earth." Upon the causes of his banishment we cannot here enlarge. It is contended, on the one hand, that it "was a mere question of policy, and not at all of religious liberty;" that his

opinions tended to disorder and dissension in a government that was theocratic, and that his offenses were, therefore, purely political in their character. Williams, on the contrary, in his famous controversy with Cotton, contends that he was banished for cause of conscience; in other words, that he was persecuted for his religious opinions. And in this view we fully and heartily concur. He was regarded, indeed, as a disturber of the peace. And so have Baptists in all ages been regarded by the advocates of a state or national church. He was repeatedly summoned to appear before the General Court in Boston to answer for his opinions. These were, in brief, as they were summed up by the presiding magistrate, Gov. Haynes, at his final trial: "First, that we have not our land by patent from the king, but that the natives are the true owners of it, and that we ought to repent of such a receiving of it by patent; secondly, that it is not lawful to call a wicked person to swear, or to pray, as being actions of God's worship; thirdly, that it is not lawful to hear any of the parish assemblies in England; fourthly, that the civil magistrate's power extends only to the bodies and goods and outward state of man," etc. "I acknowledge," says Williams, in his controversy, "the particulars were rightly summed up, and I also hope, as I then maintained the rocky strength of them to my own and other consciences' satisfaction, I shall be ready for the same grounds, not only to be bound and banished, but to die also in New England, as for most holy truths of God in Christ Jesus." The act of banishment, as it stands upon the colonial records, is in these words: "Whereas, Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged new and dangerous opinions against the authority of magistrates, as also writ letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without any retraction, it is therefore ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing, which, if he neglect to perform, it shall be lawful for the governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the court." This remarkable sentence was passed on the 9th of October, 1635. Three months later the magistrates determined to arrest and send him to England; but when Capt. Underhill, who was commissioned for this purpose, arrived at Salem with his sloop, the illustrious exile had fled.

It was in the middle of January, the coldest month of a New England winter, that Williams, bidding adieu to wife and loved ones at home, betook himself to the wilderness. "For fourteen weeks," as he wrote thirty-five years afterwards to

his friend, Maj. Mason, he "was sorely tossed," "not knowing what bread or bed did mean." The effects of this exposure to the severity of the weather he continued to feel to his latest days. The late Hon. Job Durfee, in his "What Cheer?" has, with a poet's license, graphically described some of the scenes relating to this historic event. He first settled at Seekonk, but in the latter part of June, as well as can now be ascertained, he with five companions embarked in a canoe, and after landing on "What Cheer Rock," rowed around India Point and up the Mooshausick River, landing at the foot of a hill, where they commenced a settlement, which, in gratitude to his Supreme deliverer, he gave the name of Providence. Other settlers from Massachusetts joined them, and at an early period they entered into an agreement or compact "only in civil things," and thus became a "town fellowship." Subsequently they became a colony, under the name of "Rhode Island and Providence Plantations," with a liberal charter granted by King Charles II. In their address to the throne, they declared their purpose "to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained with full liberty in religious concerns." "Thus was founded," says Gervinus, the celebrated German professor, "a small, new society in Rhode Island, upon the principles of entire liberty of conscience, and the uncontrolled power of the majority in secular concerns." "These institutions have not only maintained themselves here, but have spread over the whole Union. They have superseded the aristocratic commencements of Carolina and of New York, the high-church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America; they have given laws to one quarter of the globe, and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe."

In the month of March, 1639, Mr. Williams, whose tendency to Baptist views had long been apparent, was publicly immersed. His mode of planting the church, now known as the First Baptist church in Providence, was this. Mr. Ezekiel Holliman, a gifted and pious layman, first baptized Mr. Williams, who in turn baptized Holliman "and some ten more." The names of these twelve original members are given by Benedict in his "History of the Baptists." Thus was founded what is commonly regarded as the oldest Baptist church in America; a church which, for nearly two and a half centuries, has firmly held to the great doctrines of regeneration, believer's baptism, and religious liberty; and which, to-day, is looked upon with veneration and filial pride by the large and flourishing denomination it so worthily represents.

Mr. Williams for some cause did not long retain

his connection with the church, having doubts, it appears, in regard to the validity of this proceeding, in consequence of the absence of a "visible succession" of authorized administrators of the rite of baptism. "In a few months," says Scott, writing thirty-eight years afterwards, "he broke from the society and declared at large the grounds and reason of it,—that their baptism could not be right because it was not administered by an apostle." Perhaps the "society" were lacking in efficiency and zeal. It is certain that for more than sixty years they lived without a meeting-house, worshiping in groves and private dwellings; that they discarded singing and music in public worship; insisted on the imposition of hands, and, until President Manning's time, were content with an untrained, unpaid ministry. Mr. Williams became what in the early history of New England is denominated a *Seeker*; a term, says Gammell, not inaptly applied to those who, in any age of the church, are dissatisfied with its prevailing creeds and institutions, and seek for more congenial views of truth, or a faith better adapted to their spiritual wants. Although he soon terminated his ecclesiastical relations, it must not be inferred that there was ill feeling engendered in consequence, or that he ceased to preach the gospel. He continued on the terms of the closest intimacy and friendship with his successor in the ministry, Chad Brown, and in one of his latest letters, written to Gov. Bradstreet, he expressed a desire to have some of his sermons printed. That he did not undervalue the benefits of Christian fellowship is evident from his writings. In his reply to Geo. Fox, written in 1676, he says, "After all my search, and examinations, and considerations, I said, I do profess to believe that some come nearer to the first primitive churches, and the institutions and appointments of Christ Jesus, than others; as in many respects, so in that gallant, and heavenly, and fundamental principle of the true matter of a Christian congregation, flock, or society, viz., ACTUAL BELIEVERS, TRUE DISCIPLES AND CONVERTS, LIVING STONES, such as can give some account how the grace of God hath appeared unto them." In regard to what is known as the distinguishing sentiments of Baptists at the present day, viz., baptism by immersion, Mr. Williams did not, it appears, change his views. In a letter to Winthrop, dated Sept. 10, 1649, more than ten years after the founding of the church at Providence, he says, "At Seekonk a great many have lately concurred with Mr. John Clarke and our Providence men about the point of a new baptism, and the manner by dipping, and Mr. Clarke hath been there lately, and Mr. Luear, and hath dipped them. I BELIEVE THEIR PRACTICE COMES NEARER THE FIRST PRACTICE OF OUR GREAT FOUNDER, CHRIST JESUS, THAN OTHER PRACTICES OF RELIGION DO."

The limits of a brief sketch like the present compel us to pass rapidly in review the leading events in the further career of this distinguished man, referring our readers to the full and authentic history of Rhode Island by the late Samuel G. Arnold, and to his memoirs by Knowles, Gammell, Underhill, and Elton. His works, in seven large quarto volumes, with a biographical introduction by Guild, recently published under the auspices of the "Narragansett Club," form his most complete and "enduring monument." In 1643 he sailed for England, where, through the influence of his personal friend, Sir Henry Vane, he succeeded in procuring a charter for Rhode Island, bearing date March 14, 1644. In 1645 he was instrumental in making peace between the Narragansetts and the Mohegans, thus preserving the settlements of New England a second time from a general war. In 1651, in company with his "loving friend," Rev. John Clarke, of Newport, he embarked a second time for England to procure from Charles II. a confirmation of the first charter. Returning in the summer of 1654, he succeeded in reorganizing the government upon a permanent basis, and in September following he was chosen president or governor. This position he occupied until May, 1658, when he retired from the office. Concerning the closing years of his life we know but little. He outlived most of his contemporaries, dying at the advanced age of eighty-four, in the full vigor of his mental faculties. He was buried under arms, "with all the solemnity," says Callender, "the colony was able to show."

The name of Roger Williams has been handed down to us by Puritan writers loaded with reproach. He is described by Neal as a rigid Brownist, precise and uncharitable, and of the most turbulent and boisterous passions. But his writings refute the first charge, and his conduct, under circumstances likely to arouse the gentlest spirit, contradicts the second. Gov. Winthrop, in a letter to him, says, "Sir, we have often tried your patience, but could never conquer it." He suffered more than most men from the slanders of those who should have been his friends. Coddington accused him "as a hireling, who, for the sake of money, went to England for the charter." Harris, in the long and angry controversy between them, left no means untried to undermine his influence with those for whom he had supplied a home, when the gates of Massachusetts were closed against them. Palfrey, in his elaborate "History of New England," states that his life, as a whole, "cannot be called, in any common use of the terms, a successful one," while "his official life was mostly passed in a furious turmoil." And even the genial Dexter, in his recently-published monograph, "As to Roger Williams," justifies his banishment from

Massachusetts, and accuses the Baptist denomination of canonizing him without a due regard to facts. His offense, says Marsden, was this,—“He enunciated and lived to carry out the great principle of perfect toleration amongst contending parties by whom it was equally abhorred.” But posterity has rendered him justice, and the defender of Baptist principles, as well as the founder of Rhode Island, will be held in grateful and everlasting remembrance. The historian Bancroft pays him a glowing tribute in his immortal work. After seven pages of what Dexter is pleased to term “graceful rhetoric, in which he adroitly manages to evade most of the main points at issue,” he closes with these memorable words: “If Copernicus is held in perpetual reverence, because on his death-bed he published to the world that the sun is the centre of our system; if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion; if the genius of Newton has been almost adored for dissecting a ray of light, and weighing the heavenly bodies in a balance,—let there be for the name of Roger Williams at least some humble place among those who have advanced moral science and made themselves the benefactors of mankind.” And Prof. Tyler, in his recent “History of American Literature,” gives a masterly analysis of the publications of the “Narragansett Club,” to which we have already referred. Williams, he says, in the outset, “never in anything addicted to concealments, has put himself without reserve into his writings. There he still remains. There, if anywhere, we may get well acquainted with him. Searching for him along the two thousand printed pages upon which he has stamped his own portrait, we seem to see a very human and fallible man, with a large head, a warm heart, a healthy body, an eloquent and imprudent tongue; not a symmetrical person, poised, cool, accurate, circumspect; a man very anxious to be genuine and to get at the truth, but impatient of slow methods, trusting gallantly to his own intuitions, easily deluded by his own hopes; an imaginative, sympathetic, affluent, impulsive man; an optimist; his master-passion, benevolence; lovely in his carriage; of a hearty and sociable turn; in truth, a clubable person; a man whose dignity would not have petrified us, nor his saintliness have given us a chill; in New England, a mighty and benignant form, always pleading for some magnanimous idea, some tender charity, the rectification of some wrong, the exercise of some sort of forbearance towards men’s bodies or souls.”

Williams, Rev. Samuel, was born in Connellsville, Fayette Co., Pa., on the 5th of August, 1802. At the age of twenty, while a student at Zanesville, O., he embraced Christ by faith. Along with light

upon his heart came the love of souls, and in two years from his conversion he was ordained in Somerset Co., Pa. In May, 1827, he became pastor of the First Baptist church in Pittsburgh, Pa. This relation continued twenty-eight years, during which period six other churches were organized. Leaving Pittsburgh, he settled in Akron, O. Here he remained eight years, and then became pastor in Springfield. At both these places he, in connection with his wife, conducted a female seminary. Two subsequent years were spent as pastor in New Castle, Pa., and five years more were employed among churches in the vicinity of Pittsburgh. His present residence is Brooklyn, N. Y. Mr. Williams engaged in numerous controversies, both orally and in writing, in defense of Baptist doctrine and practice.

Williams, Rev. William, was born in Hilltown, Pa., in the year 1752. He was fitted for college in the school of Rev. Isaac Eaton, in Hopewell, N. J., and graduated from Brown University, with the first class, in 1769. He was baptized by Rev. Charles Thompson, Sept. 29, 1771, and became a member of the Warren church, then the home of the college. This church gave him a license to preach the gospel, which bears the date of April 18, 1773. Having preached for two years in Wrentham, Mass., the church extended to him a call to become their pastor, and he was ordained July 3, 1776. Soon after removing to Wrentham he opened a school, which became celebrated in all the section of the country in which he lived. As near as can be ascertained he had not far from 200 youths under his charge, 80 of whom were fitted by him to enter Brown University. In after-life not a few of these did honor to him as their early preceptor, in the different professions and callings in which they spent their days. He was about seventy-one years of age when he died. The event occurred Sept. 22, 1823. Dr. Abial Fisher says of him, “His talents and acquirements were highly respectable. His services as a teacher commanded great respect not only in but out of his denomination.” Among his pupils were the late Hon. David R. Williams, governor of South Carolina, and the Hon. Tristram Burgess, LL.D., late Professor of Oratory and Belles-Lettres in Brown University.

Williams, William, D.D., LL.D., Professor of Ecclesiastical History, Church Government, and Pastoral Duties in the Southern Baptist Theological Seminary, was born at Eatonton, Putnam Co., Ga., March 15, 1821. He was converted and united with a Baptist church in 1837, and graduated at the University of Georgia in 1840. His attention was first directed to the legal profession, as a preparation for which he attended the law-school of Harvard University, where he graduated in 1847. He entered the ministry in 1851, his first pastoral

charge being at Auburn, Ala. In 1856 he became Professor of Theology in Mercer University, then at Penfield, Ga. In 1859 he was elected Professor of Ecclesiastical History, Church Government, and Pastoral Duties in the Southern Baptist Theological Seminary. At various times during the enforced absence of the Professor of Systematic Theology the duties of that chair were filled by Dr. Williams, and in May, 1872, he was formally transferred to that professorship, in which he continued until his death. Dr. Williams was on several occasions elected one of the vice-presidents of the Southern Baptist Convention, and was the appointed preacher of its twenty-fifth annual sermon at St. Louis, Mo., in May, 1871. He received the degree of D.D. from Mercer University in 1859, and of LL.D. from Richmond College in 1876.

He died at Aiken, S. C., Feb. 20, 1877, and was buried at Greenville, S. C., where his former students have erected a monument to his memory.

Williams, William R., D.D., LL.D., was born in New York, Oct. 14, 1804. His father, Rev. John Williams, was pastor of the Oliver Street church twenty-seven years. He was graduated at Columbia College with distinguished honor in 1823, and commenced the study of the law, intending to make that his profession. He was baptized by Dr. S. H. Cone into the fellowship of the Oliver Street



WILLIAM R. WILLIAMS, D.D., LL.D.

church, and took an active part in church work. By his labor a mission Sunday-school was organized in the thirteenth ward, which grew into the East Broome Street Baptist church. Its name was

changed to the Cannon Street church, and it is now known as the East Baptist church.

He was then identified with another new interest, and, having been licensed to preach, when the Amity Street church was constituted he was at the same time ordained as its pastor. Dec. 17, 1832.

While in the practice of the law his literary career commenced. He wrote first a biographical notice of his father, and an elaborate address entitled "Conservative Principles in our Literature." His "Miscellanies" and his "Lectures on the Lord's Prayer," with other sermons and addresses, raised him to the first rank among religious authors. The purity of his rhetoric, the clearness of his reasoning, and the brilliance of his style have led literary men to pronounce him the Robert Hall of America. Dr. Williams produces his great works from a well-trained and well-stored mind furnished by the great libraries of New York and his own choice collection of more than 10,000 volumes.

At this present writing Dr. Williams occupies the same pulpit in which he was ordained nearly fifty years ago. He has been invited to chairs in colleges and seminaries, but such is his love for his church and his study that he has declined all such tempting proposals. He is never heard in public debate, nor does he engage in newspaper discussion on any subject.

His late lectures in New York on "Baptist History" and "Bunyan and the Pilgrim's Progress" called out a good attendance of clergymen of all denominations and of literary men, who were delighted by his eloquence and learning.

Dr. Williams is one of the most elegant writers that ever used the English language, and one of the greatest men that ever occupied an American pulpit.

Willis, Rev. C. C., one of the most pious, useful, and laborious of the ministers in the Columbus Association, Ga., was born March 24, 1809, in Baldwin County, and removed to Talbot County at maturity, where, for half a century, he has been faithfully working for Jesus. He has made a most salutary impression on the entire community in his section; has built up and trained to a high degree of excellence several churches; and has exerted a noble influence in behalf of missions and Sunday-schools. He has often been Moderator of the Columbus Association, and is one of the best pastors and revival preachers in the State.

Willis, Rev. Edward J., was born in Culpeper Co., Va., Dec. 19, 1820; was educated in Virginia and in Massachusetts; studied law at the University of Virginia, and graduated in July, 1842. He began the practice of law at once, his home being in Charlottesville. He was baptized in his eighteenth year.

In 1849 he went to California, walking from In-

dependence, Mo., a distance of 2200 miles. He began the practice of the law in Sacramento; in April, 1850, he was elected judge. In 1854 he was licensed to preach; resigned his judgeship, and in October of the same year was ordained a minister of the gospel. The Oakland and Sacramento churches were both organized at his residence. His first pastorate was with the Oakland church, which continued till 1854. He then returned to Virginia, and from 1854 to 1860 was pastor of the Leigh Street church in Richmond.

He was first chaplain, and then captain, of the 15th Virginia Regiment of infantry in the Confederate army, and commanded the regiment in several of the battles of the war.

For two years, 1865-67, he was pastor at Gordonsville and Orange Court-House. From 1867 to 1869 he was pastor of the church in Alexandria; thence he went as missionary pastor to Winchester, and in 1872 took charge of the Winchester Female Institute, now Broadus Female College, which was removed to Clarksburg, W. Va., in 1876.

Willis, Rev. Joseph, the apostle of the Attakapas (Louisiana), was a mulatto. He first appears in Southwest Mississippi as a licensed preacher in 1798. He was born in 1762. Upon the acquisition of Louisiana he boldly crossed the Mississippi River, and in 1804 preached at Vermilion and at Plaquemine Brulé. For eight years, amid trials and persecutions, he preached the gospel in the Opelousas country, alone and unremunerated, expending a little fortune in the effort, planting the seeds of many churches that afterwards sprang up. In 1812, with the assistance of visiting ministers from Mississippi, he organized a church at Bayou Chicot, the first west of the Mississippi. Father Willis, as he was affectionately called, extended his labors and constituted other churches. Being joined by O'Quin and Nettles in 1816, the churches increased, and in 1818 the Louisiana Association was organized, of which he was moderator many years. He lived to see abundant fruits of his labors. He died in 1854.

Willmarth, Rev. Isaac M., was born at Deerfield, N. Y., Oct. 27, 1804, and was baptized there in 1830; graduated from Hamilton College in 1825, and Newton Theological Institution in 1833; ordained at New York, April 30, 1834, and proceeded to France, where he labored as a missionary until 1837 (See MISSION TO FRANCE.) Compelled by ill health to return to America, his life has been spent in preaching and teaching. He has been pastor at Peterborough, New Ipswich, and Drewsville, N. H., Grafton and Pondville, Vt., and Rowe, Mass. He has been principal of several academies. Is living (1881), and able to preach occasionally. Mr. Willmarth is a devout man, whose life has been full of usefulness.

Willmarth, Rev. James W., was born in Paris, France, of American parents, in 1835. He was baptized in Grafton, Vt., in 1848. His early studies were greatly impeded by an affection of the eyes, but his thirst for knowledge could not be held in check by any difficulty not insurmountable; he gave time and toil to the ancient languages, and his heart to theological acquisitions, and at an early period in life he was a scholarly preacher, well skilled in divinity. His first public service for Christ was performed when he was a missionary colporteur of the American Baptist Publication Society in Chicago. He was ordained, in 1860, in Aurora, Ill. He has been pastor in Metamora, Ill., Amenia, N. Y., Wakefield, Mass., Pemberton, N. J., and he is now the pastor of Roxborough church, Philadelphia. He is a writer of great power, and he uses a prolific pen. His articles on "The Future Life" and "Baptism and Remission," in the *Baptist Quarterly*, showed much originality, and produced a profound impression upon cultured men of God.

No one stands higher in the estimation of his friends, and all that know him may be reckoned among the number. His position on any subject is very decided; he knows nothing of half-heartedness; his thoughts are as transparent as a sunbeam. He shuns no responsibility in defending any truth; he avoids no sacrifice in assisting a friend. He is an able preacher, with a noble intellect, ardent piety, and a bright earthly future, if his slender frame will permit him to stay on earth for a few years.

Wilson, Adam, D.D., was born in Topsham, Me., Feb. 10, 1794. He fitted for college at the Hebron Academy, and entered Bowdoin College, in Brunswick, Me., in 1815. At the close of his Freshman year he was baptized. He graduated in 1819 and studied theology with Rev. Dr. Staughton, then of Philadelphia. In the early part of 1822 he commenced his ministry in Wiscasset, Me., having been previously ordained, Dec. 13, 1820. He remained in Wiscasset two years. For nearly four years he served as pastor of two churches, one in New Gloucester and the other in Turner. While thus engaged, he was invited to take charge of a new paper which was about to be started in Maine, as the organ of the Baptist denomination in that State; the first number of which, *The Zion's Advocate*, appeared Nov. 11, 1828, with the imprint of Adam Wilson as its editor and proprietor. He continued to perform his editorial duties for ten years, when he received and accepted a call to become the pastor of the First Baptist church in Bangor, securing the services of another to take his place as editor of the *Advocate*, although he remained its proprietor. He was pastor of the Bangor church three years and a half, and of the

church in Turner, with which he had formerly been connected, two years, at the end of which time, 1843, he resumed the editorial management of his paper. For five years he continued in this



ADAM WILSON, D.D.

position, and then acted as pastor, first of the church in Hebron, and then of the church in Paris, covering a period of nearly ten years. In 1858 he removed to Waterville, which was his home the remainder of his life. He was constantly engaged in supplying the weak churches in the section where he lived, and his usefulness was not abated down to the close of life. He was an able theologian, and worthily won the degree of D.D., conferred on him by Waterville College in 1851. The amount of literary work which he accomplished as the editor of *Zion's Advocate* for sixteen years it is not easy to estimate. He published but little apart from what he prepared for his paper. For more than forty years he was a trustee of Waterville College, now Colby University. "The college records show," says President Champlin, "that his hand framed the greater part of the important reports and resolutions presented during that long period. In all the discussions and difficult questions arising at the sessions of the trustees, Dr. Wilson's uniformly conciliatory spirit had rendered inestimable service." A busy and most useful life terminated Jan. 16, 1871. It is safe to say that probably to no one man is the present prosperity of the Baptist denomination in the State of Maine more due than to the subject of this sketch. The last words which fell from his lips, a

few hours before he died, were, "One Lord, one faith, one baptism, one religion, one hope, one Saviour, one heaven, one eternity. Amen, and amen! Amen, and amen!"

Wilson, Daniel M., was born at Morristown, N. J., in 1803. His mother was an excellent Christian woman of marked character. In early life he obtained a hope in Christ, but did not make a profession until mature years. He united with the First Baptist church, Newark. He was at the head of a strong commercial firm, had already acquired a financial competence, and he brought his eminent business capabilities, with a true Christian devotedness, into action for church prosperity. He exerted a powerful influence over the principal commercial corporations with which he was connected; served faithfully as collector of internal revenue for the large eastern district of New Jersey, and filled other public offices involving important trusts. In endeavoring to build up the churches in Newark he was indefatigable. The success of the city mission was largely due to his counsels and efforts. For eighteen successive years he was president of the New Jersey Baptist State Convention, occupying that office at his death in 1873. For most of that time he was treasurer of the Education Society. As president of the New Jersey Classical and Scientific Institute, at Hightstown, he devoted much time and energy to the erection of the fine building and the prosperity of the institution. He was for a time president of the American and Foreign Bible Society, and being a generous contributor to all the societies for the extension of the Saviour's kingdom, his counsels were much prized. When at the age of threescore and ten he departed from earth, his death was regarded as a public loss.

Wilson, Franklin, D.D., was born in Baltimore, Md., Dec. 8, 1822. His father, Thomas Wilson, was a member of the eminent firm of William Wilson & Sons. Franklin's mother died when he was fifteen months old, but her place was largely supplied by the devotion of his father's cousin, Miss P. Stansbury, a very pious and active member of the First Baptist church, who trained the motherless children in "the nurture and admonition of the Lord." He began the study of Latin when only seven years old; at the age of ten was sent to Mount Hope College, near Baltimore, and before he was thirteen he entered the Freshman class. One of his teachers there was the Rev. H. B. Hackett, D.D., who became a Baptist while in Baltimore. Soon after, Dr. Hackett accepted a professorship in Brown University, R. I., and in 1836 Franklin was sent to that college, at first under the special guardianship of Prof. Hackett. At the close of his Junior year, he was obliged to suspend his studies from weakness of the eyes, and

he graduated with the succeeding class in 1841, delivering the classical oration at the commencement. He was fortunate in having as classmates or friends while in college such men as Samson, Malcom,



FRANKLIN WILSON, D.D.

Dodge, Lincoln, Brooks, Brantly, Weston, and others since eminent in the denomination. During the revival which followed the day of prayer for colleges, in 1838, he professed conversion, and was baptized in Baltimore, April 22, 1838, by the Rev. Stephen P. Hill, D.D. In 1842 he entered the Newton Theological Institution, but left in 1844, before completing the course, to attend his father in his fatal illness. While at home he began laboring at a mission chapel, erected by his uncle, James Wilson, at Huntington (since Waverly), and finally accepted the pastorship of the church formed there under his ministry. In 1845 he took a trip to Europe, visiting England, Ireland, Scotland, and France. He was ordained in Baltimore, Jan. 18, 1846, at the First Baptist church, where he preached his first sermon in 1842, being then but nineteen years of age, on a theme which always deeply interested him,—“Prayer for Colleges.” In 1857 a council of city churches urged him to become the pastor of the High Street church, Baltimore, which was overwhelmed by financial difficulties and about to be sold. He accepted, and held the position till 1859, thus, by his gratuitous services, saving the house of worship, encouraging the church, and adding to its membership eighty-four by baptism. A disease of the vocal organs compelled him at this

time to suspend his public labors; but he continued his pastorate until 1852, when he reluctantly resigned. After six years of partial rest his vocal organs were strengthened, and since that he has preached hundreds of sermons.

Dr. Wilson has added much to the literature of the denomination. Early in 1851 he became editor of *The True Union*, a Baptist weekly, then published in Baltimore, which position he held until 1857. He edited it again in 1861, and during these years he not only gave his time and labor gratuitously to the work, but expended, in addition, not less than \$200 a year for the privilege of keeping up the paper.

In 1857–58 he edited *The Christian Review* (quarterly), in conjunction with Rev. G. B. Taylor, now missionary in Rome, Italy. In 1865 he edited for one year *The Maryland Baptist*, a monthly paper. In 1853 he gained a prize of \$100 for the best essay on “The Duties of Churches to their Pastors.” He also published tracts and essays on “Keep the Church Pure,” “The Comparative Influence of Baptist and Pedobaptist Principles in the Christian Nurture of Children,” “How Far may a Christian indulge in Popular Amusements?” “What Must I Do to be Saved?” (a tract which has proved a blessing to many an inquiring mind) and a very valuable treatise on “Wealth, its Acquisition, Investment, and Use,” which has received the warmest commendations of the press.

One of the most important posts he has occupied is that of secretary of the Executive Board of the Maryland Baptist Union Association. Elected in 1847, he has held that office for more than thirty years. The Association was formed in 1836, with only 6 churches and 478 members. In 1877 it numbered 60 churches and 10,716 members, and its annual contributions had increased more than tenfold. In 1854 he was largely instrumental, with Rev. Dr. Williams, in forming the Baltimore Baptist Church Extension Society; was its first secretary for a number of years and a large contributor to its funds. Under its auspices were erected the Lee Street, the Franklin Square, the Leadenhall Street, and the Madison Square meeting-houses. The last was built entirely at the expense of Dr. Wilson, as was also the Rockdale chapel, near Baltimore. He has also given liberally to the erection of nearly every other Baptist meeting-house in Maryland. In 1854 he became one of the constituent members of the Franklin Square church, where he has remained ever since, having been frequently called to act as temporary pastor during the changes in the pastoral relation which the church has experienced. He has preached in that church more than 250 times, and baptized fifty persons. As early as 1860 he became deeply interested in Italy; wrote and published many articles on it as a missionary

field for Baptists; and in 1864 induced the Rev. John Berg to write an article for the *London Freeman*, which gave rise to the Italian Mission from the English Baptists. In 1870, Dr. Wilson, by request, delivered an address in Philadelphia, at the anniversary of the American Baptist Publication Society, urging it to engage in distributing religious publications in Italy and Spain; and the Rev. James B. Taylor was confirmed by it in the desire to establish a mission in Italy. Shortly after, the Rev. Dr. Cote was introduced by Dr. Wilson to the Southern Board, and became the first American Baptist missionary in Rome. Since 1847, Dr. Wilson has been one of the trustees of the Columbian College, Washington, D. C., and when the college, in 1872, became the Columbian University, he was made one of its overseers. This institution conferred on him the degree of D.D. in 1865.

Many of the benevolent organizations of Baltimore have his aid and counsel. He originated the Young Men's Christian Association of that city. He has done much towards improving and beautifying the suburbs, and has aided in the erection of more than forty buildings, besides churches. He has done much, also, towards preventing ravages by fire, and is now president of the Fire-Proof Building Company, the first great work of which was rendering fire-proof the noble buildings of the Peabody Institute and the Johns Hopkins Hospital.

Wilson, Rev. J. C., was born in Chatham Co., N. C., July 23, 1820; baptized by Rev. P. W. Doud in 1838; ordained in November, 1849, Revs. P. W. Doud and J. Olin forming the Presbytery; was educated at Wake Forest College, and has served with great acceptance a number of churches in Orange, Chatham, and Wake Counties. Mr. Wilson has been for many years the moderator of the Mount Zion Association.

Wilson, John Butler, M.D., the eldest son of Rev. Dr. A. Wilson, was born in Portland, Me., Feb. 24, 1834. He was a graduate of Waterville College in the class of 1854. For three years he was the principal of an academy in East Corinth and of the high school in Dexter, Me. He received the degree of M.D. at the Jefferson Medical College, in Philadelphia, in 1859, and commenced the practice of his profession at Exeter, Me. Upon the call for troops in the late civil war, Dr. Wilson was commissioned as captain of a company raised by himself, and in the fall of 1861 was stationed at Pensacola as provost-marshal for the District of West Florida and South Alabama. Subsequently he was appointed surgeon of the 7th Regiment, U. S. Infantry, and was medical director of all the forces in Texas. He received other professional appointments as proof of the confidence of the government in his capacity. The state of his health obliged him to resign, and he returned to

Maine in 1865. He resumed his profession in Dexter, Me., but did not long survive the hardships which had thoroughly undermined his constitution. He died at Dexter, March 15, 1866.

"Dr. Wilson was a man of fine talents and attainments, qualified for the first rank in his profession, in which he had already won distinction. His ardent love for the study of nature, which he had pursued from early youth, would have earned for him scientific reputation had his life been spared."

Wilson, Rev. John S., was born in Franklin Co., Ky., July 13, 1795. In his infancy his parents settled in Adair County. At the age of eighteen years he was baptized into the fellowship of Mount Gilead Baptist church. Five years afterwards he settled in Todd County. In 1822 he was licensed to preach, and after a few months was ordained and became pastor of Lebanon church. Soon afterwards he became pastoral supply of other churches in his neighborhood. Brilliant success attended his labors wherever he preached. From his ordination until his death he lived in an almost unbroken series of revivals. In 1833 he accepted the Kentucky agency of the American Bible Society, and during the same year was called to the pastorate of the First Baptist church in Louisville. He accepted, and the church prospered under his ministry, but he still continued the work of an evangelist, and multitudes were converted during revivals conducted by him in the counties around Louisville. In the spring of 1835 he preached fifteen days in Shelbyville, and 101 were baptized. The revival spread to the neighboring churches, and it was estimated that 1200 were added to the Lord during its continuance, upwards of 800 of whom were baptized into the churches of Long River Association. His last work was in a great revival at Elizabethtown in August of the same year. He died Aug. 28, 1835.

Wilson, Rev. Joseph Kennard, son of Rev. James E. and Esther B. Wilson, was born at Blackwoodtown, N. J., June 29, 1852; converted December, 1867, and baptized into Blockley Baptist church, Philadelphia, Pa., of which his father was the pastor; removed to Massachusetts in 1868; entered Brown University in 1870; graduated in 1873, and entered Crozer Theological Seminary, at Upland, Pa.; in the summer of 1874 supplied the Baptist church at Broadalbin, N. Y.; called to be pastor of the church, and was ordained Nov. 4, 1874; in the winter of 1875-76 preached at Florence, N. J., and about eighty were converted, and a church afterwards was formed; graduated from Crozer Theological Seminary in 1876; accepted a call from Nyack, N. Y.; in February, 1878, settled with Huntington Street Baptist church in New London, Conn., and is now (1881) laboring there.

Wilson, N. W., D.D., one of the most eloquent ministers in the South, who fell a victim to yellow fever in New Orleans in 1878, while heroically discharging his duties as pastor of Colosseum Place Baptist church, was born in Pendleton Co., Va., Oct. 20, 1834; was ordained in 1858; after filling several country pastorates in Virginia he was called to Chapel Hill, N. C., where his rare talents soon rendered him distinguished; thence to Farndale, Va., where he labored for two years. But a wider field was awaiting him, and in 1870 he was called to Grace Street church, Richmond, Va., where he ministered with great success until he was called to New Orleans in 1875. In his new field he fully sustained his reputation, and fell a martyr to humanity.

Wilson, William Lyne, was born in Jefferson Co., Va., May 3, 1843. He pursued his early education at the Charlestown Academy, and entering the Columbian College, September, 1858, he graduated with honors in June of 1860. After receiving his degree of A.B. he entered the University of Virginia to prosecute some special studies, and remained there until the war broke out, at which time he left and entered the Confederate service, serving through the contest in the 12th Regular Virginia Cavalry. In 1865 he was elected Assistant Professor of Ancient Languages in the Columbian College, and in 1867 he was chosen Professor of the Latin Language and Literature. While holding this position, Mr. Wilson took the course of law in the Law-School of the Columbian College, and graduated LL.B. in 1867. He was baptized by the Rev. Dr. Cuthbert in November, 1870. In 1871 he resigned his professorship to practise law, which he is still doing, in Winchester, Va. He held for several years the office of county superintendent of schools. Mr. Wilson is greatly interested in educational movements, and on more than one occasion his admirable addresses at Associational meetings have stimulated his hearers to a greater zeal in their behalf.

Wilson, Rev. William V., was born Nov. 18, 1811, in Hunterdon Co., N. J. Early he developed a great inclination and aptitude for study; was converted when about eighteen, and joined the church at Sandy Ridge in 1831. He had a thorough education, covering a number of years, under such men as H. K. Green and Samuel Aaron; entered Princeton Theological Seminary in 1838, the certificate of Mr. Aaron being considered equivalent to a college diploma. After pursuing the full course he became a missionary of the New Jersey Baptist State Convention in Middlesex County. He was for a little time pastor at Keyport and at the Second Middletown Church. In 1854 he became pastor of the Port Monmouth Baptist church, where for more than a quarter of a cen-

tury he has edified the people of God. Mr. Wilson is treasurer of the Education Society. With preaching talents he combines an unusual aptitude for business, and he has freely and successfully used this for the cause of God. He succeeded in the almost impossible work of extricating Peddie Institute from its financial difficulties, and has frequently by his counsels and labors helped to raise money needed for the carrying on of benevolent operations. His published sermon on giving, and other discourses and writings, have stirred up the people to greater consecration of their means to God and larger efforts to spread the gospel.

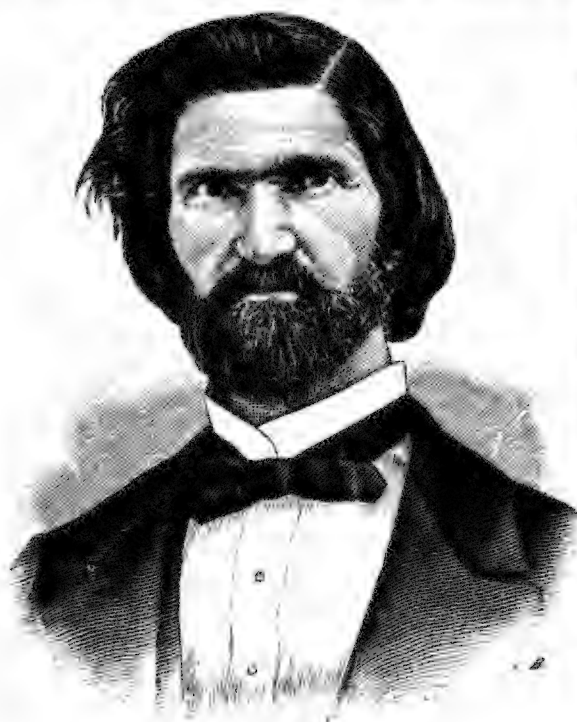
Winchell, Rev. James Manning, so well known, especially in New England, as the compiler of "Watts's Psalms and Hymns, with a Supplement," in general use in the Baptist churches before the introduction of the "Psalmist," was born at North East, Dutchess Co., N. Y., Sept. 8, 1791. He became a Christian in early life. For three years he was a student in Union College. The last year of his college course he spent in Providence, and graduated from Brown University in 1812. While pursuing his regular studies in college he turned his attention to theology, and on graduating was licensed to preach by the Baptist church in North East. He supplied the church in Bristol, R. I., for a year, when he was called to Boston to the First Baptist church, where he was installed March 30, 1814, and was its pastor for six years. Dr. Neale says of him, "The favorable impressions made at first were deepened by acquaintance. No remarkable events or stirring scenes occurred during his ministry, and he never sought to create an artificial excitement. No large additions were made at any one time. Neither was there a period of dearth, but a steady and continuous advance in religious knowledge and spiritual life." Mr. Winchell fell a victim to New England's fatal malady, consumption. His death took place Feb. 22, 1820. One who knew him well while he was the pastor of the First church in Boston says of him, "Young Winchell's manner in the pulpit approached more nearly to that of Summerfield, that youthful prodigy of loveliness, than any other that I have ever witnessed. There was the same winning simplicity and naturalness in the one as in the other." Dying at the early age of twenty-nine, he left behind him a memory full of the sweetest fragrance.

Winebrennarians.—See CHURCH OF GOD.

Wingate, W. M., D.D.—This best of men was born in Darlington, S. C., July 28, 1828; was baptized by Dr. J. O. B. Dargan; graduated at Wake Forest College in 1849; studied theology for two years at Furman Institute, S. C.; was agent of Wake Forest College from 1852 to 1854, when he was chosen president, which position he held till

his death, a period of twenty-five years. He received the honorary degree of D.D. from Columbian University, Washington, D. C., in 1867. He died of heart disease, Feb. 27, 1879.

He was an admirable college president, the



W. M. WINGATE, D.D.

ablest preacher the Baptists of North Carolina have yet had, and the sweetest saint the writer has ever known. The type of his piety was so exalted that it lifted him above the ordinary infirmities of even good men.

It was meet that such a life should be crowned by a beautiful and glorious death. His last day was the happiest of his life. All that day his face shone as did that of Moses when he came from the presence of God in the mount, and when the supreme hour came the glory of God overshadowed the chamber where the good man met his fate. Just before he breathed his last he seemed to be conversing with the Saviour as though he were personally present. "Oh, how delightful it is! I knew you would be with me when the time came, and I knew it would be sweet, but I did not know it would be so sweet as it is."

A fitting tribute was paid to his virtues in a splendid eulogy pronounced by the Rev. F. H. Ivey, one of his old pupils, at the commencement following his death, and his memory is still further honored in the Wingate Memorial Hall, a large and handsome chapel erected by his friends during the past year.

Winkler, Edwin Theodore, D.D., was born in Savannah, Ga., Nov. 13, 1823; prepared for college

in Chatham Academy of his own city; entered Brown University in 1839; graduated in 1843, and the same year entered Newton Theological Seminary; in 1845 was assistant editor of the *Christian Index*; supplied the pulpit of the church in Columbus, Ga., for six months; in 1846 became pastor at Albany, Ga., where he remained until called to Gallisonville, S. C.; in 1852 became corresponding secretary of the Southern Baptist Publication Society, in Charleston, and editor of the *Southern Baptist*; in 1854 called to the First Baptist church in Charleston, and, except during a somewhat lengthy chaplaincy in the Confederate army, he remained pastor in that city until called to Alabama, closing his pastorate there with the Citadel Square church, when he became, in 1872, pastor in the city of Marion. In 1874, when the Baptists of his newly-adopted State inaugurated the *Alabama Baptist*, he became editor-in-chief, a position which he still holds. He has been connected at times with other papers, North and South, as corresponding editor. With a national reputation, he has been frequently invited North and South to deliver sermons and addresses on important occasions. Several of these addresses were called for, and published in permanent form. Of these, we may mention his Centennial address, in 1876, be-



EDWIN THEODORE WINKLER, D.D.

fore the Newton Theological Seminary, and his sermon before the American Baptist Home Mission Society, on the education of the colored ministry, in 1871. He is the author of a catechism for the oral instruction of the colored people, which has

been extensively used; of an essay on "The Spirit of Missions, the Spirit of Christ;" of an essay on "The Sphere of the Ministry;" of a preface to the "Sacred Lute," a hymn-book, at the request of the Southern Baptist Publication Society. The degree of Doctor of Divinity was conferred on him in 1858 by Furman University. He twice declined calls to a professorship in the Southern Baptist Theological Seminary.

Dr. Winkler is distinguished for scholarly accuracy, broad culture, clear and forcible style, courtly and dignified personal bearing, and the most elegant language and the finest literary allusions. He is *always ready*; this makes him one of the best and safest speakers in the whole country. His grandfather was a distinguished officer under Gen. Marion in the Revolutionary war.

Winks, Joseph F., was born at Gainsborough, Lincolnshire, England, on Dec. 12, 1792. He was converted in his youth. In his family Bible he made the following record: "Begotten again unto a lively hope through the resurrection of Jesus Christ from the dead about 1812, but not baptized until Sept. 29, 1823." He gave himself with great ardor to the establishment of Sunday-schools in the neighborhood, and was called to the pastorate of the small General Baptist church at Killingholme. Subsequently he labored at Melbourne, Derbyshire, at Loughborough, and finally at Leicester, where he spent the remainder of his life. The establishment and promotion of denominational periodicals and of cheap evangelical literature engrossed his energies for nearly forty years. For several years he edited five monthly magazines, the *Baptist Reporter*, the *Children's Magazine*, the *Christian Pioneer*, the *Baptist Youths' Magazine*, and the *Picture Magazine*. He compiled a number of Sunday-school books, and published many pamphlets and tracts on baptism, which had a wide circulation and a great influence. He was a fearless and unswerving friend of civil and religious freedom, and stood in the front of every local conflict for the cause. His life was full of work. Whilst an attached member of the New Connection of General Baptists, his enthusiastic and enterprising advocacy of Scripture baptism won for him the esteem of all earnest Baptists.

He was ever active and untiring in evangelistic labors of all kinds; he was emphatically "ready to every good work." He died May 28, 1866, aged seventy-three.

Winston, Prof. Charles H., was born in Richmond, Va. His father was Peter Winston, a deacon in the First Baptist church. In 1855 he graduated at Hampden Sidney College, and was at once appointed tutor and assistant professor. In 1858 he took the degree of Master of Arts at the University of Virginia, and was immediately elected Professor

of Ancient Languages in Transylvania University. In 1859 he was elected a professor in Richmond Female Institute, and the next year was made president, which position he held until 1873, when he was elected Professor of Physics in Richmond College.

During the war, the exercises in the institute being temporarily suspended, Prof. Winston was in the service of the nitre bureau of the Confederate States, at Charlotte, N. C., making sulphuric acid. By his energy, skill, and fertility of resource he won the approbation of the bureau and of the government.

The war ending, he resumed his life-work, for which he is pre-eminently fitted. As a teacher, he is patient and enthusiastic, with marvelous capacity for simplifying and making clear to the dull or mediocre intellect. Like Procter, Huxley, and other scientists, he has delivered public lectures, illustrated by diagrams and experiments, popularizing abstruse subjects, and awakening much interest and enthusiasm. He has a quick, fertile, and suggestive mind, never satisfied with superficial or first views, but going to the "bottom of things." As a counselor or committee-man, Prof. Winston is invaluable, as preventing hasty and inconsiderate action, and compelling a consideration of the "other side" of a proposition.

Having been president of the City Sunday-School Association, he takes deep interest in the Sunday-school work, and his power to interest and instruct children is often called into requisition. As Professor of Physics, he has given his department prominence and popularity in the college and with the public, and at the South is regarded as one of the leading scientists.

Winston, Rev. Meriwether, was born in Richmond, Va., in 1828; educated at Madison University; ordained pastor of the church in Charlottesville, Va.; subsequently was pastor in New York City, in Norfolk, Va., in Savannah, Ga., and in Philadelphia, Pa. He returned to the South on the breaking out of the war, and entered the heavenly rest in 1866. He was a genial, brotherly minister, an eloquent preacher, and a Christian whose graces secured the love of all that knew him.

Winter, John, M.D., was born in Wellington, England, in July, 1794. After graduating in theology from Bradford Seminary, he emigrated to America in 1822, and settled in Pittsburgh, Pa. Here for some time he taught a school, and served as pastor of the First Baptist church. During sixty years of a very active and successful ministry his labors were chiefly in the western part of the State. For a few years he preached in Illinois, where two sons survive him. He died Nov. 5, 1878, in his eighty-fifth year, after an illness of only three days, in Sharon, Mercer Co., Pa.

His energy was more than ordinary, and his character was of a most positive type, blended with childlike simplicity and tenderness of heart. His clearness of thought was remarkable. These traits made him just the man needed for his day. Hence, in his struggles with the errors of Alexander Campbell, he performed pre-eminent service, and checked materially the spread of error, saving many churches from being overwhelmed and destroyed. His crowning glory was his great success in winning souls to Christ. To the last of an honored and useful life he would not allow his mind to remain inactive, but kept himself well informed in general and theological learning. Hence he was always listened to with marked interest, and continued fresh and green until he closed his earthly labors.

Dr. Winter was twice married. His second wife survives him, and is the mother of two prominent Baptist ministers,—Rev. J. D. Herr, D.D., of New York, and Rev. A. J. Bonsall, of Rochester, Pa. A daughter is also married to Rev. David Williams, of Lewisburg, Pa., while a daughter of Dr. Winter is united in marriage to Judge Justin Miller, of the Supreme Court of the United States.

Winter, Thomas, D.D., son of William and Sarah D. Winter, was born in the ancient borough of Tewkesbury, Gloucestershire, England, Feb. 26, 1798. After attending the best schools which the place afforded, he was put to the business of his father; was baptized May 7, 1815, by Rev. Daniel Trotman; was soon after engaged in labor at the village stations of the church until the summer of 1819, when, with a small company of friends, he came to the United States, landing in New York, October 19. He proceeded at once to Philadelphia, and united with the Sansom Street (Fifth) church. He established a school for young ladies at Burlington, N. J., while Rev. J. H. Kennard was pastor there; was invited to settle with the church at Lyon's Farms, N. J., and was there ordained, Revs. Thomas Brown, of Scotch Plains, and David Jones, then of Newark, and others officiating. In the summer of 1826 he accepted a call to the church at North East, N. Y., where he remained until August, 1839. He then received a call to the neighboring church at Amenia, but declined in favor of a call from the Roxborough church, Philadelphia, where he labored until October, 1863. He then yielded to the earnest request of his former charge, and returned to North East, N. Y., but was unable to remain on account of the climate. He returned to Philadelphia, and in 1865 removed his residence and membership to Roxborough, where he still lives, full of years and honors, amid the homes and hearts of those who cherish his former ministrations in grateful remembrance. He received the degree of D.D. in 1860 from the university at Lewisburg, Pa. He was for many years the secre-

tary of the Board of Trustees of the Philadelphia Baptist Association; was moderator in 1862, and in that year preached the doctrinal sermon on "The Government of God." He is a staunch Baptist, and an able expounder of Bible doctrines. He is quick to detect what he deems heresy, and is vigorous and pungent in his defense of the truth. The years of his life have been many, his labors have been abundant; he has kept the faith, the crown is waiting.

Winters, A. C., A.M., son of Daniel and Mary Winters, was born in Barrington, N. Y., Sept. 20, 1835. He graduated from Rochester University in 1865. The same year was married to Miss Hattie M. Payne, of Hamilton, N. Y. They both obtained positions in the public schools in Nashville, Tenn. Here they remained two years, when they went to Europe, and spent two years attending lectures, and studying language and history in various universities. In 1870 he was elected superintendent of the public schools in Wellsborough, Pa. On the opening of Cook Academy, at Havana, N. Y., in 1873, he became Professor of Mathematics, and in 1875 the principal of the institution, a position which he still holds. Mrs. Winters is teacher of German and French in the academy.

Wisconsin Baptist State Convention was organized at Delavan in July, 1844. Its object was to preach the gospel and plant churches in all the Territory of Wisconsin. The ministers present at the organization were Rev. Henry Topping, Rev. Peter Conrad, Rev. A. B. Winchell, Rev. Benjamin Pierce, Rev. E. M. Underwood, and several others. Peter Conrad and A. B. Winchell were its first itinerant missionaries. For some time previous to this the American Baptist Home Mission Society had sustained missionaries in the Territory and aided the feeble churches. Rev. A. Miner was at this time the general missionary of the American Baptist Home Mission Society. At this early day there seemed to be wide differences among these missionary pioneers in regard to the subject of slavery and missionary societies. The American Baptist Home Mission Society and the American Baptist Missionary Union were supposed to be in affiliation with slavery. Unfortunately, these differences were made prominent at the very first meeting of this body. As the result, it perished in the midst of unhappy strife at its second anniversary.

On the 9th of July, 1846, at East Troy, a new organization was effected. Among the brethren known to be present at this meeting were James Delaney, Lewis Raymond, A. Miner, J. W. Fish, P. Conrad, Silas Tucker, H. W. Reed, N. Clinton, Deacon Wm. H. Byron, and Hon. Charles Burchard. The meeting at which the organization was effected was held in a grove of oaks in the outskirts of the village under the open sky. Deacon William H.

Byron in fervent prayer committed the object of the meeting to the God of missions. Rev. Lewis Raymond was elected moderator, and Rev. Peter Conrad clerk. Wm. H. Byron was chosen president, and H. W. Reed, of Whitewater, secretary. The body thus organized was called "The Wisconsin Baptist General Association," and was auxiliary to the American Baptist Home Mission Society.

The work of the Convention has been to foster the feeble churches of the State, and plant churches in the destitute portions. Its relations with the American Baptist Home Mission Society have been of the most fraternal character, and for many years the two organizations co-operated in the missionary work of the State. The Convention has made in the efforts of thirty-four years, either alone or in co-operation with the American Baptist Home Mission Society, 600 missionary appointments, and through the general and local missionaries has organized more than 100 churches, and extended aid to almost every Baptist church in the State. In this work it has expended about \$200,000. Its missionaries have baptized more than 2000 converts. It has fostered the work of the American Baptist Missionary Union and that of the American Baptist Publication Society, and given sympathy to the educational work of the State; and now has its outposts along the lines of new railroads and far out in the newer portions of the State. The Convention is now (1880) better prepared for efficient work than ever before. Rev. D. E. Halteman is the president, M. G. Hodge, D.D., president of the board, and Rev. A. R. Medbury the efficient superintendent and corresponding secretary.

Wisconsin, Baptists of.—The first Baptist minister who preached the gospel in Wisconsin was Rev. James Griffin, who died in Pewaukee in 1876. He organized the first Baptist church in the Territory in Milwaukee in 1837. The city now numbering 150,000 inhabitants was then a small village. Mr. Griffin was its first pastor. Rev. Peter Conrad, then just graduated from Hamilton Theological Institution, was settled as pastor in 1841. Rev. Lewis Raymond was settled in 1843. The church, after passing through some vicissitudes, is now thoroughly established, with Dr. M. G. Hodge as pastor. There are two other American Baptist churches in the city,—the Spring Street and the South,—also two German churches.

The second church in the Territory was organized by Rev. Benjamin Pierce, in 1837, at Rochester, Racine Co., the organization dating a few months later than that of Milwaukee. Rev. Isaac T. Hinton, the first Baptist missionary sent by the American Baptist Home Mission Society to Chicago, was present and assisted in the organization. The church was disbanded several years ago.

The third church organized in the Territory was

the church in Delavan. The place was settled by two brothers,—Baptists,—Henry and Samuel Phoenix, of Perry, N. Y. The first sermon preached in the place was by Benjamin Pierce to an audience of eleven persons, in the autumn of 1836. The Baptist church was organized in the autumn of 1839, with seventeen members. Rev. Henry Topping was the first pastor. During his pastorate of five years the church grew from 17 to 139 members. The first meeting-house erected in the Territory was built by this church in 1840.

The fourth church organized was that of Prairieville (now Waukesha), in the autumn of 1839, a little later than that of Delavan. It was gathered and organized by the Rev. Richard Griffin, who was its first pastor. Five years after its organization it reported 158 members. Churches were soon after organized at Southport, Sheboygan, and Lisbon.

The first Association in the Territory was formed at Prairieville in October, 1839, and consisted of seven churches,—Rochester, Southport, Milwaukee, Delavan, Lisbon, Sheboygan, and Jefferson. The name given to the Association was the Wisconsin Central. The number of members is not stated in the minutes. Rev. Benjamin Pierce was moderator, and P. M. Hollister clerk. The only minister present at this meeting besides the moderator was Rev. Richard Griffin. The next session of the Association was held the following year at Southport. At the third meeting of this body, held at Delavan in 1841, and in the first Baptist meeting-house erected in the Territory, thirteen churches were reported and eight ministers. In 1843 the churches had increased to twenty, and there were fourteen ordained ministers, several licentiates, and a membership of between 600 and 700. Among the ministers present were Griffin, Topping, Lake, Conrad, Miner, Carr, and Winchell. So rapid was the growth of this body that at its seventh anniversary it reported more than thirty churches with settled pastors, and 1500 communicants.

Milwaukee Association.—Out of this mother of Associations the Milwaukee Association was organized, Sept. 9, 1846, at Sun Prairie. Rev. T. L. Pillsbury preached the opening sermon. Rev. Peter Conrad was the moderator, and Rev. H. W. Read the clerk. Sixteen churches were represented, of which twelve reported settled pastors, with the regular preaching of the gospel. The total membership of the churches was 620.

Walworth Association.—June 24, 1846, the Walworth Association was organized at Whitewater. Rev. P. W. Lake was the moderator, and Rev. Spencer Carr clerk. Rev. J. H. Dudley preached the opening sermon. Fourteen churches composed the organization. There were ten pastors and a total membership of 889.

Racine Association.—Sept. 24, 1846, the Racine Association was organized at Racine. Rev. Silas Tucker was the moderator, and Charles S. Wright clerk. Eight churches, with eight ministers, entered the Association. A total membership of 414 was reported.

The above Associations having been formed from the churches of the Wisconsin Association, and occupying the field of the mother Association, that body held its last meeting with the Baptist church at Delavan, June 24, 1845. Roswell Cheeney preached the introductory sermon. Lewis Raymond was the moderator, and Henry Topping the clerk.

Thus it appears that in eight years after the organization of the first Baptist church in the Territory there were thirty-six churches organized, with a membership of nearly 2000, and thirty pastors.

Early Educational Movements.—The first meeting for educational purposes in the State was held at Beloit, Nov. 5 and 6, 1851. Of this meeting Nathaniel Crosby, of Janesville, was chairman, and J. W. Fish, of Geneva, was clerk. Among those present were Ichabod Clark, of Rockford, Ill.; Charles Hill Roe, D.D., then just arrived from England, and afterwards the widely-known pastor of the First Baptist church of Belvidere, Ill.; James Schofield, the father of Gen. Schofield, of the U. S. army, and Dr. James V. Schofield, of St. Louis, who was then pastor of the Baptist church in Freeport, Ill.; Lewis Raymond, A. J. Joslyn, Prof. S. S. Whitman, and James Delaney. Profs. Stone and Graves, of Kalamazoo Literary and Theological Institute, Mich., were present, and proposed to these brethren in Wisconsin and Northern Illinois co-operation with the brethren in Michigan in the educational work of the State, by sending students to their school at Kalamazoo, and furnishing their quota of means for its support. The plan of co-operation, after long and mature consideration, was not agreed to. The institution at Kalamazoo was, however, commended to the churches of the State and to young men seeking theological instruction.

The following resolutions were adopted:

I. That this Convention proceed to form an education society, which shall embrace the Baptists of the Northwest, and secure, as far as practicable, the co-operation of brethren in Northern Illinois, Wisconsin, Iowa, and Minnesota.

II. That a committee be appointed to fix upon the location for a literary and theological institution; that that committee be authorized to receive propositions from such places as may desire the institution, and from a survey of the comparative advantages decide, reporting their decision to a future meeting of the Education Society, which shall confirm or annul it.

Articles of constitution were adopted, and offi-

cers and a board of directors elected. Elisha Tucker, D.D., was elected president, and Rev. Jirah D. Cole, D.D., corresponding secretary. Among the names of members of the board the following appeared: Rev. L. W. Lawrence, Rev. O. J. Dearborn, George Haskell, D.D., and Rev. H. G. Weston, then pastor of the First Baptist church in Peoria, Ill.

The board at once issued an address to the churches of the Northwest. In giving their reasons for the establishment of a theological seminary in the Northwest, they named among others (1) the great and rapid growth of the Northwest, (2) the hundreds of churches destitute of pastors, (3) the retention, in the East, of the best Western men educated in Eastern colleges and seminaries, (4) the importance of having the pastors of Western churches educated in Western institutions, (5) and the reflex influence upon the churches themselves. It is believed that this was the first Educational Convention of any considerable importance held in the Northwest. The design was to establish a theological school, centrally located, for the States of Illinois, Wisconsin, and Iowa. It originated with Wisconsin Baptists, and Beloit was expected to be the site of the institution; and, although these hopes were not fully realized, the movement inaugurated at this Convention had an important bearing in educating public sentiment and preparing the way for the establishment of the theological seminary at Chicago fifteen years later.

Statistics.—There are in the State 11 English-speaking Associations, containing 165 churches, with a total membership of 10,206. Of this number, 1806 are non-resident members. There are in the State 24 foreign-speaking churches, with a membership of 1200, and adding the membership of unassociated churches, the grand total of Baptists in Wisconsin is 12,000. But 91 of the 165 churches have pastors, and of these 91 some have the pastor but a part of the time. Many of the churches are small and the membership much scattered. In 1875, according to the State census, the population of the State was 1,236,000, giving 23 inhabitants to the square mile. This population is very unequally distributed over the 54,000 square miles of territory. The two northern Associations—the Central and the St. Croix—extend over more than half the area, and yet contain less than one-seventh of the population of the State, they having less than 6 inhabitants to the square mile, while the rest of the State has an average of 44 to the square mile,—the densest population being in the Lake Shore Association, which has 85 inhabitants to the square mile. These two Associations—the Central and the St. Croix—contain respectively 14,000 and 16,000 square miles, while the Walworth Association contains only 700 square miles.

In population the Lake Shore Association, with 330,000 inhabitants, is the largest, and Walworth, with 32,000, the smallest. The total number of members of our associated churches is a little less than one per cent. of the population, there being one Baptist to 108 inhabitants. The smallest proportion of Baptists is in the Dane Association (one to 250 persons), and the largest proportion is in the Walworth Association (one to 26), and in the Janesville Association (one to 43 persons). Next to the Dane the Lake Shore Association has the smallest proportion of Baptists (one to 160 persons). In the city of Milwaukee the Baptists are very few, being in proportion of one Baptist to 190 of population, but the fourteen other cities having a population of over 5000 each will average one Baptist to 64 inhabitants, showing that we are stronger in proportion in the cities than in the country. The churches average 63 members. But one church in the State reports a membership of over 400,—that of Delavan,—and but two churches report a membership of 300 and less than 400. The churches of Janesville and Racine, and the great majority of the 165 churches, have less than 100 members.

Sunday-schools.—There are in the State 149 Sunday-schools, with 1565 officers and teachers, and 10,540 scholars, and an average attendance last year of 8246. Thirty-two churches are without Sunday-schools. There are 22 mission Sunday-schools.

Mission Circles.—There are 61 foreign mission circles and 18 mission bands in the State. These circles raised last year \$1500. Of our 165 churches, 104 have no circles. The number of home mission circles cannot be ascertained, as the work of organizing them has but just commenced in the State.

Ministers and Pastors.—There are in the State 197 ordained ministers. Of these, 97 are pastors. One hundred of our ordained ministers are without fields of labor, although 68 of our churches are without pastors, and scores of cities, towns, and villages in the State are without Baptist churches.

Church Property.—The value of the church property is in the aggregate about \$500,000. On this property there is an indebtedness of \$30,000. The largest and finest Baptist meeting-house in the State is that of the church in Janesville, erected in 1868, at a cost of \$45,000. The First church in Milwaukee, First in Oshkosh, Racine, La Crosse, and Beloit have good houses of worship. The church at Delavan is engaged in building a fine house.

Church Expenses and Benevolence.—The churches of the State raised last year for local church expenses \$116,727.34, and for Christian benevolence \$12,378.67, a grand total of \$129,106.01, an average for each resident member of \$11.73 for local church

expenses and \$1.90 for Christian benevolence, a total average of \$13.63 per member.

Comparisons.—How Baptists stand in proportion to the population in other States may be ascertained by a glance at the following table, which was prepared by Maj. H. M. Robert, of the U. S. army, and published in the minutes of the Wisconsin State Convention for 1877-78, and I am indebted to his kindness for its use here:

	Population. 1877.	Baptists. 1877.	Population to 1 Baptist.
Wisconsin.....	1,276,000	12,600	101
Northern States.....	30,000,000	600,000	50
Southern States.....	16,700,000	1,400,000	12
United States.....	46,700,000	2,000,000	23

Foreign Population.—The proportion of foreigners to Americans is greater in Wisconsin than any other State. The proportion of foreigners in the Northern States and in the Southern is very disproportionate, it being nearly five times as great in the Northern States as in the Southern States. Of the Northern States, the greatest proportion of foreigners is in Wisconsin, where it is sixty-four per cent., or two-thirds of the entire population. The following table will give a clear view of the proportion of foreigners to the English-speaking population. For a population of 1,236,000 we should have the following figures:

Americans.....	446,000
Foreigners.....	{ English-speaking, 250,000 } 790,000 { Foreign-speaking, 540,000 }
Germans.....	350,000
Norwegians.....	87,000
Bohemians.....	23,000
Hollanders.....	13,000
Swiss.....	13,000
Danes.....	11,000
Belgians.....	10,000
Austrians.....	10,000
Swedes.....	6,000
French.....	6,000
All other foreigners.....	11,000

Wisconsin has three and one-quarter times as many foreigners, or five times as many foreign-speaking foreigners, as the average throughout the Northern States. Omitting the Border States of Maryland and Missouri, Wisconsin has forty times as many foreigners to one thousand Americans as the Southern States. If Wisconsin were to lose 550,000 of her foreign population, she would then have just her share of foreigners compared with the other Northern States.

These facts must be known in order to understand Wisconsin as a mission field. These hundreds of thousands of foreigners are here without evangelical religion, and even without evangelical belief. Every form of unbelief is industriously at work to mould and control these rising communities. Romanism, infidelity, and a subtle liberalism are uniting their forces in almost superhuman effort to shape the foundation of things. There is no more important mission field on the American continent than Wisconsin, and, unless Christians in the older States bestir themselves, these growing centres of population and all sorts of power will

crystallize into strongholds of Satan. These facts, too, will explain the feeble condition and slow growth of our churches during the last fifteen years. They are planted right in the centres of this infidelity, and surrounded by an almost impregnable opposition.

Witt, Daniel, D.D., was born in Bedford Co., Va., Nov. 8, 1801. His parents were both exemplary Christians. His health was quite frail all through life, and very few of his friends supposed that he could live any great length of time. His quickening into a new life began in August, 1821, during what was at that time called a "Section meeting," held at Hatcher's meeting-house. Here began that attachment between himself and the Rev. Dr. Jeter which continued unbroken until Mr. Witt's death. For many weeks he continued in deep anguish of spirit; but on the 21st of October, 1821, he was enabled to rejoice in a good hope, through grace; and in December of the same year he was baptized. He immediately began to take part in the neighborhood prayer-meetings and in publicly addressing the impenitent. His first sermon was preached on Feb. 11, 1822, and he was licensed April 13 of the same year. He soon traveled through the counties of Henry, Patrick, Pittsylvania, and Campbell, preaching continually the gospel, and with marked success. In the winter of 1822-23 he visited Richmond, and preached to the congregations there with great acceptance; soon after he made another visit, and formed the acquaintance of some of the most prominent ministers of Lower Virginia, among them Rice, Semple, Broadus, Baptist, and Kerr. On the formation of the General Association in 1823, Dr. Witt and his friend Dr. Jeter were appointed its first missionaries, and the field assigned them embraced the counties of Henry, Patrick, Montgomery, Grayson, Giles, Wythe, Monroe, Greenbrier, Pocahontas, Alleghany, Bath, Rockbridge, and Botetourt, throughout the whole extent of which there were but a few feeble Baptist churches, while at the same time there was great spiritual darkness, and a bitterly-developing anti-missionary spirit. They preached everywhere and continually, and were the instruments of doing much good. This being rather an exploring trip than a permanent missionary engagement, they passed into and through the southeastern portions of the State, and thence to King and Queen, where they were to make their report to the board of the General Association at its session in the fall. Mr. Witt remained with Dr. Semple for a few months after the meeting of the board, making some preparation with him for wider usefulness in his work. Still acting as missionary, he passed to Williamsburg, which he made his headquarters, and preached with great success both there and in the adjoining

counties. After the winter of 1823-24 he returned to his home in Bedford, and, still under the direction of the board, continued his labors in the Valley of Virginia.

Near the close of the year 1824 he removed to Charlotte, to assist the Rev. A. W. Clopton in his interesting field of labor there. The relation thus formed was of great benefit to Mr. Witt, as he enjoyed the instructions of one who had received a collegiate education, and who owned a larger library, perhaps, than any other Baptist minister in the State, and who at the same time was "a diligent student, a sound preacher, an indefatigable laborer, and one of the most devotedly pious men." His preaching here was very attractive, drawing large congregations, and, so far as can be learned, successful. Here also, in 1825, he had a severe attack of sickness, which brought him almost to the grave. After leaving Charlotte he went to Prince Edward County, and having organized the Sharon church at Sandy River, he became its pastor, and continued in that relation, highly honored and loved, for forty-five years, until his death. During this long period his church was blessed with frequent revivals; large numbers were added, not only to his own church, but also to others, and it is said that there were very few persons in the church at any particular time that were not converted. Dr. Witt, while pastor of the Sharon church, was also occasionally pastor of other churches, such as Jamestown, in Cumberland; Union, in Prince Edward; and Lebanon, in Nottoway. It is thought that he baptized during his long career as a minister at least 2500 persons. In all related duties outside the pulpit Dr. Witt was punctual and efficient. In Associational meetings he was genial in manner, dignified in bearing, weighty in counsel, and ready to perform any service assigned him. Sickness and death, at different times, in the household which he so much loved saddened the latter days of this good man's life, though no more submissive spirit ever manifested itself in like circumstances than that which characterized the subject of this sketch. He died Nov. 15, 1871, in his seventy-first year, full of honors, and greatly beloved by all who knew him.

As a man, his most intimate friend has said that he, "of all the active men whom he had known, was the most *faultless*." He was marked for his genuine humility. He was very disinterested. His piety was beautiful and attractive. As a preacher, he could have no higher encomium than this, "His sermons were full of Christ. He preached him first, him last, him all the time. With Witt the theme never grew old, never lost its interest or its power, and was never exhausted. To the last day of his life he could find something new to preach about Christ."

Witt, Jesse, was born in Virginia. After his conversion he preached with marked success in churches in the region between Petersburg and Lynchburg; removed to Texas about 1851; labored in Eastern Texas with great ability and signal success. In natural force he was in no respect inferior to his brother, Daniel Witt, the early companion and life-long friend of Jeremiah B. Jeter. He rarely failed to produce a profound impression by his perspicuous, earnest, and fervent preaching. He died when about fifty years of age, a short time before the civil war.

Wolfe, Hon. C. S., was born at Lewisburg, Pa., April 6, 1845. He graduated at the university at Lewisburg in 1866, and in Harvard Law-School in July, 1868. He was admitted to Union County bar at the September term of 1868. He was a member of the Lewisburg school board from 1871 to 1873. He has been a member of the Pennsylvania house of representatives since 1873.

Mr. Wolfe is one of the most talented young men in the State. He is a power in the Legislature. His integrity, his indignation against corruption, his fearless courage, his ready use of weighty arguments, have given him a remarkable prominence in a body where there are many men of ability and of mature years. His constituents admire him, and the enemies of corruption in State affairs applaud him. The people of his State regard him as one whose name and influence will not be long confined to Pennsylvania.

Mr. Wolfe is an honored member of the Baptist church of Lewisburg, and since 1875 a member of the board of trustees of the university at that place.

Wolverton, Rev. John, was born about 1775, of New Jersey parentage. But little is known of his earlier life. We find him as a licentiate in the Shamokin Baptist church, Pa., in 1807; he was ordained in 1811. He died May 20, 1822. He served the church with much acceptance and usefulness for fifteen years.

Womack, B. R., D.D., was born Dec. 23, 1846. His parents were Abner C. Womack and Isabella Blackburn Patton. His birthplace was near Bellefonte, Jackson Co., Ala. In early life he was a great reader of all sorts of books, and especially of the New Testament. The Saviour found him and revealed his love in his heart, after which he was baptized, in 1865, at Kyle's Spring, Jackson Co., Ala., where service was sustained by an "arm" of Friendship Baptist church. Soon after he began to pray and speak in public, when a revival descended from the throne of the heavenly grace and scores of his irreligious friends were converted to God, and a church was organized at Kyle's Springs, which he named Bethel.

Determined to secure an education, of which he

had a very exalted opinion, and to the acquisition of which he was greatly encouraged by the words in Webster's old spelling-book, "Assiduous study will accomplish anything within human power,"



B. R. WOMACK, D.D.

he entered Union University, Murfreesborough, Tenn., in 1868, where he remained four years, delivering the valedictory in 1872. He declined a professorship in Latin which was offered to him. He entered the Southern Baptist Theological Seminary the same year, and remained in it three sessions, and graduated in all the schools except one. He then entered the theological seminary at Chicago, and graduated as a post-graduate in 1875-76, giving his whole time to ecclesiastical history and philosophy. This last period of study he regarded as the most profitable of his life.

He accepted the pastorate of the Broad Street church of Augusta, Ga., where he labored eighteen months. In October, 1877, he took charge of the First Baptist church of Memphis, Tenn., but, through failing health, resigned in December, 1879, and became editor of the *Baptist Reflector*, of Nashville, Tenn., in connection with the Rev. J. B. Cheves. The paper at the time was in a very low condition, but it speedily received new life, and became a power in Tennessee.

Mr. Womack early in this year yielded to the urgent request of the Baptists of Arkansas to take charge of the *Arkansas Evangel*, with Rev. J. B. Searcy as associate editor, in Southeastern Arkansas. The paper is succeeding admirably. He has recently received the degree of Doctor of Divinity.

Dr. Womack is endowed with a fine intellect, superior attainments, great piety, and enduring perseverance. If his life is spared he will perform effective service for the Saviour and for the Baptist denomination which he instituted, and of which he was the head.

Woman's Baptist (Foreign) Missionary Society.—The formation of women into separate organizations for the promotion of the cause of foreign missions is a thing of comparatively recent date. The leading evangelical denominations in this country have such women's societies in connection with their general missionary societies. Many earnest workers among the women of the Baptist churches felt, as far back as 1869 and 1870, that the time had come for them to organize such societies. In January, 1871, there came from Mrs. Carpenter, of the Bassein Mission, a most touching appeal for the formation of women's societies, which should be auxiliary to the Missionary Union. The first movement towards an answer to this appeal was made in Newton Centre by the meeting together of eleven ladies, members of the church in that place, on the 28th of February, 1871, to consult together about what could be done more effectually to reach heathen women through schools and Christian training. At the meeting a beginning was made by choosing officers, drafting a constitution, and preparing a circular to be presented to the churches, to interest the female members in the work of missions. A meeting of about 200 ladies was held at the Clarendon Street church, Boston, on the 3d of April, 1871, and the Woman's Baptist Missionary Society was formally organized, the purpose being distinctly avowed that it was to be auxiliary to the Union. The compensation of the female missionaries appointed by the society and the distribution of funds raised are left with the parent society. The amount raised during the first seven years of the existence of the society has been \$193,448.92. The field of the home operations of the society is the New England and Middle States and the District of Columbia. The following missionaries have been appointed by the Union at the suggestion of the society, and their support has come from its treasury: Miss Kate F. Evans, Miss Cornelia H. Rand. The four following were already on the foreign field: Misses Haswell, Gage, Watson, and Adams. These ladies were the objects of the society's special care the first year of its existence. Miss Sarah B. Barrows was sent out the second year, and the support of Mrs. M. C. Douglass was assumed by the society. Two ladies were sent out the third year,—Miss Lawrence and Mrs. J. J. Longley. Misses Manning, Walling, and Stetson received appointments in the fourth year, and Miss Chace, Mrs. Estabrooks, Miss Sands, and Miss Kidder in the fifth year. Two appointments

were made the sixth year,—Miss Sheldon and Miss Payne; and Misses Bromley, McAllister, Rathbun, and Day the last year. Some other female missionaries in the foreign field have also received aid from this society. During the last year Misses Batson and Russell were sent out. It has been felt that it is the special work of the society to look after the education of females. It labors in entire harmony with the Missionary Union, and is its most valuable and reliable helper. The society was incorporated by the Legislature of Massachusetts in October, 1874. Its present officers are Mrs. Gardner Colby, President; Mrs. J. N. Murdoch, Vice-President; Miss S. C. Durfee, Clerk; Mrs. Alvah Hovey, Corresponding Secretary; Miss Mary E. Clarke, Treasurer and Assistant Corresponding Secretary. The receipts for 1880 were \$46,178.32.

Woman's Baptist Missionary Society of the West.—The idea of a Baptist woman's organization, to co-operate with the Missionary Union in carrying the gospel, especially to heathen women, seems to have first been discussed in the West, at a farewell service held in Chicago in August, 1870, on the occasion of the departure of one of the missionaries of the Union to the field of his labor in Assam. The idea ripened into the formation of "The Woman's Baptist Missionary Society of the West" on the 9th of May, 1871, with Mrs. Robert Harris as President; Mrs. C. N. Holden, Vice-President; Mrs. C. F. Tolman, Corresponding Secretary; Mrs. A. M. Bacon, Recording Secretary; Mrs. S. M. Osgood, Treasurer; and an executive board of ladies chosen from different churches. The two societies, the one in the East and the other in the West, were formed within a few weeks of each other. They both announced the same object to be accomplished, and both are auxiliary to the Missionary Union, making the eastern boundary of the Ohio the dividing line between the two. The first lady who volunteered to go out under the auspices of the new society was Miss A. L. Stevens, of Wisconsin, who sailed for Burmah in November, 1871, and in a few weeks she was followed by Miss L. Peabody, of Virden, Ill. The first year's report showed that the treasurer had received \$4244.69; that 131 auxiliary societies had been formed, and 30 life-members been made. The second year the income had increased to \$6390.88. There were 247 auxiliary societies, 81 life-members, 6 missionaries, and 4 Bible women. The work of the Western Woman's Missionary Society has been from the beginning fruitful in the best results. Auxiliary societies have been formed all over the West. The income for last year (1880) was \$19,386.11.

Women's Baptist Home Mission Society was organized at Chicago, Feb. 1, 1877, its object being the promotion of Christian evangelism in the

homes of the freed people, the Indians, and the foreign population. Its principal officers at the first organization were: President, Mrs. J. N. Crouse, Chicago; Vice-Presidents, Mrs. E. Bacon, Springfield, Ill., Mrs. C. B. Blackall, Chicago; Recording Secretary, Miss Lizzie Goodman, Chicago; Corresponding Secretary, Mrs. C. Swift, Chicago; Treasurer, Miss Olivia Bryant, Chicago; Editor, Mrs. J. A. Smith. The fields at present occupied by the society are New Orleans, La., Newbern, N. C., Beaufort, S. C., Columbia, S. C., Richmond, Va., Raleigh, N. C., Live Oak, Fla., Selma, Ala., the Choctaw, Chickasaw, and Seminole nations in Indian Territory, with missions among the Scandinavians in Illinois and Minnesota. The receipts in money during the first year amounted to \$4089.85; in goods, \$2618.81. During the year 1879-80 the amounts were, respectively, cash, \$9089.16; goods, \$2551.81. The present officers are: President, Mrs. Crouse, with eighteen Vice-Presidents, in as many different States: Recording Secretary, Mrs. Wm. Mathews, Chicago; Corresponding Secretary, Mrs. Swift; Treasurer, Mrs. R. R. Donnelly. There is, besides, an executive board of eight ladies residing in Chicago, Mrs. J. S. Dickerson being chairman.

Wood, Rev. Jesse M., was born in Elbert Co., Ga., Oct. 14, 1815. His parents are of English descent, and came to Georgia from Virginia. They removed to Monroe County in 1835, where Jesse M. Wood received in early life the best educational advantages the county afforded. He entered Mercer University at Penfield, where he stood at the head of his classes while in the institution. He did not graduate on account of ill health. He received, however, a certificate of scholarship and moral standing. The degree of A.M. was bestowed on him by the trustees in the year 1842. After leaving Penfield he began to teach at Knoxville, in the academy at that place, but at the end of two and a half years was compelled to cease by failing health.

In 1839 he was hopefully converted, joined the church at Forsyth, and was licensed to preach. In 1843 he was ordained at the same place, and in a short time was actively engaged in ministerial labor, serving various churches in Middle and Southwestern Georgia until 1849, when he took up his residence at Cedar Town, Polk Co., and, besides taking charge of the church there, opened a high school for young ladies. This school was very prosperous, and developed into the Woodland Female College, and was placed first under the care of the Coosa Association, which bought the buildings from Mr. Wood, and then under the care of the Cherokee Baptist Convention.

Under Mr. Wood's pastorate the Cedar Town church was wondrously prosperous, four other

churches being formed from it, and yet it still maintained a membership of several hundred.

Under such an accumulation of labors it is not wonderful that his health broke down completely, and that he was forced to suspend all labor and repair to the mountains of Virginia to recuperate in 1856. He continued with the Cedar Town church until 1860. In the mean time he had aided in the formation of the Cherokee Baptist Convention, and had assisted in establishing and building up the Cherokee Baptist College and the *Banner and Baptist*, of which, for several years, he was an editor.

The casualties of war left him with few or no resources when peace was restored, and he was compelled to rely for a support upon his ministerial labors. In 1870 he again entered upon an editorial life by taking an interest in the *Baptist Banner*, published at Cumming, Ga.

Rev. Jesse M. Wood is a man of strong character, with strong likes and dislikes. With great natural courage, he possesses a large amount of caution, which makes him reserved, and sometimes hesitating. He is a pious and faithful Christian; a man of strong convictions on all religious questions, and bold in their avowal. As a preacher, he is logical, eloquent, and effective, sometimes powerful. He has always been a strong advocate of missions and education, and at heart is a regular missionary Baptist, in full accord with the prevailing sentiments of the Georgia Baptists, but with views of his own on some points of mere management. His influence has been considerable in the denomination, and he has sought to use it, to the best of his judgment, for the advancement of Christ's cause.

Wood, Rev. Nathan, pastor of the Baptist church in Wyocena, Wis. A native of Rensselaer Co., N. Y., where he was born Aug. 6, 1807: passed his early childhood on his father's farm, in Augusta, Oneida Co., N. Y. He was converted in 1831, and baptized into the fellowship of the Baptist church in Augusta by Rev. P. P. Brown. Soon after his conversion he felt that God had called him to preach the gospel; but he resisted his convictions for several years, intending to give himself to business pursuits. In 1835 the question of his call to the ministry being so plain that he could not evade the duty without sinning against the clearest light, he entered Madison University, and graduated in 1839. In September of the same year he entered Hamilton Theological Seminary, and graduated in 1841. Before graduating from the seminary he received a call to the pastorate of the Baptist church in Georgetown, Madison Co., N. Y., which he accepted, and was ordained by this church Sept. 2, 1841. Here he remained five years. In 1846 he received and accepted a call to the Baptist church in Versailles, Cattaraugus Co., N. Y. In 1847 he

came to Wyocena, Wis., and preached the first sermon ever delivered in the town. In September, 1848, he received and accepted a call to the pastorate of the Baptist church in Forestville, N. Y., and continued in this relation five years. In the autumn of 1853 he returned to Wyocena, Wis., and took charge of the Baptist church which had been formed in his absence. Having received a call from the church in Baraboo, Wis., he removed to that field in 1857, returning to Wyocena three years afterwards to resume his pastorate with that church, which continues to this day.

Mr. Wood's ministry has been attended with powerful revivals of religion. During his pastorate of three years at Baraboo he added over 100 to the church by baptism. Similar results, in a greater or less degree, have attended all his settlements. His aid to pastors in seasons of special religious interest has been invaluable and widely sought. His son, Prof. N. E. Wood, is the able principal of Wayland Academy.

Wood, Nathaniel Milton, D.D., was born in Camden, Me., May 24, 1822. He prepared for college in his native town; entered Waterville College in 1840, and graduated in 1844. He spent a year as tutor in the family of Gen. Browning, of Columbus, Miss. He became a student in the Western Theological Institute, where he had as teachers Rev. Drs. Pattison and E. G. Robinson. He was ordained as pastor of the Baptist church in Skowhegan, Me., and remained there until Jan. 1, 1852, when he removed to Waterville, where he labored for eight years as pastor of the First Baptist church. For the next six years he was pastor at Lewiston, and then, for nearly two years, he was at Thomaston. From Maine he removed, in May, 1868, to Upper Alton, Ill., where he was pastor of the church until March, 1872, at which time he was elected Professor of Systematic Theology in Shurtleff College. He had, for two years, given instruction in this department. At length his health failed him. He resigned his position, returned East, lived for a time in South Boston, preaching as opportunity presented, but growing weaker all the time, until he was forced to lay aside all ministerial work. He went back to his early home, where he was confined but a few weeks, and died Aug. 2, 1876.

Dr. Wood was successful as a minister of the gospel. "He was a strong, clear, and logical thinker and writer, and as a preacher was earnest, pungent, and convincing. Few hearers, intellectually well endowed or trained, failed to appreciate him as a sermonizer of great power." His own college conferred on him the degree of Doctor of Divinity in 1867. He was a member of the board of trustees of Colby University from 1862 to 1869, and of Shurtleff College from 1868 to 1874.

Wood, Prof. N. E., M.A., the principal of Wayland Academy, was born in Forestville, N. Y. His father is Rev. Nathan Wood, pastor of the Baptist church in Wyocena, Wis., one of the early pioneer Baptist ministers of the State. When four years of age, his father removed from the State of New York to Wyocena, Wis., where he passed his boyhood. At an early period in life he obtained a hope in Christ and united with the Baptist church of which his father was pastor. He completed his preparatory course of study at Wayland Academy. He entered the University of Chicago in 1868, and graduated with honor in the class of 1872. He pursued his theological studies at the Baptist Union Theological Seminary of Chicago, completing the full course, and graduating in 1875. He was ordained to the work of the ministry in September of the same year. Having offers to settle in well-established and prominent churches, Mr. Wood declined them, and began his ministry with a small Baptist mission in Chicago which had been under the fostering care of the Second Baptist church. Out of this mission he organized the Centennial Baptist church. During his pastorate of two years he received 200 persons into membership in the church, and the Sunday-school grew to 400. He secured the erection of a house of worship for the church at a cost of \$13,000. On the foundation he thus laid in self-denial and prayer has grown one of the most prosperous churches in Chicago. In 1877, Mr. Wood resigned his highly-successful pastorate in Chicago to accept the position of principal of Wayland Academy, which had been tendered him by the board of trustees, and which he now holds. Mr. Wood had long cherished the desire to teach, believing that, next to the work of the ministry, Christian education was of the highest importance. June 27, 1873, Mr. Wood was married to Miss Alice Robinson Boise, daughter of Dr. J. R. Boise, the eminent Greek scholar, now a professor in the Chicago Theological Seminary, a lady of the highest culture, and an accomplished teacher of the Greek and modern languages. All her tastes and acquirements led her to the class-room and the profession of teaching. Doubtless his marriage with Miss Boise, combined with his own admirable qualifications for the work, led Mr. Wood to devote himself to the work of higher Christian education. Prof. Wood, while engaged in teaching, has not abandoned the ministry. He preaches frequently, with constantly-growing power. He is among the ablest preachers in the State, and as an educator has taken a high position. The institution over which he presides is pre-eminently Christian in its character, and the education imparted is most thorough.

Woodburn, B. F., D.D., was born March 23,

1832, in Crescent township, Alleghany Co., Pa. His grandparents emigrated from the north of Ireland, and his father settled fifteen miles below Pittsburgh about the time of Gen. Anthony Wayne's



B. F. WOODBURN, D.D.

expedition. A block-house on the opposite bank was then occupied by sixteen men to guard the settlers from Indian incursions. The son having received an English education, became in early life captain of various steamers plying on the Ohio, Mississippi, Arkansas, and Cumberland Rivers. From his earliest recollections he had occasional serious thoughts. These became more constant in the year 1857, and eventually brought him to a saving knowledge of Christ. On Jan. 10, 1858, he united with the Presbyterian Church, under the shadow of which he had grown up, and which was the home of his kindred. After a mental struggle he determined to prepare for the ministry, and entered Jefferson College in the Freshman year. Among fifty graduates he was awarded the first honor, and delivered the valedictory. Soon after uniting with the Presbyterian Church he had his infant daughter baptized; but while in college, when, according to the rules of the church, duty required the presentation of his second child for baptism, his mind became exercised on this point, and after reading, reflecting, and praying, he was surprised to find that the Word of God shed no light on the relation of baptized infants to the church. His child was not baptized. By degrees the truth of our principles became clear to his mind, and two years before his graduation he was in heart a Baptist; but there

being no Baptist church in Canonsburg he did not unite with the Baptists until he was baptized by Rev. A. K. Bell, D.D., May 11, 1862, having then removed to Alleghany City.

After this important event he entered the Western Theological Seminary in Alleghany, receiving nothing but kindness from the Presbyterian professors, notwithstanding his known change of views. In 1865 he graduated, and in September was ordained pastor of the Mount Pleasant Baptist church. In this relation he continued four years, and then accepted the call of the Sandusky Street Baptist church, Alleghany City, made vacant by the resignation of Dr. Bell. This relation still continues, to the edification and comfort of the church and to its general prosperity. Lewisburg at its commencement in 1881 conferred the degree of Doctor of Divinity on Mr. Woodburn. Dr. Woodburn is among the strong men of the Baptists in Pennsylvania.

Woodfin, A. B., D.D., now pastor of the First church of Montgomery, Ala., is one of the most amiable and successful Baptist ministers in the South. He was born in Richmond, Va., and educated at Richmond College. He studied divinity at the Southern Baptist Theological Seminary. In October, 1862, he was ordained to the ministry, and took charge of Muddy Creek church, Powhatan Co., Va., one of the oldest and best country churches in the State. He resigned his charge in 1864, and became a chaplain in Gordon's Georgia Brigade. On the return of peace he settled in the valley of Virginia as pastor of two churches, to both of which large accessions were made during his ministry. In December, 1868, he took charge of the St. Francis Street church, Mobile, where he labored five and a half years, during which 225 were added to the church, and the house was enlarged and improved at a cost of more than \$30,000, by which it was rendered one of the most comfortable and beautiful church edifices in the South. Subsequently he was settled in Columbia, S. C., where his ministry was a great blessing. And in Montgomery, Ala., his present pastorate, he is justly esteemed as a man of fine endowments and abilities. He is a superior scholar, a diligent student, a good pastor, one of the best of preachers, and a devoted Christian. His people love him.

Woodland Female College.—This institution was opened as a high-school by Rev. J. M. Wood, in 1851, at Cedar Town, Polk Co., Ga., under the name of the "Cedar Town Female High School," and was chartered in 1853, Rev. J. M. Wood being the first president. The property was bought by the Coosa Baptist Association, and afterwards placed under the auspices of the Cherokee Baptist Convention. As professors in the literary department it had J. D. Collins, Dr. W. B. Crawford,

and J. A. Arnold. Shortly before the war Rev. J. M. Wood was succeeded in the presidency by Dr. William B. Crawford, who resigned previous to the war. The calamities of war extinguished this institution, which for years was very successful, and educated a large number of young ladies. It maintained a regular corps of instructors, and was beautifully located.

Woodruff, Capt. A. B., was born in Spartanburg District, S. C., in 1825. He was baptized at an early age, and has been clerk, treasurer, and deacon of the only church of which he has ever been a member. He was chiefly instrumental in organizing the Spartanburg Association three or four years ago, and has been clerk ever since, as he long was of the old Tyger River. He has served two terms of two years each in the State Legislature. He is one of the most accurate of business men. He is a natural mechanic, and can make almost anything in wood, iron, silver, or gold. He has been and is a great blessing to his section, being one of the most liberal and progressive of citizens. His hand, voice, pen, and purse are always ready for the public service. As a speaker in political or Sunday-school work, in the latter of which he ever shows a special and practical interest, he is at once graceful and forcible.

Woods, Rev. Abel, was born in Princeton, Mass., Aug. 15, 1765, of parents who were worthy members of the Congregational church in that place. He became a subject of converting grace in 1783, and after prayerful deliberation concluded to enter the Christian ministry. His views having changed on the mode and subjects of Christian baptism, he was baptized and admitted into the Baptist church in Leicester, Mass. He supplied the pulpits of churches in his immediate neighborhood for a few years, and then was ordained pastor of the church in Shoreham, Vt., which had been formed from converts whom he led to the Saviour in that place. The ordination took place in February, 1795.

For fifteen years Mr. Woods remained pastor of the church in Shoreham, and had the satisfaction of witnessing three revivals during this period, and the church greatly strengthened under his ministry. After a year's service for the Vermont Missionary Society, he acted as the pastor of several churches in Vermont, his term of service not being very long with any one of them, but a special blessing following his labors wherever he preached. The home of his declining days was in Hamilton, N. Y., where he died Aug. 11, 1850. Mr. Woods was the father of Rev. Dr. Alva Woods, of Providence, and of the wife of Rev. Dr. R. E. Pattison. He was also the brother of Rev. Dr. Leonard Woods, of Andover.

Woods, Alva, D.D., was born at Shoreham,

Vt., Aug. 13, 1794, his father, Rev. Abel Woods, being the pastor of the Baptist church in that place. He was fitted for college at the Phillips Academy in Andover, and graduated at Harvard College in



ALVA WOODS, D.D.

1817. He pursued his theological studies at the seminary in Andover, where he graduated in 1821. On leaving Andover he was chosen Professor of Mathematics and Natural Philosophy in Columbian College, Washington, D. C., and held the office three years, one of which was spent in Europe. In 1824 he was elected Professor of Mathematics and Natural Philosophy in Brown University. He held this chair until 1828, when he was elected president of Transylvania University, Lexington, Ky., and remained in office until 1831, when he removed to Tuscaloosa to take the presidential chair of the University of Alabama. He remained in this position until 1837. Since 1839 he has resided in Providence, R. I. As a trustee and Fellow of Brown University and of the Newton Theological Institution, Dr. Woods has shown his interest in the cause of education, to which he has devoted so many years of his life. Five scholarships in the former and a lectureship on elocution in the latter attest the sincerity of this interest. The honorary degree of Doctor of Divinity was conferred upon Dr. Woods by Brown University in 1828.

Woods, Rev. Byron R., was born in Jersey, Licking Co., O., April 4, 1851; graduated at Madison University, N. Y., in 1873; graduated at Hamilton Theological Seminary, N. Y., in 1875; ordained and settled as pastor of First Baptist church in

New London, Conn., July 1, 1875; has two brothers who are also ministers; he is an able minister of Christ.

Woods, Rev. E. A., A.M., was born in Homer, Licking Co., O. In early life he gave his heart and service to the Saviour, and entered at once upon a course of study preparatory to the Christian ministry.

After suitable academic training he entered Denison University in 1859, and after spending two years there entered the Junior class in Madison University, from which he graduated in 1863.

Eager for the work to which he had solemnly consecrated his life, and resolved to have the best possible mental and spiritual outfit for it, he entered at once upon a course of study in the Hamilton Theological Institution, from which he graduated in 1865.

He was ordained the same year at Little Falls, N. Y., but was soon after called to Flemington, N. J., where he had a prosperous pastorate of about five years. In the mean time a beautiful house of worship was built, and the church enlarged and strengthened. In 1871 he was called to the pastorate of the First Baptist church, Saratoga Springs, where he labored successfully for nearly five years.

In 1876 he received an urgent call to the Stewart Street church, Providence, R. I., where for four years he took rank with the ablest preachers of the city, and was very highly esteemed by a large circle of literary and Christian friends. His decision to leave Providence was received with wide-spread regret, but the order of a Higher Providence seemed imperative, and he must obey. In 1880 he became pastor of the First church, Paterson, N. J., where he now labors with large hopes of future usefulness.

Mr. Woods is a thorough scholar and a sound theologian. As a writer, he is luminous and vigorous; as a preacher, eminently Biblical and evangelical; as a pastor, judicious and sympathetic; as a friend, true-hearted and generous. He is strongly attached to the doctrines and polity of his own denomination, and labors earnestly to promote its interests, but cherishes the most kindly and fraternal feelings towards the followers of Christ of every name. Mr. Woods takes a deep interest in the great missionary and educational movements of the day, and the cause of humanity everywhere finds in him warm sympathy and generous support.

He has two brothers in the Baptist ministry, both of whom have already, though young, distinguished themselves as able ministers of the New Testament,—Rev. H. C. Woods, A.M., pastor of the First church, Minneapolis, Minn., and Rev. B. A. Woods, A.M., pastor of the First Baptist church, New London, Conn.

Woods, Rev. H. C., was born of Baptist parentage in Homer township, Licking Co., O., July 11, 1842; was converted to Christ when about fifteen years of age; was baptized by Rev. David Adams into the fellowship of the Baptist church of Jersey, O.

Very soon after his conversion the duty of preaching the gospel was deeply impressed upon his mind. After preparing for college, he spent the Freshman year at Denison University, Granville, O. The Sophomore year he entered Madison University, N. Y., graduating from college in 1865, and from the theological seminary in 1867.

He was ordained pastor of the Baptist church at Fayetteville, N. Y., Sept. 26, 1867. His labors in his first field were accompanied by the divine blessing in conversions, and in other ways strengthening the church. In consequence of failing health, he resigned the pastorate in the spring of 1872. He spent about one year regaining his health in Colorado. In March, 1873, he accepted the call of the Baptist church of Greeley, Col. He labored in this field one year and a half, and was greatly prospered in his work. In October, 1874, he accepted the call of the First Baptist church of Minneapolis, Minn., and entered upon his labors Nov. 1, 1874. His pastorate with this church still continues (1880), and his labors have been greatly blessed, the church having more than doubled its membership under his ministrations. His excellent wife died Feb. 28, 1876. His second marriage was to Miss Mary A. Eaton, the youngest daughter of the late G. W. Eaton, D.D., of Hamilton, N. Y. He was married July 11, 1878. As a preacher and pastor his position has been an honorable one with the churches he has served. In all the benevolent work of the denomination, at home and abroad, he has borne an active part.

Woodsmall, Rev. Harrison, president of the Alabama Baptist Normal and Theological School for colored people, at Selma, Ala., was born in Owen Co., Ind., June 9, 1841. His parents, Jefferson H. Woodsmall and Malvina Wilhite, were Virginians, and brought him up on a farm, sending him to country schools in the fall and winter months. At sixteen years of age he entered the State University, where he remained a student until the civil war broke out, when he enlisted, in June, 1861, in the 14th Indiana Regiment. He served in Virginia, and was wounded at the battle of Antietam. Afterwards he rose to be first a captain, and then a major, in the 115th Indiana Regiment.

He was converted and baptized in 1863, when at home on a furlough, after being wounded, and joined Little Mount Baptist church. While in the army he managed to study law, and at the return of peace he attended a law-school at Ann Arbor, Mich., afterwards practising the profession

in Indiana for about six years. During those years he took an active part in Sunday-school and temperance work, and also in politics. Convictions that it was his duty to enter the ministry were gradually ripening in his mind, and though he removed to St. Paul, Minn., and engaged in the practice of the law, he could not shake off these impressions. They deepened while he was attending the State Convention at Mankato, and, after a week's decisive struggle, on bended knee, with the Bible alone for the man of his counsel, he threw up the law and returned to Indiana, resolved to give himself to such work as the Lord might direct. After spending some months in voluntary labor among the colored people of Indiana, he determined to enter the Southern Baptist Theological Seminary for a course of preparatory study. He went to Greenville in 1872, and remained until the summer of 1873, when he began work among the colored people of Georgia, as an appointee of the Sunday-School Board of the Georgia Baptist Convention. While laboring in this field he was married to Miss Mary E. Howes, of Macon, Dec. 29, 1873. The following year he accepted an appointment under the American Baptist Publication Society, and labored among the colored people in Georgia for six months. He next employed himself as an evangelist for the Home Mission Society, holding ministers' institutes in Georgia, Alabama, Tennessee, and Kentucky until some time in 1877. In such work he is an adept, and fully comprehends the wants of the colored ministers, and knows how to meet those wants. His efforts were very successful while thus engaged.

In January, 1878, he took charge of the Alabama Baptist Normal and Theological School, under the management of the colored Baptists of Alabama. It was opened by Mr. and Mrs. Woodsmall in a Baptist church in Selma. Grounds (36 acres) and temporary buildings were contracted for. Mrs. Woodsmall at once turned to Indiana for a teacher and her support. Miss Emma E. Jordan, of Indianapolis, went as teacher, and the Baptist women of the State guaranteed her salary.

The work has gone on very auspiciously. During the year the colored Baptists of Alabama have raised \$9000 for the school. The property is now worth \$10,000. The school numbers over 300 pupils.

Mr. Woodsmall, though constitutionally frail of body, has vast energy, clear views, and great faith in God and Christianity. He gave himself and his whole property to the cause, and he is now seeing the fruits of his labor. The Home Mission Society has appropriated \$2000 per annum to the work since April 1, 1880.

Woodward, Rev. William, a native of South Carolina, came to Alabama early in his youth,

where he enjoyed a long and useful life. He was a citizen of extensive influence. Served several sessions in the senate of the State from West Alabama. But he found his highest honor and happiness in the Christian ministry. Few were better versed in the affairs of state; fewer still were as well acquainted with the Word of God, and he loved it and preached it with great power. He died Sept. 7, 1871, aged seventy-nine. His father was a Baptist minister. His brother, the Hon. J. A. Woodward, now of Talladega, was for many years a distinguished member of Congress from South Carolina.

Woolsey, Rev. J. J., was born in Austerlitz, N. Y., in 1805; converted when quite young; educated at Hamilton, from which he graduated in 1833. Among his classmates were Comstock, Dean, Howard, and Webb, who went as missionaries to the heathen. Before leaving Hamilton, Mr. Woolsey supplied the church at Cassville for about two years, where a goodly shower of converting grace descended and many souls were brought to Jesus. He declined a pressing call to settle in Cassville. In the spring of 1834 he accepted an invitation to become pastor of the church of Pike, in Western New York, where the spirit soon brought souls in numbers to the Saviour. In Pike he received ordination.

Through failing health Mr. Woolsey purposed to visit the South, and on his way he preached in the Central Baptist church of Philadelphia, by whose kind people he was persuaded to try the effect of their climate upon his enfeebled system, and to take charge of their church. He took the oversight of the Central church, and served it with great acceptance for three years. During this period he gained the confidence of the Baptists of Philadelphia and the reputation of a very able and scholarly preacher.

Mr. Woolsey accepted an invitation from the Blockley (Philadelphia) church on his retirement from the pastorate of the Central, and labored among them faithfully for two years, during which signal blessings rested upon his ministry. But his labors were too much for his feeble health, and in March, 1840, he accepted an invitation from the Baptist church of Norwalk, Conn., which he served for seven years, and then was constrained by his old trouble to retire from its pastorate. Afterwards he accepted an agency from the American and Foreign Bible Society, to whose service he gave five years of untiring and fruitful effort, when the Norwalk church gave him a unanimous call to return among them, which brought him back, to their great joy and profit. The Bible Society, highly appreciating his talents and his success, appointed him its financial secretary. In this office he rendered such service as few men had the ability to give.

Mr. Woolsey is the author of several publica-

tions, the most remarkable of which is "The Doctrine of Christian Baptism, Examined by the Acknowledged Principles of Biblical Interpretation." Of this work Benedict says, "The title of Mr. Woolsey's book is well sustained throughout his discussions." It is a work of very great merit, a republication of which would be of great service to the cause of truth.

Mr. Woolsey is a man of extensive learning, of decided ability, well versed in general literature, with the manners of one who was naturally fitted for "good society," and who had frequent opportunities for using his special gifts.

His churches and the communities surrounding them had the highest regard for Mr. Woolsey as a minister, a man of learning, and a public benefactor. Church resolutions, newspaper commendations, and the admiration of social circles gave Mr. Woolsey assurances of his great popularity, and of the warm regard which men of all opinions and positions cherished for him.

In a happy old age this blameless and distinguished servant of God, in Germantown, Philadelphia, is awaiting the Master's summons to enter upon his eternal reward.

Worcester Academy was originally chartered as the Worcester County Manual Labor High School. One of the purposes in view in laying the foundations of the institution was to establish a school "where every possible advantage should be afforded for productive manual labor, so that instruction, while it should be good, should not be expensive."

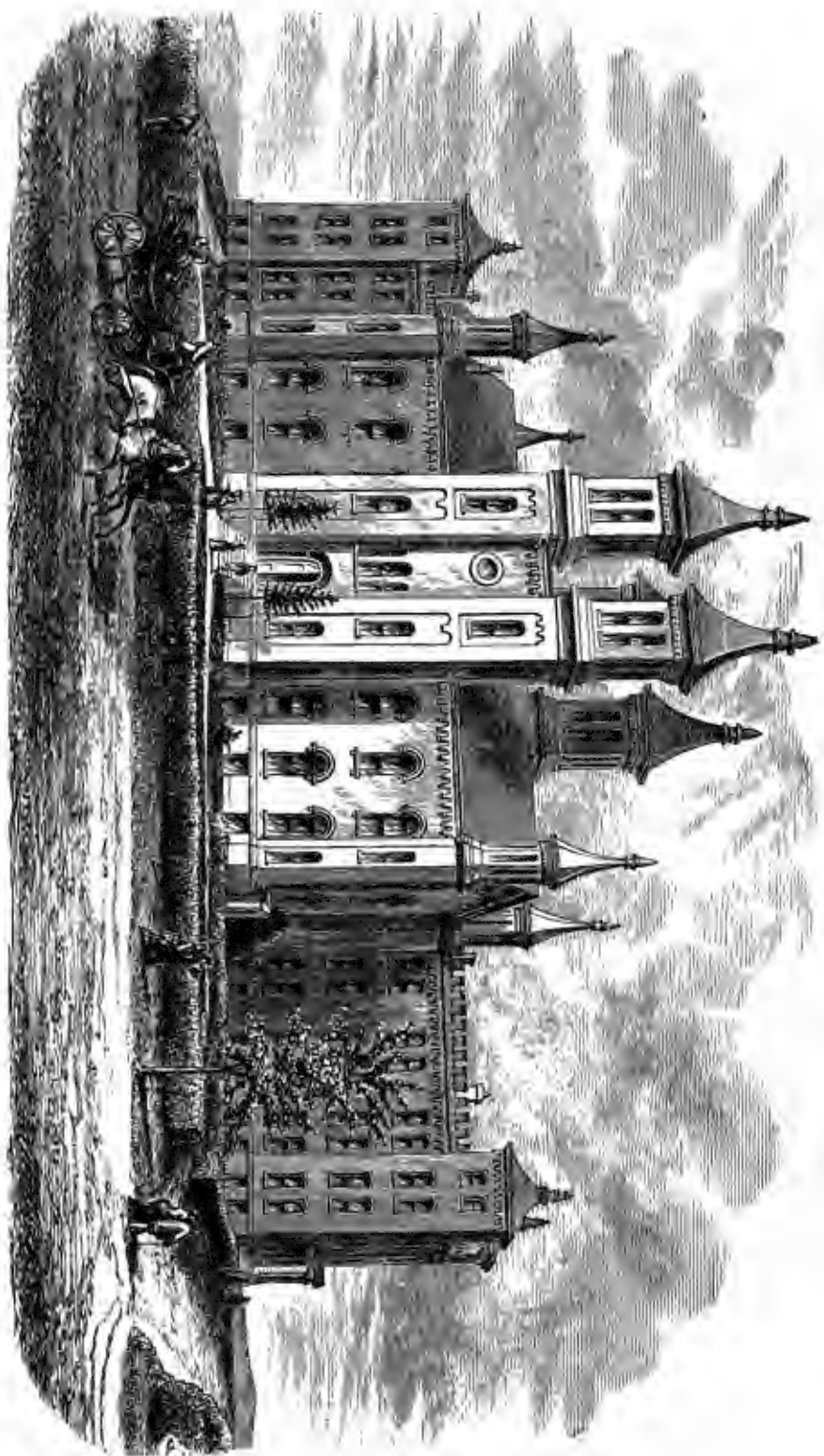
At the first meeting, held in March, 1832, of those who took a special interest in establishing such an institution as was contemplated by the charter, it was resolved to raise a fund of \$5000 as a partial endowment of the proposed school, and that it should be located at Worcester, Mass. Nearly all the subscribers to the fund were Baptists. Application was made to the Legislature of Massachusetts for an act of incorporation, which was granted and signed Feb. 28, 1834. Hon. Isaac Davis was chosen president of the board of trustees, and arrangements were made at once for the erection of a suitable building. Sixty acres of land were purchased in the southern part of the city for the purposes of the school.

The new building having been completed, was formally dedicated June 4, 1834, and the school was formally opened with about 30 pupils, under the charge of Silas Bailey, afterwards so well known in the West as Dr. Silas Bailey, who had recently graduated from Brown University. The students continued to increase until, in two years, there were 135. The second principal was Samuel S. Greene, now Prof. S. S. Greene, of Brown University, who remained in office two years, and was

succeeded by Mr. Nelson H. Wheeler, whose term of service was ten years. In the number of pupils, and in the value of the instruction imparted, the school was in a condition of decided prosperity. But it became involved in pecuniary embarrassments, which crippled its usefulness, and placed a heavy load of care and responsibility upon its trustees. Gradually, however, through the excellent management of Mr. Davis, the institution emerged from its difficulties, and in 1864 it was reported not only to be free from debt, but in the possession of property worth at least \$33,000. Various attempts were made from time to time to merge the institution into another in its immediate neighborhood, or to transfer its funds to the Newton Theological Seminary, to found a professorship for the instruction of students who were not sufficiently advanced to study Hebrew and Greek. All these attempts, although sometimes quite seriously entertained, proved abortive. The friends of the school, convinced that it was needed, rallied once more to its aid. An endowment was raised sufficiently large to settle the question that it was to remain in the city where it had originally been located, and that it should be an academy of a high order, and under the special control of Baptists. In the summer of 1869 the grounds once occupied by the "Ladies' Collegiate Institute," four acres in extent, a pleasant and commanding site within the city limits, were purchased, the buildings erected for the purposes of the institute put in thorough repair, and the Worcester Academy found its new home on one of the most attractive heights of the beautiful city of Worcester. The academy is out of debt, and has a property in real estate estimated to be worth \$100,000, and invested funds exceeding \$50,000, with pledges to a considerable additional amount. Under its present principal, Mr. N. Leavenworth, it is prospered, and as a feeder of Brown University it is doing a good work in fitting young men to enter our oldest seminary of learning.

The Worcester Academy owes a great debt of gratitude to Hon. Isaac Davis. He was the president of its board of trustees for forty years, and for most of this long period its treasurer. In the darkest days of its adversity he believed that a prosperous future was before it, and it is owing very largely to his wise and judicious management, under the divine blessing, that its present condition of prosperity has been reached. It has had other warm and devoted friends, who have stood by it in all its varying fortunes.

Worden, Rev. Horace, was born at West Stockbridge, Mass., Feb. 9, 1812. At the age of thirteen he was converted, uniting first with the Methodists, but subsequently becoming a Baptist, he was baptized in 1843, uniting with the First Baptist church of Quincy, Ill., to which place he



WORCESTER ACADEMY, WORCESTER, MASS.

had in the mean time removed. He had been a preacher while a Methodist, but was now licensed by the church in Quincy, and shortly after ordained as pastor of the church in Barry. In 1846, under appointment of the Home Mission Society, he became a missionary in Iowa, remaining about six years in that State. His health failing, he returned to Quincy, and has since been engaged in mission labor; a work involving much self-denial, but in which he enjoys many evidences of the divine blessing.

Worden, Rev. Jesse Babcock, the grandson of a brother of Rev. Peter Worden, was born in Washington Co., R. I., July 18, 1787. In 1812 he was drafted, and served his country in several military positions during the war with Great Britain. When hostilities ceased he devoted himself to business, for which he had many qualifications. He was converted and baptized in 1816 in North Woodstock, N. Y., and in 1818 he was ordained. After sixteen years' service elsewhere he became co-pastor with the Rev. Davis Dimock in Montrose, Pa., in 1835 for a short time, and sole pastor of the church from 1838 until 1844. He labored after 1844 in Susquehanna County, where he died Aug. 6, 1855. Mr. Worden was an instructive preacher and a very faithful pastor. He possessed elements of great efficiency as a minister, his labors were attended with more than ordinary success, and his precepts and example made an indelible impression upon many in Northern Pennsylvania.

Worden, Oliver N., was born in New Woodstock, N. Y., in 1817; acquired the art of printing in the office of the *Utica Baptist Register*, and, like many other masters of type-setting, he became a learned historian and a ready writer. For more than forty years he has contributed to various political, moral, religious, and historical periodicals. He has published newspapers in Montrose, Athens, Tunkhannock, and Lewisburg. He was twenty-seven years a member, and eleven years the scribe, of the board of curators of the university at Lewisburg. He was three years a clerk in the senate of Pennsylvania, and fifteen years clerk of the Northumberland Association. He has edited "The Life and Times of Sheardown," "Family Record," "Half-Century History of the Northumberland Association," and "Half-Century History of the Bridgewater Association."

Mr. Worden was an original thinker, a man of patient painstaking in collecting materials, of extreme conscientiousness, of great usefulness in the denomination, and a brother beloved as widely as he is known. He prepared a manuscript Baptist history, the publication of which would be of great advantage to the Baptists of Pennsylvania, and it is hoped that it will soon be given to the printer. He died near New Milford, Pa., April 28, 1881.

Worden, Rev. Peter, was born in 1729, converted among the New-Lights, and ordained at Warwick, R. I., in 1751. He removed to Berkshire Co., Mass., in 1769, and he died in 1805. John Leland, at his death, spoke of him as "the arduous Worden, who had been in the ministry longer than any Baptist preacher left behind in New England." In the minutes of the Shaftsbury Association for 1808 there is the following record about him: "For dignity of nature, soundness of judgment, meekness of temper, and unwearied labors in the ministry but few have equaled him in this age. He was the father, founder, and guardian angel of this Association until his age prevented. He followed the work of the ministry about sixty years."

Work, Rev. Perley, was born in Williamsburg, Vt., Sept. 11, 1813, and died at Oshkosh, Wis., Aug. 11, 1877. He was educated at Oneida Institute, in Whitesborough, N. Y. After his conversion and call to the ministry he pursued a course of theological study at Hamilton, N. Y., and graduated in 1841. He was sent to Wisconsin as a missionary by the American Baptist Home Mission Society in 1847, and began his labors at Sheboygan. Subsequently he served the churches at Omro, Ripon, Waukau, First church, Oshkosh, and Sheboygan Falls. He was a devoted minister of Christ, a faithful preacher, and very successful pastor. He is held in the highest esteem by his brethren in the ministry.

Worrall, A. S., D.D., was born in Georgia in 1831, and graduated from Mercer University with honor in 1855. He studied theology under Dr. J. L. Dagg and Dr. N. M. Crawford. He taught Latin and Greek in the Baptist College in Mississippi, and afterwards Greek and Hebrew in Union University, Tenn. After the war was president of Mount Lebanon University, La., and had unusual success. He was for a time editor of the *Western Recorder*, of Louisville, Ky. For health he removed to California, and there did much to endow the Baptist College. He is now president of Mount Pleasant College, Huntsville, Mo. The college is fortunate in obtaining such a president.

Worrall, Rev. Moses Hoagland, was born at Charlestown, Ind., Aug. 4, 1835. His father, Rev. Isaac Worrall, was an active and influential Baptist minister. The son was converted and baptized into the fellowship of the Charlestown church at the age of fourteen. Receiving his education chiefly at Cincinnati and Covington, his first public service was as principal of the Main School in the latter city. In compliance with the request of citizens, he opened an academy for the preparation of young men for college, and for advanced study in the classics and sciences. The large attendance made the erection of a building at once necessary, and the

school became well known as the Covington Classical and Scientific Academy, later as Worrall's Classical and Scientific Academy for Girls and Boys. Notwithstanding his eminent success in this line of work, Mr. Worrall continued to be pressed by convictions of duty as to the ministry. Yielding to these, he was licensed by the First church of Covington, March 31, 1868, and was called as pastor of the Columbia Baptist church, Cincinnati, in February of the following year, receiving ordination in April of the same year. His subsequent pastorates have been at Troy, O., and Springfield and Princeton, Ill., the scene of his present labors. He is an effective preacher and a hard-working pastor. As the result, his work on each of the fields named has been telling and fruitful.

Wright, Rev. David, son of David and Martha (Hubbard) Wright, was born in New London, Conn., July 30, 1788. His father, a graduate of Yale College and a lawyer, died in 1798. David from 1801 to 1810 worked in a printing-office in Boston; converted under Dr. Stillman, and united with First Baptist church in Boston, April 28, 1805; thought to become a missionary printer; studied in Boston, in Norwich, and in Wallingford, Conn., under Rev. Joshua Bradley; assisted Mr. Bradley in teaching, and supplied the pulpit of the North Haven Baptist church; ordained in Southington, Conn., Aug. 9, 1815; in his very long ministry his settlements were at Westfield Farms, Cummington, Westminster, Westfield, and Conway, Mass.; Waterville and Romulus, N. Y.; North Colebrook, North Lyme, and Clinton, Conn.; served as State missionary in Massachusetts and Connecticut, and among Indians of Martha's Vineyard; agent of American and Foreign Bible Society for New Hampshire; member of the Massachusetts Legislature from Westfield Farms; was never physically strong, but strong in heart and intellect; logical and mighty in the Scriptures; an excellent Greek scholar; a wise and prized counselor; preached over 8000 sermons; constituted five churches; now lives in Essex, Conn., at the age of ninety-two; in his prime a preacher of power; wielded withal an efficient pen; honored and beloved by all.

Wright, Rev. J. C., was born in South Carolina, Dec. 10, 1830; came with his parents to Alabama in childhood; graduated in Howard College in 1856. His ministry for many years was with churches in West Alabama; was pastor in Clinton, Greensborough, and Gainesville,—some of the strongest churches in the State, among a wealthy and intelligent people. For some years since the late war he resided on his farm in Calhoun County, and preached in the region around him; now pastor of the Broad Street church in the

city of Mobile. Mr. Wright is an eloquent and scholarly preacher; his sermons always have an ornate finish, and are delivered in graceful style.

Wright, Lyman, D.D., son of Deacon Pomeroy and Abigail Wright, was born in Westford, Otsego



LYMAN WRIGHT, D.D.

Co., N. Y., Sept. 28, 1816. He was converted Jan. 5, 1830; baptized Sept. 3, 1831, and joined the Westford Baptist church. He was educated at Hamilton Literary and Theological Institution; ordained as an evangelist Feb. 11, 1838, and supplied the Westford church the succeeding year. He became pastor at Exeter, Otsego Co., N. Y., in 1839; succeeded Rev. A. P. Mason, at Clockville, Madison Co., in 1841; settled at Fayetteville, Onondaga Co., in 1845; served the American Baptist Missionary Union as collecting agent for one year; took charge of the church in Norwich, Chenango Co., in 1854; in Trenton, N. J., in 1858; in Norwich, a second term, in 1859; became financial secretary of the New York Baptist Education Society, and part of the time, in connection with it, agent for Madison University, in 1861. While thus employed he increased the endowment fund of the university \$72,000.

He returned to the pastorate after this work was done, settling with the Newburgh church in 1864, and with the Binghamton church in 1869, where he remained until his death, in 1878. He has with his personal supervision assisted the church in erecting a commodious edifice. His ministerial labors extend over a period of more than forty years. In all of his pastorates he has been faith-

ful, and successful in winning souls for the kingdom, having baptized more than 1100 converts into the fellowship of the churches he has served.

Wright, Judge Selden S., is one of the most honored judges in the State of California, and an exemplary member of the First Baptist church, San Francisco. Born March 7, 1822, in Essex Co., Va.; son of Thos. Wright, Jr., and Mary Daley Jones; graduated at William and Mary College in 1842; he removed to Lexington, Miss., in 1843; practised law, in partnership with Hon. Walter Brooke, until 1851, when he removed to Yazoo City, and was the same year elected vice-chancellor of the middle district of Mississippi, and re-elected in 1855. In 1855 he resigned and removed to Carrollton, Miss., and practised law with William B. Helm, as partner, until 1859, when he removed to the Pacific coast, arriving at San Francisco, Cal., Jan. 3, 1860. He practised law until 1868, when he was elected probate judge for the city and county of San Francisco. In 1874 he was appointed judge of the City and County Court, and in 1876 re-elected to the same office, which he held until the office expired, Jan. 1, 1880. He was baptized by Rev. Jas. K. Clinton, at Lexington, Miss., in 1843, where his brother, Rev. Thos. Wright, is an esteemed Baptist minister. While practising his profession he has always identified himself with his brethren in the churches where he has resided, and, on reaching San Francisco, united with the First Baptist church, in whose welfare he has been deeply interested during his twenty years' residence in California.

Wright, Rev. Stephen, was born March 22, 1813, in Cambridge, Washington Co., N. Y., of a New England ancestry, the seventh generation from Lieut. Abel Wright, of Springfield, Mass., in 1655. Converted at eighteen, he was baptized, with 111 other converts, by the venerable Daniel Tinkham, into the White Creek church, in the great revival of 1831. He prepared for college at Union Academy, Bennington, Vt. He was ordained at Stillwater, N. Y., Feb. 23, 1837, and, after preaching two and a half years, entered the seminary at Hamilton in December, 1839, where he spent three years, chiefly in theological study, graduating in 1842; served various churches, mostly in Eastern New York and Western Vermont. His longest pastorate was at old Ticonderoga, from 1854 to 1860, in which time he baptized, with other converts, the father of Rev. Joseph Cook, known as Deacon Wm. H. Cook, of the Baptist Church, a solid farmer. In 1853 he published, by request, "A History of the Old Shaftsbury Association from 1780 to 1853," in a 12mo volume of 464 pages, which interested 100 churches and 6 Associations that now occupy the territory of the original body. He has also pub-

lished several local church histories, and written for the periodical press, secular and religious. He is located at Glen's Falls, Warren Co., N. Y.

Wright, Rev. Thomas Goddard, son of Rev. David Wright, was born in Westfield, Mass., Jan. 18, 1820; converted and baptized at eleven in Cummington, Mass.; began holding meetings immediately, and soon rejoiced over nearly a score converted through his efforts; graduated at Waterville College (now Colby University), Me., at nineteen, and from Hamilton Theological Seminary, N. Y., at twenty-two; supplied one year at Avon Springs, N. Y., then settled in Lyons, N. Y., and was ordained Aug. 7, 1844. His subsequent ministry was in Claremont, N. H., Sandisfield, Mass., Newark, N. J., Westport and Wappinger's Falls, N. Y., Roadstown, N. J., with First Cohansey church, Philadelphia, Pa., Westerly, R. I., Newfane and Watkins, N. Y., and Media, Pa. In Newark, N. J., he served as missionary, inaugurating its present city mission plan, and organizing the North church; also in Philadelphia, Pa., where, in connection with other labors, he organized the Mantua mission, and left it when ready to be recognized as the present Mantua church. He was always true to New Testament Baptist doctrine. He has been a successful harmonizer of church difficulties, careful in the reception of members into the church, and a promoter of missions and education. He has a son (Wm. R.) who is pastor at Cohoes, N. Y. He was one of the originators of South Jersey Institute, at Bridgeton, N. J., and its first secretary. While at Hamilton he compiled and arranged a music book called the "Chapel Choir," which was published by the institution, and used for many years in the chapel services. He is in good health at sixty, and bids fair to do service for the Master for several years to come.

Wyatt, Rev. Wm. H., a pioneer preacher in Southeastern Arkansas, was born in Alabama in 1805, and removed to Arkansas in 1848. He preached extensively in all the region between the Ouachita and Arkansas Rivers, and gathered many churches. He died in 1853 of malarial fever, contracted during a missionary tour in the Mississippi bottom.

Wyckoff, William H., LL.D., the youngest of the family of Rev. Cornelius P. and Elizabeth Richmond Wyckoff, was born in New York City, Sept. 10, 1807.

He finished his academic studies in Auburn, N. Y.; spent two years at Hamilton College, and was graduated at Union College in 1828.

Having then a high reputation for his wide range of information and accurate scholarship, he was appointed principal of a celebrated collegiate school in New York City.

He studied successively law and medicine; was

regarded as an authority in ancient and modern history; was well versed in general literature, and excelled in mathematics. The late Prof. Charles Anthon, LL.D., said of him, that he believed there was no one in this country superior to him in a knowledge of Greek and Latin. He had also made scholarly attainments in Hebrew and in some of the modern European languages. His study of the Bible was earnest and unremitting.

Having a retentive memory, extensive reading had given him a wealth of intellectual resources, which enhanced his fine conversational gifts, and furnished him with copious illustrations in his preaching.

The Laight Street Baptist church called him to the ministry in 1846. He was the founder and—from 1839 to 1846—the editor of *The Baptist Advocate* (now the *Examiner and Chronicle*).

As a manager of the Sunday-School Union, president of the Young Men's City Bible Society and of the Baptist Domestic Mission Society, and a worker in other benevolent enterprises in his native city, he was active and efficient.

He took part in organizing the American and Foreign Bible Society in 1835, and was its corresponding secretary from 1846 to 1850, when the American Bible Union was founded, of which he was secretary till his death.

To the work of the Bible Union, in its efforts to procure and circulate the most faithful versions of the Scriptures, he gave his best energies and his steadfast support. His voluminous correspondence in the interests of the society attests his devotion to the cause. In the excited controversy occasioned by the movement for the revision of the English Bible his part was prominent, but he was careful not to overstep the bounds of Christian courtesy. The degree of LL.D. was conferred on him by Madison University in 1858.

He was the author of various religious and educational books. His disposition was genial and sympathetic; his nature refined; his life pure and devout.

Of his seven children, five survive him. His sudden death on Nov. 2, 1877, was caused by a rupture of the heart, unaccountable to the eminent physicians who were present at the post-mortem examination. Dr. Wyckoff performed a mighty work for pure versions of the Word of God.

Wyer, Rev. Henry Hartstene, was born in South Carolina, July 26, 1829. He was prepared for college at a classical school in Savannah, Ga.; was graduated from the Columbian College, Washington, D. C., and received his theological education at the Princeton Seminary, N. J. In 1854 he became pastor of the Upperville and Ebenezer churches, Fauquier Co., Va. In 1856 he removed to Lynchburg, where he remained until 1859. From

1859 to 1866 he was pastor of the Oakland and Hopeful churches. From 1866 to 1871, Mr. Wyer was principal of the Fauquier Female Institute, an excellent school, and also pastor of the church in Warrenton, Va. At present he is the pastor of the Carter's Run and Broad Run churches, the former of which was organized by the Rev. John Pickett, who was imprisoned in the county jail for preaching the gospel. The latter was organized by the Rev. David Thomas in 1762, and has had among its pastors such well-known men as Wm. Fristoe, C. George, and John Ogilvie.

Wyer, Rev. Henry Otis, was born in Beverly, Mass., March 19, 1802; educated at Waterville College, Me., and at Columbian College, Washington, D. C. His piety, zeal, and talents attracted attention in Savannah, to which he came in 1824, and, notwithstanding his inexperience, he was elected pastor of the church there, and called to ordination, Dr. Wm. T. Brantly, Sr., then pastor at Augusta, and Rev. James Shannon officiating. He remained pastor of the church about ten years, when excessive labors broke his health down and he had to resign.

Among others whom he was instrumental in bringing to Jesus and baptizing were Dr. Richard Fuller, Dr. J. H. De Votie, and Rev. D. G. Daniel. As a preacher he had few equals, for he was especially fitted for the pulpit by his sonorous voice, comprehensive mind, cultivated intellect, and sanctified heart. His characteristics were clearness, unction, and force. Hundreds were converted under his ministry, the church at Savannah was revived and built up, and the Baptist cause in the city greatly advanced by his labors. He passed away May 8, 1857, at Alexandria, Va., in the fifty-sixth year of his age.

Wynn, Isaac Caldwell, D.D., was born in Cumberland Co., N. J., Feb. 22, 1835; was baptized in the West Branch of the Susquehanna by Rev. I. N. Hayhurst, in March, 1854; was graduated at the University of Lewisburg in 1858; was principal of the academic department of the university at Lewisburg from 1859 to 1864. From 1864 to 1867 he held the principalship of a classical academy at Danville, Pa. Became pastor of the Baptist church at Hatborough, Pa., in November, 1867, where he was ordained Feb. 13, 1868. July 1, 1870, he became pastor of the Tabernacle church of Camden, N. J.

During his pastorate the First and Tabernacle churches of Camden were united in 1872 under the corporate title of the Fourth Street Baptist church of Camden, of which he is still pastor. His spirit is so conciliatory, and his wisdom so practical, that he has been instrumental in bringing into complete harmony two communities formerly worshipping in separate buildings; and the blessing of God has

prospered the church in conversions, in the increased piety of the members, and in the favor of



ISAAC CALDWELL WYNN, D.D.

the people of Camden. In 1879 the university at Lewisburg gave him the degree of D.D.

Wyoming Institute of Delaware, The, with grounds and building, costing \$9000, was established in 1867 by a joint-stock company at Wyoming, Kent Co., Del. Rev. O. F. Flippo, then a missionary in Delaware of the American Baptist Home Mission Society, after consulting prominent Baptists, by assistance from individuals and a loan from the society under which he was acting, purchased it for the denomination for a school and place of worship. For two years he took its general oversight, visiting churches and collecting money to pay for it. In 1872, Rev. M. Heath, A.M., was elected principal, a position which he still holds (1880). He has furnished it with his own apparatus, employed teachers, and conducted its educational interests on his own responsibility. It was rechartered in 1875, providing for a large majority of Baptists in the board of trustees. The course of study for both sexes require three years beyond common-school branches. Since 1874 there has been a graduating class each year except one. No debts have been incurred since 1873. About \$2000 have been paid on the original indebtedness, and \$1000 remain unpaid. The institution has usually from four to six teachers. The largest annual attendance was for the year ending June, 1879, when 101 were registered. This institution is of great advantage to that portion of the people of Delaware surrounding it, especially to the citizens of Wyoming.

Y.

Yates, Rev. Aaron, a leading Baptist minister, who resides at Arkadelphia, Ark., was born in Georgia in 1817; removed to Arkansas in 1850; began to preach in 1854. His labors have been chiefly devoted to churches in Dallas and the adjoining counties, and have been eminently successful.

Yates, M. T., D.D., was born in Wake Co., N. C., in 1819; was baptized into the fellowship of the Mount Pisgah church in October, 1836; went to school to George W. Thompson, near Wake Forest College, in 1838; became a beneficiary of the Convention, and was graduated from Wake Forest College in 1846; was ordained in October, 1846, during the session of the Convention in the city of Raleigh. Rev. Thomas Meredith preached the sermon, Rev. William Hill Jordan offered the prayer, Dr. James B. Taylor, of Richmond, delivered the charge, and the venerable Dr. Wait

presented the Bible. Immediately after his ordination he and his wife sailed for China, where they have been laboring for *thirty-five* years. Dr. Yates has visited the United States three times during this period, in search of health, and he is now publishing in the *Biblical Recorder* "Reminiscences of a Long Missionary Life," which will be issued in book form after the series has been completed.

Dr. Jeter, *clarum et venerabile nomen*, once said to the writer that "he regarded Dr. Yates as the ablest missionary whom he had ever known." asked, "Did you know Judson?" "Yes," he replied. "I knew Judson; but Yates has more mind than Judson." During the war between the States Dr. Yates was enabled, by a judicious investment of some money he had left on interest in New York, to sustain the missionaries of the Southern Baptist Convention in China, who were cut off

from all communication with the board that sent them out. Dr. Yates has rendered valuable service



M. T. YATES, D.D.

in the translation of the Scriptures, and in issuing evangelical tracts in Chinese. He was honored with the title of D.D. by Wake Forest College in 1872.

Yeaman, W. Pope, D.D., was born in Hardin Co., Ky., May 28, 1832. He was the third in a family of nine children, eight of whom were sons. His father was a man of culture, and eminent as a lawyer. His mother was Miss Lucretia Helm, sister of ex-Gov. Helm, of Kentucky, a lady of talent. Six of the brothers became lawyers. Dr. Pope Yeaman studied law with his uncle, Gov. John Z. Helm, and was admitted to the bar at the age of nineteen. For nine years Dr. Yeaman devoted himself to the practice of law. He was able as an advocate, and was retained in difficult cases. At the age of twenty-seven he entered the ministry and received ordination. His first pastorate was at Nicholasville, Ky., where he divided his time with East Hickman church, in Fayette County, succeeding Ryland T. Dillard, D.D., who had preached there thirty-seven years. In 1862 he became pastor of the First Baptist church in Covington, Ky. In December, 1867, he was called to the Central Baptist church of New York City. In March, 1870, he accepted a call to the Third Baptist church of St. Louis. In the same year William Jewell College conferred upon him the honorary degree of Doctor of Divinity. Dr. Yeaman has been active in all the denominational

interests of the State. He was for a time proprietor and editor of the *Central Baptist*, also chancellor of William Jewell College, and president of the Missouri General Association. He still holds this office, presiding with dignity and giving general satisfaction.

In 1876 he resigned the care of the Third church, and for two years was pastor of the Garrison Avenue church, a new interest. This charge he resigned, and he is now pastor at Glasgow, and secretary of the General Association. His natural eloquence and superior mental endowments give him great power over an audience. He is an independent thinker, bold in his utterances, with



W. POPE YEAMAN, D.D.

throngs of warm friends. His influence and usefulness in Missouri are very great.

Yeiser, Rev. George O., was born in Lancaster, Grand Co., Ky., Dec. 4, 1825. He was brought up in the Presbyterian Church; graduated at Centre College in 1848; followed the profession of the law for eight years; was collector of U. S. internal revenue in the first collection district in Kentucky in 1864 and 1865. On June 5, 1868, he suffered an affliction that was blessed in bringing his soul to God. On searching the Scripture for authority for infant sprinkling he became convinced that immersion alone is baptism. He was baptized in September, 1868; ordained Aug. 5, 1875; became pastor of the Baptist church in Ashland, Neb., Aug. 15, 1875. Since 1878 he has been pastor of the Baptist churches at Red Cloud and Guide Rock, Neb.

Yerkes, David J., D.D., was born in Montgomery Co., Pa., Jan. 27, 1825; was graduated at Columbian College, D. C., in 1848; ordained at Hollidaysburg, Pa., 1849, and, after a pastorate of seven years at that place, took charge of the First church of Pittsburgh for four years, then the First church of Brooklyn, N. Y., for three years, from which he went to the First church of Plainfield, N. J., in the fall of 1863. The degree of D.D. was conferred upon him by Columbian College and the university at Lewisburg in 1870. Since the settlement of Dr. Yerkes in Plainfield a fine new church edifice has been built and paid for, several extensive revivals have been enjoyed, and the membership of the church has increased to 800.

Young, Aaron H., was born in 1780, in Fairfax Co., Va. He was brought to Kentucky by his parents when a child, and was converted at the age of twenty-one years, and baptized by Rev. Peter Dudley. He removed to Missouri in 1819, and lived at Marthaville, where he helped to organize the Friendship Baptist church. Afterwards he removed to St. Louis County and joined the Fee Fee church. His house was the home of Peck, Hurley, Music, and Williams, the pioneer preachers of Missouri. He loved knowledge, art, and the Saviour's gospel. Mr. Young was a useful layman, and a great helper to the church.

Young, Rev. C. B., an aged minister in Marshall Co., Miss., was born in North Carolina in 1815; began to preach in 1837; removed to Mississippi in 1840; ordained in 1845, and during the thirty-five years of his useful ministry he has supplied a number of churches in Marshall and the surrounding counties, where his labors have been greatly blessed. At the age of sixty-six he is waiting beside the river, with a long life of usefulness behind and the prospect of rest beyond.

Young, Hon. Edward, Ph.D., was born in Nova Scotia, Dec. 11, 1814, and was educated at Horton Academy, now Acadia College. He was engaged for a while in commercial pursuits, but, removing to Philadelphia, became a publisher of statistical works. On coming to Washington, he was chosen chief of the U. S. Bureau of Statistics, which position he held for more than eight years, with great honor to himself and usefulness to the commercial interests of the government. While chief of this important bureau, he was appointed by the President of the United States a delegate to the International Statistical Congress held in St. Petersburg, Russia, in 1872, and won for himself in that distinguished assembly a high reputation as a statistician. He served as one of the vice-presidents of that congress. The emperor of Russia was so favorably impressed with the ability of Dr. Young that he sent him a valuable diamond ring, which, by a special act of Congress, he was permitted to accept.

It is a fact well worthy of record that Dr. Young, who has always been a zealous advocate of temperance, and an opponent of theatrical representations, in consequence of their corrupting tendencies, while in Russia steadfastly declined to partake of wine, so abundantly furnished at the tables of the emperor and of other members of the royal family; and also to visit the theatre in Moscow, when all the other members of the congress made the visit at the invitation of the authorities of that city. While attending the congress, the fact was brought to Dr. Young's notice that the "Stundists," who are mainly Baptists, were imprisoned in Southern Russia, charged with disseminating heresy and drawing away from the orthodox (Russo-Greek) church some of its members; he used his influence, naturally great under the circumstances of his position, with the high officials of Russia to secure their liberation. In this merciful labor he was greatly aided by his friend, Baron de Rozen, grand master of the court and confidential friend of the emperor, who kindly undertook to interest in behalf of the imprisoned Baptists Prince Dondouroff-Korsakoff, governor-general of Kiev, in which place the "Stundists" were held for trial, the result of which was that a new trial before a higher court was granted, and the decision made that, although the prisoners were culpable, yet they were not guilty of disseminating heresy, and were consequently discharged, with the exception of two, who were sent to the authorities of another jurisdiction. Dr. Young stands deservedly high as a writer in his special field of studies and labors. He edited for many years a temperance paper in Nova Scotia, and subsequently industrial journals in New York and Philadelphia. In addition to numerous regular monthly, quarterly, and annual reports on the commerce and navigation of the United States, he prepared, in 1871, a special report on immigration, in which a vast amount of valuable information with regard to the advantages of the country was furnished for those looking towards a settlement here. Of this work 20,000 copies were published in English, 10,000 in German, and 10,000 in French, for which the author was awarded a medal and diploma by the International Geographical Congress at Paris in 1875. In 1872 he issued a special report on the "Customs-Tariff Legislation of the United States," which is a standard work in this and in other countries. His last work, on "Labor in Europe and America," has received the very highest commendations from economists and statesmen in this country and in Europe. He has also made frequent valuable contributions to the monthly, weekly, and daily journals, chiefly on economical subjects. He is an honorary member of the Statistical Society of London, and owing

to his reputation as a statistician the government of Canada has been desirous of securing his services. He is at the present time (1879) at Ottawa, engaged in special service.

Dr. Young has been for many years, and still is, a member of the First Baptist church, Washington; is a deacon of the church, and was for several years the superintendent of the Sunday-school. The Columbian College, in recognition of his valuable services to the government, conferred upon him, in 1867, the honorary degree of A.M. (as did also Acadia College), and in 1871 the degree of Doctor of Philosophy. Dr. Young is interested in the higher education of the youth of the country, and has given to the Columbian College a gold medal, "The Young prize for excellence in metaphysics," annually awarded to the best student in mental philosophy.

Young, Rev. George Whitefield, was born in Amherst Co., Va., Feb. 15, 1807. His father, John



REV. GEORGE WHITEFIELD YOUNG.

Young, was a Baptist minister of whom honorable mention is made in Rev. James B. Taylor's "History of Virginia Baptist Ministers" as "one of those who were imprisoned for Christ's sake."

Rev. George W. Young united with the Prospect Baptist church of Amherst Co., Va., in 1827; in April, 1845, he was ordained in Elinor church, Haywood Co., Tenn., having left his native State in October, 1829; he continued serving the best interests of this church until his death, Dec. 3, 1874, in the sixty-eighth year of his age.

He was instrumental in the formation of Hermon

church, Lauderdale Co., and he was its pastor for several years. In 1852 he was called to the pastorate of Woodlawn church, and served it until declining health forced him to resign. In 1869 he accepted the pastoral care of Salem church, Lauderdale Co., and in 1873 commenced his labors with Bloomington (now Brighton) church, Tipton Co.

The Big Hatchie Association frequently selected Rev. G. W. Young as its moderator, and he was repeatedly elected president of the West Tennessee Baptist Convention. These offices of dignity and worth were conscientiously and satisfactorily filled. His great influence was always exerted for the good of humanity. His appearance was commanding, his manners were social and easy. He had a kind word for all who came in contact with him; his affection and gentleness won the sympathies of the young, and their welcome made his visits doubly enjoyable.

His piety was of the quiet, practical order, unobtrusive, but not to be mistaken.

A short time previous to his death he reviewed his past life and labors, and in commenting upon them to an intimate friend and associate he remarked that, "so far as the doctrines he had preached were concerned, he believed them all, and in his practice of them had nothing to regret; that with eternity in view, he was more than ever convinced that it was wrong to affiliate with the teachers of error." "I know whom I have believed," were the words uttered by him just before yielding up his spirit, showing that his faith did not forsake him in the hour of death.

He passed away from this life Dec. 3, 1874, but his memory still remains honored by the church and those who knew him.

Young, Rev. Jesse, one of a noble band of pioneers in South Mississippi, was born in South Carolina, and removed to Mississippi in 1811; ordained in 1827; was indefatigable in his labors to plant primitive Christianity in South Mississippi and Eastern Louisiana, and was blessed as the instrument in establishing many churches; died in 1847.

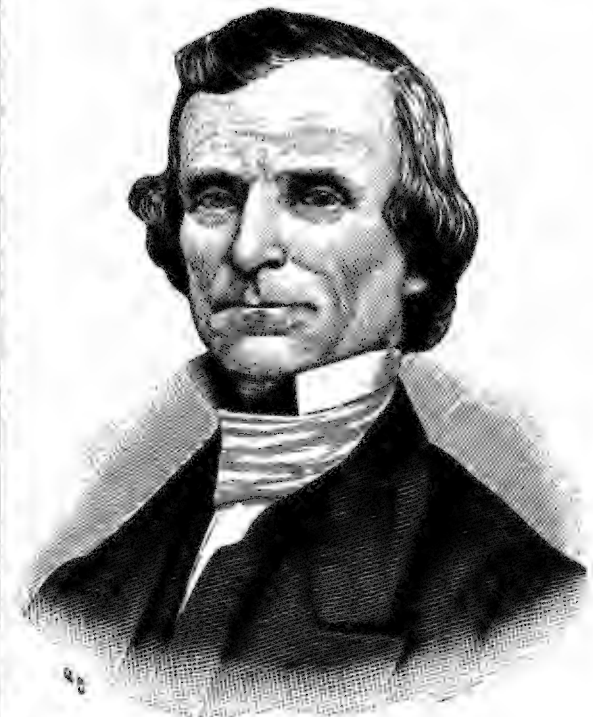
Young, Mrs. M. J., was born in Beaufort, N. C., about 1828. Her father, Nathan Fuller, is a descendant of Samuel Fuller, who came to America in the "Mayflower." His paternal grandmother was a daughter of Michael Pacquenett, a Huguenot, of Bordeaux, who emigrated to this country after the revocation of the Edict of Nantes, and married, in Virginia, a direct descendant of John Rolfe and Rebecca, his wife, better known as Pocahontas. Her mother is the daughter of Dr. John Marshall, Essex, England, who was educated at Eton and Trinity College, Oxford. Mrs. Young was educated chiefly under Episcopal influence, at Greens-

borough, Ala., and never heard a Baptist sermon till sixteen years of age, when she first heard Rev. D. P. Bestor preach. Removing to Houston, Texas, in 1843, she continued to attend the Episcopal church, teach a Sunday-school, read her prayer-book, and felt hurt when it was said, "Oh, never mind, let her read her prayer-book, when she is converted she will join the Baptist Church." Through the influence of Rev. W. M. Tryon she was induced to examine the New Testament as to her duty about baptism, and in 1846 she was baptized by Mr. Tryon into the fellowship of the Houston Baptist church. The administrator, descended from the Welsh Baptists, told her that through him she had received apostolic baptism, through the succession of the ancient Christian church of Wales. In February, 1847, she was married to Dr. S. O. Young, of South Carolina, who died the same year. She has written short poems, stories, and letters of travel; is the author of "Cardena," a serial, showing that Judaism has no consistent, logical development except in Baptist faith, and a work on botany, published by A. S. Barnes & Co., New York, to which is added the most complete flora of Texas yet published. Her attainments as a botanist have been recognized by eminent scientists on both sides of the Atlantic, and she has distinguished correspondents, literary, scientific, historical, poetical, theological, and military. She has been Texas State botanist, and superintendent of public schools at Houston, Texas. She was the Texas member of the Woman's Centennial Committee, and was honored by His Grace the Duke of Richmond and Gordon, K.G. She is connected either actively or honorarily with numerous associations for pomological, horticultural, and scientific purposes in America. She is devoted to the interest of the Houston Baptist church, and all worthy Baptist enterprises. She has fascinating conversational powers, and writes in an attractive style, commanding the high regard of all who are numbered among her friends or acquaintances.

Young, Rev. Robert F., was born near Coatesville, Pa., Sept. 4, 1810. From the time of his great-grandfather, Ninian Young,—who in 1754 resided on and owned a tract of about two hundred acres in East Fallowfield, Chester Co.,—his family were farmers, and Robert himself, until near manhood, led the same hardy life.

Denominationally, the earlier generations of the family were almost exclusively Presbyterian; but, about the close of the year 1774, the grandfather of Mr. Young married Martha, sister of the late and still revered Deacon Thomas Shields, of the First Baptist church of Philadelphia, and to this graft from a more orthodox stock is probably due the large number of Baptists in the Young family. And no doubt, too, it was in part owing to the ex-

ample and influence of this lady, whom Mr. Young still remembers in her latter days as a constant Bible-reader and a firm Baptist, as well as to his own deep, youthful convictions, that he was led to



REV. ROBERT F. YOUNG.

be baptized in 1824, to unite with the Hephzibah church.

When only seventeen, Mr. Young, feeling called to preach the gospel, began the preparatory study of Latin and Greek at Moscow Academy, above Sadsburyville, Chester Co., Pa.

In 1831 he was licensed by the Bethesda Baptist church, Chester Co., and the same year entered the Literary and Theological Institution at Hamilton, N. Y.

After studying at Hamilton two years, early in the fall of 1833 Mr. Young left, and took charge of religious meetings at Milestown, near Philadelphia, out of which the Union Baptist church was constituted in November, 1833, of which he became the first pastor. He was ordained Feb. 19, 1835. During this year he commenced a course of study in Greek, theology, etc., under the late Rev. Dr. W. T. Brantly, Sr., of Philadelphia, which was perseveringly continued, with other duties, for several years.

In May, 1834, Mr. Young began preaching at Chestnut Hill as an out-station. There was no Baptist church nearer than Roxborough. Assisted by the pastor of that church,—the Rev. D. A. Nichols,—evening meetings were held during the month of August.

After ten evenings thus spent, eleven persons

related their "experience" and were baptized, Miss M. A. Gilbert, now Mrs. Young, her father, the late honored Deacon Israel Gilbert, her mother and brother, the late Dr. Jonathan Gilbert, being among the candidates.

From these meetings the Chestnut Hill Baptist church was summoned into life, and recognized Sept. 17, 1834, of which Mr. Young took charge Jan. 1, 1835. This pastorate was continued for fourteen years. Here he first developed to all that became acquainted with him his now well-known character,—that "of a man above reproach or doubt,"—of pure, humble, prayerful, consistent, and earnest life.

His labors during this period were abundant in his own parish and in several outlying stations. In 1835, by his exertions and by the liberality of his father-in-law, Deacon Gilbert, amid much opposition, the Baptist meeting-house of Chestnut Hill was built. For about eighteen months, while laboring in Chestnut Hill, Mr. Young preached for the church at Mount Pleasant, and during that time its membership was doubled. About this time also he held Sabbath afternoon and week-day evening services in the Mennonite chapel and elsewhere at Germantown, which resulted in the first baptism there, that of a Mrs. Fisher, of School Lane, who afterwards united with the church at "the Hill." For four years he alternated with the Rev. Horatio G. Jones, D.D., in supplying the church at Ballingomongo on Sunday afternoons, and in administering the ordinances. Subsequently, Mr. Young began preaching on Lord's day afternoons, and occasionally during the week, in the "school-house" at Cold Point, in Plymouth, Montgomery Co. By subscriptions, which he obtained, he bought a lot, and built the first house of worship there, baptizing about forty converts, who retained their membership at Chestnut Hill until the Plymouth church was organized. In April, 1838, Mr. Young had the privilege of baptizing the first seven persons at the Falls of Schuylkill, the germ of the present church there. On the 20th of May, 1845, Mr. Young baptized Christopher Carr, aged one hundred and one years, a veteran of the Revolution, and, at the same time, his great-granddaughter, aged eleven years, while, on another occasion, he administered the rite to a household, consisting of Capt. John Hunston, his wife, and four daughters.

On the 1st of October, 1849, Mr. Young removed to the First Baptist church of Salem, N. J., where he had a successful pastorate of five years. The church was much strengthened, and 101 persons were added by baptism. Through his efforts most of the debt then remaining on the church edifice was paid, and by his suggestion an attempt was made, by the call of a convention, to establish a

school "of higher grade" within the jurisdiction and under the control of the West Jersey Baptist Association.

In April, 1852, an educational committee was appointed, the rear lecture-room of the Salem church was fitted up for school purposes, and, during the first year, sixty pupils were in attendance. Soon, however, this promising enterprise, so dear to the heart of its moving spirit, was for the time abandoned; but it was again renewed in 1865, and became the flourishing South Jersey Institute, located at Bridgeton.

Mr. Young remained at Salem until October, 1854, when he returned to Chestnut Hill, and rebuilt their present neat meeting-house, and gathered the scattered flock.

In March, 1859, at the request of the Baptist Committee on City Missions, he left "the Hill," and went to the nineteenth ward, Philadelphia, and the following May organized the present Frankford Avenue Baptist church, with twenty-six constituent members. Here he remained till December, 1861, when the church numbered 125.

On the 1st of January, 1862, he took charge of the church at Haddonfield, N. J. In this extensive field he has since labored with the most substantial success. The church property has been greatly improved, a debt resting upon it liquidated, and an elegant parsonage provided. To the single Lord's day school, held in the lecture-room of the church, five mission schools, at various points, have been added, and they are all flourishing, while more than 300 converts have been baptized.

Outside of the church, too, here, as in his other parishes, his influence for good has developed itself in various ways, but in none, perhaps, more prominently than as the ever outspoken and uncompromising foe of the demon of intemperance.

As a preacher, Mr. Young is one of a type too fast passing away. His sermons evince careful preparation, abound in Scriptural quotations, and, though intensely Baptist, are full of generous sentiments to men of different opinions from his own. His voice is pleasantly modulated, his enunciation clear, and his manner in the pulpit is solemn and impressive. He has now spent about forty-eight years in the pastoral office, baptizing more than twenty converts in each year of his ministry. "He is still," in the words of a brother clergyman, "vigilant and earnest in the Master's service, and with little apparent abatement of his early vigor for the work he so much loves."

Young, William McIntosh, D.D., was a native of Edinburgh, Scotland. At a very early age he was brought to this country by an uncle, who resided at Prince Edward Island, and with whom he remained but a short time, as he soon learned that it was the intention of his uncle to have him

trained for the Catholic priesthood. Filled with disgust, he left him to dwell among strangers. Finding his way to Providence, R. I., he was soon converted and baptized. He believed that he was called of God to preach Christ, and at the Academical School in Worcester, Mass., he prepared himself to enter Columbian College, from which he graduated with honor, and was chosen class orator. His first charge was near Norfolk, Va.

From this place he removed to Williamsburg, Va., and afterwards to Wilmington, N. C. Leaving the South, he came to Pittsburgh, Pa., where he remained several years. Spent one year in Oil City, Pa., two years in Woburn, Mass., and, after a pastorate of nearly four years in Meadville, Pa., he was called to Cheyenne, Wyoming, where, after organizing a church, he was suddenly called to his reward Feb. 20, 1879.

Z.

Zealy, J. T., D.D., late pastor at Jackson, Miss., was born in South Carolina in 1830; educated in the Military School of South Carolina; ordained at Beaufort in 1851; was some time pastor at Tallahassee, Fla.; Cheraw, S. C.: five years pastor at Columbia, S. C.; during the war was president of several female colleges; in 1868 became pastor at Houston, Texas, where he continued seven years; was then called to Jackson, Miss., where he continued until recently.

Zion's Advocate, a weekly religious paper, the organ of the Baptist denomination in the State of Maine. The first number of this paper was published Nov. 11, 1828, under the editorial management of Rev. Adam Wilson, who, with great courage and self-denial, conducted its affairs for ten years. It then came into the hands of Rev. Joseph Ricker, whose connection with it continued until Dec. 27, 1842, when Dr. Wilson resumed the editorial chair, having as assistant Rev. Lewis Colby, at the time pastor of the Free Street church in Portland. Mr. Colby held this relation a few months only, and until the paper was sold, in 1848, Dr. Wilson was sole editor. The *Advocate* having been purchased by Mr., now Prof., S. K. Smith, of Colby University, the first number under his management was issued Sept. 1, 1848, and the paper was enlarged to seven columns instead of six, and was called *Zion's Advocate and Eastern Watchman*, the name which it now bears. Mr. Smith held his office until his election to a professorship in Waterville College, when the paper came into the hands of Mr., now Prof., J. B. Foster, who

had charge of it for eight years, when *his* election to a professorship in Waterville College led to his resignation and the transfer by purchase to Rev. W. H. Shailer, D.D., then pastor of the First Baptist church in Portland. Mr. J. W. Colard was associate editor with Dr. Shailer during nearly the entire period of the latter gentleman's connection with the paper. The office of the *Advocate* was burned at the time of the great fire in Portland, July 4, 1866. Fortunately, the paper of that week had been sent out, and the next week a small sheet was issued. The paper resumed its old size the week following. Thus there has been no break in the weekly issue of the paper since its commencement in 1828. The present editor and proprietor, Rev. Henry S. Burrage, a graduate of Brown University of the class of 1861, purchased the paper from Rev. Dr. Shailer in September, 1873, and entered upon his editorial duties October 22 of that year. In April, 1877, the paper was enlarged to its present eight-column size, and it has entered upon the second half-century of its existence, taking a place among the best denominational papers in the country. It has had, and now has, a valuable class of contributors to its pages. The influence it has had in the enlargement and elevation of the Baptist churches in Maine has been very great. While kind and courteous in spirit, it has unflinchingly maintained what it has sincerely believed was "the faith once delivered to the saints." Conducted in the same spirit, for the future it will continue to be worthy of the best patronage the Baptists of Maine can give to it.

SUPPLEMENT.

A.

Alderson, Rev. John, was born in Yorkshire, England, in 1699. His father, Rev. John Alderson, was a minister of respectable standing in his denomination. His son, the subject of this notice, was a wayward youth, and, at the age of nineteen or twenty, came to America on board a British man-of-war. Locating in New Jersey, near the old Bethlehem church, he worked in the field for a respectable farmer by the name of Curtis, whose favor he secured, and whose daughter he married.

Having embraced the Saviour in the fullness of his heart, he was baptized, and received into the Bethlehem church. Possessing a clear intellect and a heart deeply imbued by divine grace, he was encouraged to give himself to the ministry of the Word. At length he was sent forth as a herald of the Cross by his church.

Thomas Hollis, of London, who was noted in his day for aiding Baptist ministers with good books, had presented Rev. John Alderson, of Yorkshire, with several volumes, among which were "Keach on the Parables," "Keach on Scripture Metaphors," large folio, and "Cottin's Concordance," quarto, London, 1635. The aged father sent these books to his son as an evidence of his inexpressible pleasure in learning that he had changed his manner of life and was now a preacher of the gospel. Mr. Alderson removed to Germantown, and here continued in the ministry until 1755, when he located in Rockingham Co., Va.

This frontier country had been previously visited by himself, Benjamin Griffith, Samuel Eaton, and John Gano. On the urgent solicitation of the few brethren there Mr. Alderson was induced to settle as their preacher, and on the 6th of August, 1756, he was instrumental in organizing them into a church, called Smith's and Linville Creek church.

A little Baptist church, which became extinct, existed in the Isle of Wight County in 1714. The Opeckon was constituted, in Berkeley County, in 1743, and this church, constituted by Mr. Alderson, was the third that had a name in the State of Virginia. Though twice dispersed by the inroads of the Indians, "after two or three years," says

Semple, the historian, "they rallied again, and put their church matters in regular order. On the 12th of October, 1762, Mr. Alderson attended the meeting of the Philadelphia Association, when his church was received as a member of that body." Subsequently, Mr. Alderson removed to Botetourt Co., Va. Like many of the early Baptist ministers of that State, he did not escape persecution. He was imprisoned in the jail at Fincastle. He died in 1781, in the eighty-third year of his age, and was buried in the grave-yard of his neighborhood, afterwards abandoned and overgrown with tall oaks, with neither hillock nor stone to mark his resting-place.

Alexander, Rev. John, was born Jan. 30, 1829, in the city of Quebec. His parents, who were



REV. JOHN ALEXANDER.

Scotch Presbyterians, died when he was yet an infant. Converted in 1845, he at once consecrated himself to God for the ministry, and in 1846 he en-

tered Knox College (Presbyterian), Toronto, where he completed the course of five years then prescribed, with a partial attendance at King's (now University) College. In 1851 he was ordained pastor of the Free Presbyterian church, Niagara, Ontario. From thence, in 1864, he removed to Brantford, where he formed what is now known as Zion Presbyterian church, and secured the erection of the fine edifice owned by that body. While in Brantford, in obedience to Christ and conscience, he left the Presbyterian communion, and was baptized, in December, 1860, by the late Dr. Fyfe, becoming a member and, in a few weeks, pastor of the First Baptist church. In 1863 he was called to the First church, Montreal, where he remained seven years, when he returned to Brantford, and aided in forming the Tabernacle Baptist church. Five years later he took charge of another new interest in the same city, now the East Ward church. He subsequently spent a short time in advocating the cause of the Grand Ligne Mission, three months with the church in Ottawa, Ill., and a year and a half as pastor in Simcoe, Ontario. He entered upon his present pastorate at Brockville, Ontario, in response to a twice-repeated call. Mr. Alexander is one of the most useful and honored men in the Baptist ministry in Canada. His work in Brantford and Montreal was specially fruitful, and laid the foundation of much of the present prosperity of the cause in those cities. For seven years he was secretary of the Eastern Home Missionary Convention and of the Sunday-School Union, and president of the Grande Ligne Mission, in which objects he took a very deep and practical interest.

Allison, Rev. J. V., of Pawnee Rock, Kansas, was born in 1815, in Western Pennsylvania; educated at Philadelphia, and ordained in 1840, and settled as pastor at Willistown. His next charge was that of Vincent Baptist church at Chester Springs, in the same county. From his pastorate at Vincent he was called by the board of the Pennsylvania Baptist Convention to serve as financial agent, and two years later was appointed by the board of trustees of the university at Lewisburg financial agent of that institution. After two years of service on behalf of the university he accepted a call from the Blockley Baptist church, Philadelphia, from which he removed to Mount Carroll, Ill., and labored in the northern part of the State as missionary and pastor for a period of twenty-four years, organizing three churches and building four meeting-houses. In 1874, entirely prostrated physically, and with but faint hope of ever being able to labor in the ministry again, he resigned his charge, and the following year removed to his present location in the Arkansas Valley, Kansas. But the change of climate wonderfully restored his health, and he is now (April, 1881) actively en-

gaged in the work of the ministry under the patronage of the American Baptist Home Mission Society, having four young churches—Raymond, Pawnee Rock, Larned, and Walnut—under his charge, three of which, and one other, having been organized under his labors.

Alward, Rev. Ephraim, was born in New Brunswick, June 2, 1830. His parents removed to Ohio in his infancy, and he was converted at fourteen. At the age of eighteen he removed to St. Joseph, Mo., where he was baptized in January, 1849. Soon after this he entered William Jewell College, Mo., from which he graduated in 1855. About the time of leaving college he was ordained. He removed to Kansas in January, 1858, and was the first Baptist minister that located in Northeast Kansas, and for four consecutive years was the itinerant missionary of the American Baptist Home Mission Society in that region. He has been pastor of the Baptist churches at Springfield, Mo., at Red Oak, Iowa, and in Kansas at Burlingame, Topeka, Hiawatha, and Wathena.

Arnold, Hon. Welcome, was born in Smithfield, R. I., Feb. 5, 1745. He took up his residence in Providence, where he commenced business as a commission merchant. His industry and ability arrested the attention of President Manning, of Brown University, in whose church—the First Baptist—he was a worshiper. As the war of the Revolution came on, Mr. Arnold being now alone in business, began to develop still more strikingly his talents as a merchant. He entered into navigation extensively, and was so largely interested in the ownership of vessels that it is said that, although he accumulated a handsome fortune as the result of his enterprise, thirty vessels were captured by the British or lost in some way during the period of the war of each of which he was a part owner. He represented the town several years in the General Assembly, and four times was elected Speaker of the house. Had he chosen he might, without doubt, have been elected governor of the State. For this position, however, he had no special ambition, his large business requiring so much attention that he could not command the time to attend to the duties of the office. Although not a member of the church, Mr. Arnold was a decided and pronounced Baptist, and liberally contributed, like his fellow-merchants of the Brown family, in sustaining public worship in the new sanctuary, in the erection of which he took a deep interest. He was a personal friend of both President Manning and President Maxcy, and gave generously to the funds of Brown University, of which he was a trustee from 1783 to his death, which occurred Sept. 30, 1798. Among his descendants may be mentioned the name of his grandson, the late Hon. S. G. Arnold, a sketch of whose life may be found

in the "Encyclopædia." Among the Baptist laymen of Rhode Island he takes a worthy place, and his memory is respected in his adopted home.

Arthur, William, D.D., was born in County Antrim, of Scotch-Irish stock, a people whose descendants have given the United States several presidents, many valiant soldiers, and hosts of useful citizens. Mr. Arthur was a graduate of Belfast College. He came to the United States in his eighteenth year, and entered the Baptist ministry. From 1855 to 1863 he was pastor of the Calvary church in New York. He served the churches at Bennington, Hinesburg, Fairfield, and Willistown, Vt.; and at York, Perry, Greenwich, Schenectady, Lansingburg, Hoosic, West Troy, and Newtonville, N. Y., where he died in October, 1875. Dr. Arthur was an author of extensive learning, and a minister of great usefulness and piety. His distinguished son, Chester A. Arthur, is now President of the United States.

Asplund, Rev. John, was born in Sweden; came to England in 1775; was in the British navy for some time, from which he deserted, and settled in North Carolina. He joined the Baptist church at Ballard's Bridge, Chowan Co., in 1782; removed to Southampton, Va., and was ordained. In 1791-94 he published his first and second "Baptist Register." In these two productions he treasured up invaluable statistics of the Baptist denomination. Morgan Edwards, Isaac Backus, R. B. Semple, and John Asplund are the greatest literary benefactors of American Baptists. He says "he made a tour of the Baptist churches to obtain the necessary information (for his work). He traveled about 7000 miles in about eighteen months, *chiefly on foot*, and visited about 215 churches and fifteen Associations." (Introduction to his "Register" for 1791.) He was drowned in Fishing Creek, Va., in 1807, while attempting to cross it. The literary work of this Swedish-American is rare and costly.

B.

Balcom, Rev. George, was born at Oxford, Chenango Co., N. Y., and was a brother of the late Hon. Ransom Balcom, of Binghamton, and of Rev. B. F. Balcom, of Steuben Co., N. Y. Converted after he had reached the maturity of early manhood and assumed the responsibilities of life, he gave himself to the ministry with all the ardor of his large heart.

In his native State he labored with marked success, especially as an evangelist. Removing to Kansas in 1870, he devoted himself to the Master's work with his accustomed zeal, aiding pastors in special meetings and laboring with much self-denial among the feeble churches and in the destitute regions on the frontier. During his ministry of twenty-seven years he baptized more than 2000, and several converted under his labors are now preaching the gospel. He died in Cawker City, Kansas, Dec. 21, 1879, in his fifty-seventh year.

Berry, Rev. Philip, was born near Hackensack, N. J., Feb. 16, 1837. His parents were of Huguenotic descent (Berri and Romeyn), and were strict members of the Reformed Dutch Church. He graduated at Rutgers College, N. J., in 1857, and at the Theological Seminary in that place in 1860. During his theological course he paid a visit to Germany, and on his return was shipwrecked by the burning of the steamer "Austria," of the Hamburg line, in which catastrophe 600 persons perished and but 88 were saved. The shock re-

ceived by this accident was so severe that he never recovered from it. His first settlement after graduation was at Grand Rapids, Mich. In 1863 he was commissioned by the American Board as a missionary to Syria. Here he labored for two years, greatly enjoying the work; besides acquiring the Arabic language, he laid in stores of knowledge of the greatest value in Scriptural interpretation. But owing to the enervating effect of the climate, both upon himself and upon Mrs. Berry, they returned to this country in the autumn of 1865. For six years after this he labored in preaching and teaching among the Pedobaptists. At length his views on baptism, which for twelve or fifteen years had caused him grave doubts and difficulties, were submitted to the test of Scripture alone, and he was baptized into the fellowship of the Second Baptist church, Worcester, Mass., in February, 1872. After laboring in Massachusetts for five years in preaching the gospel, he was chosen assistant editor of the *National Baptist* in the spring of 1878. His special work on the paper is the conducting of the Bible School and the Literary Department.

Mr. Berry is a man of devoted piety, and of great usefulness.

Beugless, Rev. J. D., was born in Delaware Co., Pa., Oct. 18, 1836. In his eighteenth year, his father having removed to Philadelphia, he became acquainted with the Baptists, and he was so

thoroughly convinced of the harmony of their principles with divine revelation that the following year, upon a profession of faith, he was baptized into the fellowship of the Eleventh Baptist church, Philadelphia. In 1856 he entered the university at Lewisburg, from which he graduated in 1860.

After leaving the university he was for a time an assistant to the editor of the *Christian Chronicle*, the Baptist paper of Pennsylvania. Subsequently he was ordained as pastor of the Pawtuxet church of Rhode Island. Then he served as chaplain of the 2d R. I. Infantry until wounded in the battle of the Wilderness. He was mustered out of the volunteer service with his regiment in June, 1864, and was commissioned by President Lincoln a chaplain in the navy July 2, 1864, which position he still holds. He has seen active service in peace and war in almost all the lands and waters of the globe. He participated in the two assaults on Fort Fisher.

He is president of the Association of Naval Chaplains of the United States, an organization having for its object the increased efficiency of the corps.

Chaplain Beugless has culture, intellect, and piety; he is fitted by character, genius, and broad education for any position in his profession on sea or on land.

Bevan, Isaac, D.D., was born in South Wales, Jan. 27, 1811. He was converted at seventeen and baptized; commenced preaching at nineteen; was ordained at twenty-one, and immediately left for this country. His parents were worthy members of the Baptist Church.

Very soon after his arrival in this country he went to Cold Spring, N. Y. His first pastorate was in Fishkill Plains, and continued seven years. In connection with his labors on this field he did considerable work that was blessed of God at Red Mills, Carmel, Patterson, Stanford, Pine Plains, Amenia, Pleasant Valley, Matteawan, and Wappinger's Falls. In connection with these labors the following churches were organized: Cold Spring, Putnam Valley, Matteawan, Wappinger's Falls, and Beekman. After this he was pastor at Amenia two years; at Rhinebeck and Tivoli nearly six, and at Hamilton two.

In the State of Pennsylvania his pastorates have been at Reading, eight years; at Scranton, ten years; at Clark's Green and Hyde Park, ten years. For part of two years he was corresponding secretary of the Pennsylvania Baptist State Convention.

Few men have prized more highly the privilege of preaching the gospel. His courteous bearing towards all Christians of whatever name, coupled with an unflinching adherence to truth, endeared him to thousands who listened to his preaching.

Binga, Rev. A., Jr., was born June 1, 1843, at Amherstburg, Ontario, Dominion of Canada. He

is the son of a Baptist minister who was one of the fathers of the Baptist churches in that region. After pursuing his studies at King's Institute, Ontario, he spent several years in studying medicine. He was baptized in February, 1867, licensed to preach in the following April, and ordained in September. In 1868 he became principal of the Albany Enterprise Academy in Ohio, in connection with which position he preached regularly every Sunday. In 1872 he accepted the pastorate of the Baptist church in Manchester, Chesterfield Co., Va., and for nine years has been most successful in his labors. During this period he has baptized 544 persons. On three different occasions he had the pleasure of baptizing over 120 candidates, and at one time baptized 128 persons in fifty-five minutes. Mr. Binga has a wide field of usefulness. He has served as principal of the colored school in Manchester, as recording secretary of the Baptist State Convention, as secretary of the Baptist State Sunday-School Convention, and chairman of the Foreign Mission Board. He has written considerably as associate editor of several papers, and as contributor to the columns of the *Religious Herald*. He is a good preacher, a judicious counselor, a warm friend of higher education, earnestly interested in all movements which have for their object the advancement of the interests of the denomination, and is highly esteemed by the colored Baptists of Virginia.

Blackall, Clarence H., was born in New York City in 1856; was graduated after a full course in architecture in the Illinois Industrial University under Dr. John M. Gregory; spent two years in Paris in Ecole des Beaux Arts under the celebrated architect M. André. While in Paris he was an efficient laborer in the American chapel, and corresponded with marked ability for the *Standard*, of Chicago, the *National Baptist*, of Philadelphia, and the *Examiner and Chronicle*, of New York. He gives promise of success in his profession and usefulness in his church.

Broadus, Hon. Edmund, Culpeper Co., Va., long a prominent member of the Virginia Legislature, and a very influential layman in the Shiloh Association: a wise, good, and useful man; elder brother of William F. and Andrew Broadus, and father of James M. and John A. Broadus. (The name is contracted from Broadhurst, which is now pronounced so in London.)

Buchan, David, was born in Glasgow, Scotland, March 3, 1807. He was descended from a long line of pious ancestors, a line which included Ebenezer Erskine, one of the founders of the United Presbyterian Church of Scotland. His father was an elder in a Scotch Baptist church. He was educated for the legal profession, but relinquished it. When quite a youth he was con-

verted and baptized. In 1834 he emigrated to Canada, and settled near the town of Paris, where he was instrumental in organizing a Baptist church. The beautiful edifice in which this church now worships was erected at his sole cost in 1864. In 1849 he removed to Toronto, and started a weekly Baptist newspaper,—*The Pioneer*. Two years after he was appointed by the government bursar of Toronto University and Colleges, an office which he held until his death. For many years a member of Bond Street Baptist church, Toronto, he at length left it, with others, to form a new church in Yorkville, of which he was the senior deacon and principal supporter. He was also for several years superintendent of the Sunday-school. By his removal the various denominational societies in the province of Ontario lost an earnest advocate, a generous contributor, and a wise counselor. An ardent, loyal Baptist, he was also a friend to the cause of evangelical religion by whomsoever represented. At the time of his death, Oct. 17, 1877, he was president (for the third time) of the Home Mission Convention of Ontario. He was smitten with apoplexy on his own threshold, as he was starting out to attend a meeting of the board.

Buchan, Humphry Ewing, M.A., M.D., son of David Buchan, was born at Braeside, near Paris, Ontario, May 20, 1842. He graduated B.A. in the University of Toronto in 1864, and M.B. in medicine at the same university in 1867, and subsequently spent two years at the leading hospitals of London and Glasgow. While in Scotland he passed the examination and received the license of the Royal College of Physicians, Edinburgh, and the Faculty of Physicians and Surgeons, Glasgow. He is consulting physician to the Hospital for Sick Children, Toronto, and physician to Toronto General Hospital. He is also the representative of Toronto University on the Council of the College of Physicians and Surgeons of Ontario.

Dr. Buchan was baptized by the Rev. Dr. Caldicott in 1863. In 1877 he was elected deacon of the Jarvis Street church, Toronto. He was superintendent of the Sunday-school from 1877 to 1880, when he resigned on account of professional duties. He was president of the Baptist Missionary Convention of Ontario in 1877-78. He is one of the trustees of the Toronto Baptist College, and treasurer of the Baptist Union of Canada. For two years he was managing editor of the *Christian Helper*, which he was mainly instrumental in starting. No layman as young as Dr. Buchan is better known or more deservedly popular in his native province.

Buck, William, was born in Ancaster, Ontario, Aug. 22, 1828. He was trained in the public schools. At the present time (1881) he is one of the largest manufacturers in the Dominion. He is

identified with many enterprises of a national, literary, and religious character, and supports everything that seems to promise the welfare of society. He is president of the Brantford Board of Trade, a director of the Royal Loan Society, the Brantford Young Ladies' College, and the Young Men's Christian Association of Brantford. He is one of the trustees of the Tabernacle Baptist church, of which he was one of the earliest members, and also of the Canadian Literary Institute, Woodstock, and of the Toronto Baptist College. In 1869-70 he was president of the Baptist Missionary Convention of Ontario. Mr. Buck is an earnest, practical Christian, a liberal giver, and a wise counselor. He is one of the pillars of the denomination in Canada.

Buckner, Rev. Daniel, was born in Laurens District, S. C., Sept. 30, 1801. His father removed, in 1807, to East Tennessee. In the spring of 1816 the Spirit led him to Christ, and he was baptized into the fellowship of Lick Creek, now Warrensburg, church, Greene Co. He was ordained in 1827. He labored extensively in Tennessee and Kentucky, traveling in all directions and for long distances to tell the story of the Cross. He possessed apostolic zeal, self-denial, and success. In the beginning of the war he removed to Texas, where he still lives, feeble with age and full of hope, and where God has also blessed his labors.

He preached for fifty years, and baptized 2500 persons. Of the 5000 converted under his ministry, twenty-five of those whom he immersed became ministers of the gospel. The distinguished Indian missionary and the able editor of *The Texas Baptist* are his sons.

Buckner, H. F., D.D., resides at Eufaula, Creek Nation. He is a man of consuming zeal, of more than ordinary natural ability, and of great perseverance. He was born Dec. 18, 1818, near Newport, East Tenn. He was converted when a small boy, and united with the Baptist church at Madisonville, Tenn., in 1832, being baptized by his own father. In 1835 he entered the Southwestern Theological Seminary, where he remained three years. He went to Alabama in 1838, and engaged in teaching. From early youth it had been his desire to preach, but it was not until his residence in Alabama that he consented to enter the ministry. Licensed in 1839, he was soon after ordained, and took charge of four churches, at the same time continuing his studies in the University of Alabama. In the mean time his parents had removed to Kentucky, where he rejoined them in 1841. He became a State missionary of the General Association of Kentucky, and labored with great success, chiefly in Greenup and the adjoining counties. In 1848 he became a missionary to the Indians, under the auspices of the American Indian

Mission Association, whose board resided at Louisville, Ky., and when the liabilities and assets of that board were transferred to the Domestic and Indian Mission Board of the Southern Baptist Convention, in 1855, he became the missionary of that Convention, and has continued this relation until the present time. The honorary degree of D.D. was conferred upon him by Baylor University.

Wherever he has been engaged Dr. Buckner has been successful; but it is by his labors as an Indian missionary that he is best known to the denomination. Among the Indians he is exceedingly popular, and he wields a great influence over them. He is the author of a Creek grammar, and has translated the gospel by John into the Creek language, besides which he has compiled a Creek hymn-book. Acting mostly as a superintendent of missions, he has been, and still continues to be, an exceedingly useful missionary among the Indians of the West. (See article on INDIAN MISSIONS.)

Butler, Rev. John, was born in Nottingham West, N. H., April 13, 1789, and hopefully converted at the age of fourteen, under the preaching of Rev. Thomas Paul. On Oct. 6, 1806, he united with the church in Newbury and Newburyport, Mass. He was licensed to preach in April, 1809, and in 1810 ordained pastor of the church in Hanover, Mass., where he remained fourteen years. He then removed to Waterville, Me., where he established a school for young ladies, meanwhile preaching most of the time; during his fourteen months' residence in this place, he baptized sixty persons. His next settlement was in East Winthrop, where he commenced his labors in May, 1825, devoting a part of his time to teaching. Here he remained six years. On the 8th of May, 1831, he began his pastorate in North Yarmouth, where he continued until Oct. 15, 1835, and then accepted an agency from the State Convention, to preach for feeble churches and in destitute sections of Maine. This position he held for nearly two years. The next ten years of his life were spent in doing the work of an evangelist, preaching wherever the providence of God called him. During this period he was engaged in eighteen revivals of religion, in

which it is estimated that about 1200 persons were hopefully converted. In the year 1854, several of his children having established homes in Ohio and Kentucky, Mr. Butler removed to that part of the country. The state of his health was such that he was unable to preach much. The last baptismal service which he performed was in Middletown, O., the candidates being his three grandchildren. He died at the home of his son Charles, in Franklin, O., July 1, 1856. During his forty-eight years in the ministry he labored in as many as forty-two revivals, the first and the last being with the church where he was first settled, in Hanover, Mass.

Butler, Nathaniel, D.D., was born in Waterville, Me., Oct. 19, 1824; was fitted for college at the Yarmouth, Me., Academy; spent the first three years of his college course at Georgetown College, and was a graduate of what is now Colby University in the class of 1842. His ordination took place at Turner, Me., Oct. 28, 1845. Here he remained nearly five years,—1845–50,—when he became agent of the Missionary Union for Maine and Eastern Massachusetts, resigning in the fall of 1850 to take the pastorate of the church in Eastport, Me., where he remained till Sept. 3, 1859. From June 14, 1860, to May 10, 1863, he was pastor at Auburn; from 1864 to 1869, at Camden; from 1869 to 1872, at Albion, Ill.; from 1872 to November, 1873, at Leavenworth, Kansas; from November, 1873, to Oct. 1, 1876, at Second church in Bangor, Me.; from November, 1873, to October, 1876, at Dexter; from April, 1877, to April, 1878, at North Vassalborough; and at Hallowell from April, 1880, to April, 1881. He represented Vassalborough and Windsor in the State Legislature of 1880. He was the private secretary of Vice-President Hamlin from 1861 to March 4, 1865. Dr. Butler received the degree of D.D. from his *alma mater*, of which institution he has been a trustee since 1856, in the year 1873. In addition to his labors as a pastor he has, through the whole period of his ministry, performed much labor as an evangelist in Maine, Massachusetts, Illinois, and Kansas.

C.

Cabaniss, Judge E. G., was born in Jasper Co., Ga., in 1805, and died suddenly at Atlanta in 1871. After completing a course at Harvard College, in 1822, he was called to the bar in Georgia, and rose to be one of the most eminent judges in

the State. He settled in Forsyth, Monroe Co., and was elected county clerk in 1826, retaining the office twenty-five years. He was also clerk of the Court of Ordinary for the same length of time. He was elected clerk of the house of representa-

tives, in the Legislature, in 1840, and in 1857 was appointed judge of the Flint circuit, which position he held until 1861 with distinguished credit to himself. He was elected State senator in 1862; he was also appointed Confederate States tax collector and commissioner for Georgia, retaining the position honorably until the close of the war. In 1865 he was a member of the State constitutional convention, and in the autumn of the same year was elected to Congress. Early in the year 1871 he was appointed by the governor auditor of the State road, called the "Western and Atlantic Railroad," and removed his family from Forsyth to Atlanta, where he suddenly expired. Judge Cabaniss united with the Baptists in 1836, and was a man of deep piety, and of great faithfulness to Christ. He assisted in organizing the Southern Baptist Convention, in May, 1845, and for many years was a trustee of Mercer University. A strong temperance man, a bright Mason, and a conspicuous example of uprightness, honor, and integrity. In his death Georgia lost one of her noblest citizens and most reliable counselors, in whose heart there was no guile.

Cairns, Rev. James, was born in Scotland, April 9, 1824. At fifteen he was converted and united with the Presbyterian Church. In the summer of 1849 he came to America. After living some time in New York he removed to Zanesville, O. At this period the Baptists were engaged in erecting a house of worship, and the pastor, Rev. D. E. Thomas, came to Mr. Cairns and asked for a contribution; he replied that he could give no assistance to such bigoted people as the Baptists, for although they admitted that others were on the way to heaven, yet they would not admit members of other churches to the Lord's Supper. Mr. Thomas defended his principles, and as the subject turned upon baptism, it was arranged that they should hold a discussion at the home of Mr. Cairns, and that the Bible should be the only authority used. While engaged in preparing for it, Mr. Cairns, much against his will, was convinced that immersion is the only Bible mode of baptism. Mrs. Cairns, who was assisting her husband in his researches, came to the same conclusion. June 12, 1852, they were both baptized. Mr. Cairns removed to Bloomington, Ill., and united with the Baptist church there, where, in October, 1856, he was ordained as pastor of Smith's Grove church. Afterwards he was called to the pastorate of the Fairburg church, and remained five and a half years, during which the church increased from 40 to 288 members. He was afterwards pastor of the churches at Lacon, Rochelle, Polo, and Cambridge, Ill. From the latter place he removed to Winfield, Cowley Co., Kansas, and became the pastor of the First Baptist church of that city.

Mr. Cairns has baptized about 500 persons. He has been instrumental in erecting several church edifices, and he has organized sixteen churches.

Cameron, Rev. A. A., was born in Breadalbane, Perthshire, Scotland, in 1841. He has sprung from a ministerial family; his father, his uncle, grand-uncle, and quite a number of other near relatives have been or are clergymen. He received his early education in the Free Church School of Lawers, and the parish school of Killin. At fifteen years of age he became tutor in a gentleman's family, in Lochs Glenlyon. In 1857 he emigrated to Canada, his father being called to the pastorate of the Breadalbane Baptist church, Ontario. He pursued his further education in the grammar-schools of Vankleek Hill and L'Original. He taught school as a first-class teacher for five years; entered the Baptist College, Woodstock, Ontario, as a theological student in 1864; graduated in April, 1867; was ordained pastor of the Baptist church, Strathroy, the following June; and was called to his present pastorate in Ottawa, the capital of the Dominion, in 1871. In the latter city he has met with much success. He is an eloquent and effective speaker, a great controversialist, and a staunch Baptist.

Cameron, Rev. Robert, was born in 1839, in Oxford Co., Ontario. He became a Christian in 1859. In 1861, under Methodist Episcopal auspices, he began to preach. He was baptized in the autumn of 1862. He graduated B.A. in 1868, and M.A. in 1869, from the University of Toronto. While pursuing his collegiate course he became successively pastor in Lorra, Ontario, and editor of the *Baptist Freeman*. On graduating he settled for a short time over a church in Fairport, N. Y. During this pastorate he went to England in the interests of the Grand Ligne Mission. On his return he was pastor for a time in New York. He was one of the originators of the *Baptist Union*, but in 1875, being dissatisfied with the course of that paper, he withdrew entirely from it, and from further co-operation with the so-called liberal Baptists. On visiting Canada shortly after, he received a unanimous invitation to the Tabernacle Baptist church, Brantford, of which he is still the highly-esteemed and successful pastor.

Cates, Rev. M. D., was born in Orange Co., N. C. In April, 1834, he came to East Tennessee. March 11, 1838, he was baptized into the fellowship of the McMinnville church. In 1843 he went to school in Nashville, after this to Union University, at Murfreesborough. He was ordained by the McMinnville church, Oct. 13, 1844, Elders Bradley, Kimbrough, and Matthew Hillsman constituting the Presbytery. During his missionary work he constituted three churches. In January, 1846, he was elected pastor of the church at Marion, Cannon

Co., and continued as such over nine years. In April, 1846, he returned to the university and remained one session. During this year he published a small hymn-book, the "Companion," of which 3,500 were sold. The second edition of 10,000 was sold directly. After this he enlarged the work, and called it "The Baptist Companion;" of it 6000 were published. After the war he made a new selection, "The Sacred Harp," which was published in Philadelphia. Several of the hymns in this collection are his own. He has published some other valuable works, among which is "The Voice of Truth." He is now, and has been for a number of years, editor and publisher of *The Baptist Messenger*, at Woodbury, Tenn., an able Baptist paper.

Cheves, Rev. J. B., was born in Crawford Co., Ga., Jan. 17, 1851, and is a lineal descendant of the once celebrated and distinguished Langdon Cheves. His father died when he was about seven years old. Much, therefore, devolved upon the mother, who nobly met all the demands of a large family, and reared them to occupy useful positions in society. Young Cheves joined the church when about thirteen years of age, and soon after was impressed with the idea of preaching. He was two years at Georgetown College, Ky., and two years at Mercer University, Ga., where he graduated.

When his school duties were over he was called to the pastorate of the Baptist church at Cuthbert, Ga., which he resigned after a year of service to go to Europe to prosecute his studies. He was for a while at the seminary at Greenville, S. C. While in Europe he was at the University of Leipsic nearly two years. He now resides at Nashville, and is the proprietor and one of the editors of the *Baptist Reflector*, which, under the present management, is becoming one of the most popular papers in the Southwest.

Mr. Cheves is a young man of culture, piety, and decided ability.

Cote, Rev. C. H. O., M.D., was born at Quebec, Canada, in the year 1809, of French-Canadian parents. He was educated for the medical profession. In the Canadian rebellion of 1837-38 he joined the "Patriots," after having previously distinguished himself as a leader of the disaffected party in the House of Assembly. For some time he was a resident at Swanton, in the State of New York, with a price set upon his head. Nominally a Roman Catholic, he was secretly an infidel. He was converted in Swanton, under a sermon from the words, "Believe on the Lord Jesus Christ and thou shalt be saved." Shortly afterwards he began to bear public testimony to the gospel. He fixed his residence at Chazy, where he opened his house for worship, and endeavored to guide his French-Canadian neighbors into the way of truth, with encour-

aging results. In October, 1843, Dr. Cote removed to St. Pie, one of the Grande Ligne Mission stations; but his health gave way shortly after, and he was compelled to seek a warmer climate. He spent some months at Savannah, and returned, in the spring of 1844, completely recovered. In the fall of that year he was ordained at St. Pie. He became the agent of the Grande Ligne Mission in the United States, collecting during the summer and returning to preach in Canada in the winter. St. Marie was the scene of these winter labors, which were greatly blessed. He died in great peace while attending the Lamoille Association at Hinesburgh, in 1850. Dr. Cote's death was a very heavy trial to the mission.

Cresswell, Samuel J., D.D., was born in England in 1802; was for many years a member of the Tabernacle church of Philadelphia. He was a man of much mental activity and power, and possessed the deepest interest in divine truth and religious movements. He united business pursuits with the duties of the ministry, and did much to foster the beginnings of many local interests. He was a lover of good books and good men; and was especially identified with the work of ministerial education. He died Aug. 29, 1877. He received the degree of D.D. from Madison University. His large and valuable library is now in possession of the university at Lewisburg by the gift of his children.

Crowell, William, D.D., was born in Middlefield, Mass., Sept. 22, 1806. He received his literary and theological education at Brown and Newton. While pursuing his studies at the latter he preached in several villages and towns around Boston, especially at Quincy, where he gathered a congregation in a large gambling-room in a house formerly used as a tavern, and such was the blessing attending his ministrations in this room that a church was organized.

Soon after leaving Newton, Mr. Crowell accepted the editorship of the *Christian Watchman*. This position he held for ten years, when the *Watchman* and the *Christian Reflector* were united. During this period the paper prospered, and its reputation was not surpassed by any denominational organ in the country.

While in Boston, in 1845, he preached twice every Sunday, and taught in the Sunday-school. After leaving Boston he accepted the pastorate of the church in Waterville, Me., and continued to serve it for about two years, when he removed to St. Louis, Mo., to take editorial charge of *The Western Watchman*. He held this position for ten years, making the paper a power among the growing hosts of Missouri Baptists. A variety of causes led him, just as the late war was about to convulse the nation, to retire from the editorial chair of *The*



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Western Watchman, after which he served as pastor for a short period at Freeport, Ill., and at the time of his death he was engaged in ministerial and other labors in New Jersey. He died in August, 1871. *The Watchman and Reflector*, of Boston, of August 31, 1871, says of him, "His mind was one of uncommon discrimination and clearness. We mourn the loss of so able and good a man, and that his 'sun should have gone down while it was

yet day.'" Dr. Crowell was one of the most talented and cultured men in the Baptist denomination, his piety was all-pervading, and he shed a genial and blessed light over the entire relations of life. Thousands mourned his death as an affliction to the whole Baptist Israel. He was the author of several works, chief among which was "The Church Member's Manual," now used as a text-book in some of our theological seminaries.

D.

Davant, R. J., was born, lived, and died in Beaufort District, S. C. He died in 1872, having probably passed his sixtieth year. A perfect globe presents no salient points to take hold of. Brother Davant's character was so regularly developed and his life so smooth as to present a difficulty somewhat similar. As a lawyer, he had no superior at a bar that ranked second to that of Charleston only. He was for many years commissioner in equity, and all his business, private and professional, was conducted with a regularity approaching mathematical accuracy. Yet no man was ever freer from the stiffness of routine.

But above all, he was a Christian. He was long a deacon of the church where the writer was pastor, and we have never known one to whom the term pillar more properly applied.

He was president of the Augusta and Port Royal Railroad Company for several years, and the completion of the road is largely due to him.

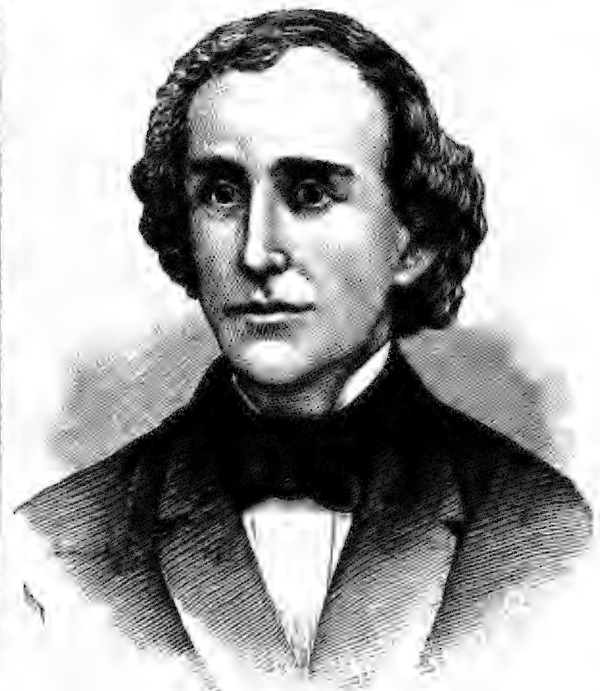
Dawson, John Edmonds, D.D., was born March 7, 1805, in Washington Co., Ga. He enjoyed excellent educational advantages at Madison and at Mount Zion Academy, Hancock Co. In September, 1827, he was converted, and united with the church at Indian Creek. Into all matters of denominational interest he now entered with great zeal and earnestness, and became thoroughly identified with Sherwood, Mallary, Campbell, Hillyer, Crawford, and Mell.

He was ordained Jan. 14, 1835. His first charge was the Eatonton church. From that time until the day of his death, Nov. 18, 1860, he was a zealous preacher of the gospel, laboring mostly in the middle and western part of the State, and rising to the highest rank in the ministry.

Mercer University, of which he had been a trustee for many years, conferred on him the degree of Doctor of Divinity in 1858.

His countenance was cast in a noble mould,

whose classic features and swelling brow were indicative of a grand intellect. He possessed an unusual degree of refinement. From his conversion



JOHN EDMONDS DAWSON, D.D.

he was an ardent friend of the State Baptist Convention, the grand promoter of missions, education, temperance, and Sunday-schools among the Baptists of Georgia. Extensive reading, much intercourse with able and well-stored minds, together with an excellent memory and great mental vigor, enabled his bright and rapid intellect to grasp much that was advantageous to him. In any circle where he moved he was the leading spirit.

While discoursing eloquently once at Milledgeville upon the shortness of time and the necessity

of instantly accepting Jesus, expressly in view of the uncertainty of life, he accidentally struck one of the pulpit lamps, hurling it to the floor, where it lay broken into a thousand fragments. "See," said he, "that splendid lamp, which but a moment ago stood at my right hand the perfection of beauty and utility! Now it is but a heap of broken glass,—a ruin! So frail is *your* life! By what an attenuated thread is it suspended! How small a thing may snap the brittle cord! Let this accident impress upon your minds the solemn truths I have been urging upon your attention, and warn you to flee *now* to the only safe refuge."

He not unfrequently rose to absolute sublimity, completely enthraling and overpowering his hearers. In all the true attributes of oratory and eloquence he probably never had an equal in Georgia, certainly not a superior.

Dr. Dawson was distinguished as an educator and as an able writer. His remains were carried to his native State, and buried at Columbus, Ga., amid the lamentations of thousands.

Dr. John L. Dagg, long president of Mercer University, says, "As a preacher, Dr. Dawson was one of the ablest it has been my privilege to hear."

Deitz, Rev. Charles M., Ridley Park, Pa., was born, Oct. 7, 1830, in Philadelphia; baptized into the fellowship of the Fourth Baptist church, Philadelphia, March 8, 1846; licensed 1854; ordained in March, 1858; graduated from the Central High School, Philadelphia, in 1845, from Lewisburg University in 1854, and from Rochester Theological Seminary in 1856; has been a successful pastor in New Jersey, and for a time financial agent of the South Jersey Institute. He has also been pastor of the Coatesville, Holmesburg, and Ridley Park churches in Pennsylvania; has been moderator of Central Union Association and of Philadelphia Baptist Ministers' Conference. He is a curator of the university at Lewisburg.

Denovan, Rev. Joshua, was born in Glasgow, Scotland, in 1829, and was "born again" in the summer of 1851. His education was obtained in the parish schools and in the University of Glasgow. He was formally ordained to the pastorate of a Presbyterian church, and during a ministry of about eight years was much blessed. In the fall of 1864, when the membership of the church numbered nearly 800, he renounced Pedobaptism and was immersed on a profession of his faith. This act resulted in the severance both of natural and ecclesiastical ties. His health, undermined by years of excessive work, and months of mental anxiety, now utterly broke down. Advised to seek a change of climate, he arrived in Canada in the autumn of 1866, and retired to the quiet and beautiful hill country of Missisquoi, Quebec. Nine months of absolute rest effected a great improve-

ment in his physical condition, and he gradually found his way back into the active ministry. He spent nearly two years in preaching in several needy country places,—St. Armand, Smith's Falls, Carle-



REV. JOSHUA DENOVAN.

ton Place, and Almonte. He was settled as pastor (1869-71) in the town of Stratford, Ontario, and (1871-77) in Montreal. In 1877 he was engaged in a special effort for the evangelization of French Canadian Roman Catholics, and in March, 1878, he entered upon his present pastorate,—Alexander Street, Toronto. He was secretary for five years of the Baptist Home Mission Convention East, and has been secretary of the Baptist Home Mission Convention of Ontario since 1878. A devoted servant of Christ, a great preacher, and a fearless advocate of truth, Mr. Denovan commands the high esteem of the Baptist churches in Canada.

Doubleday, Hon. U. F., was born in Lebanon, N. Y., Dec. 15, 1792, and died in Belvidere, Ill., Nov. 14, 1866. He added to his education in the public schools an extensive knowledge of the higher mathematics and the natural sciences. In early life he settled in Auburn, N. Y., where for about thirty years he edited and published the *Cayuga Patriot*. He was elected to Congress in 1831, and re-elected in 1833, both of which terms he served with marked ability. When the civil war broke out he took strong ground for the Union. His sons, Maj.-Gen. Abner Doubleday, Col. Thomas D. Doubleday, and Brig.-Gen. U. Doubleday, by their devotion and success in arms, showed the power of the father's teaching in respect to the principles

of patriotism. He was baptized into the fellowship of the Baptist church of Scipio, N. Y., by Rev. H. J. Eddy, D.D., in 1841. He removed to New York City, and was elected a deacon of the Sixteenth Baptist church. He also served as deacon of the church at Bloomington, Ill. The writer has a manuscript of a work written by him on "The Harmony of Science with the Bible Account of the Six Days of Creation." It is worthy of publication, and may yet be given to the world.

Dryden, John, M.P., was born in 1840, near Brooklin, province of Ontario. Converted in 1858, he united with the Wesleyan Methodist body, to which other members of his family were attached. In 1861 he was led to see the believer's duty re-

garding baptism, and united with the Baptist church of the township of Whitby, of which he is now the leading supporter. Mr. Dryden received a liberal education, and has attained a high standing for culture and intelligence. In March, 1879, he was unanimously chosen by the Reform convention of South Ontario as their candidate for the representation of the constituency in the Provincial Parliament, and was duly elected in the following June. As a citizen, a legislator, and a follower of Christ, he is abundant in labors for the public good. Mr. Dryden serves the denomination as a director of the Ontario Baptist Missionary Convention, and a member of the board of trustees of the Toronto Theological Seminary.

E.

Eaton, Prof. James R., Ph.D., son of Geo. W. Eaton, D.D., LL.D., was born at Hamilton, N. Y., Dec. 11, 1834. On a profession of faith in Christ he was baptized into the membership of the church at Hamilton, June 14, 1846; graduated from Madison University in 1856, and from Hamilton Theological Seminary in 1858. In 1859 he became Adjunct Professor of Mathematics and Natural Science in Union University, Murfreesborough, Tenn. From 1859 to the spring of 1861 he was Professor of Ancient Languages in Bethel College, Russellville, Ky.; during the war he held a secular position in New York. From 1866 to 1869, Prof. Eaton occupied the chair of Natural Science in the University of Louisville, Ky. In the spring of 1869 he became Professor of Natural Science in William Jewell College, Liberty, Mo., which position he still occupies. In 1876 Madison University conferred on him the degree of Doctor of Philosophy. He has an abiding impression that he was called to teach, and has consecrated himself to the same work in which his distinguished father spent his life,—the education of the Baptist ministry. His motto in the class-room, "What is worth doing at all is worth doing well," is the principle that governs his own life.

Eaton, Leonard Hobart, was born in Groton, Grafton Co., N. H., April 20, 1817. At the age of eleven he removed to Newton, Mass., and at sixteen to Lowell, where he enjoyed the advantages of its excellent public schools. In 1837 he was appointed a teacher in the North Grammar-School. In the same year he was baptized by the Rev. Lemuel Porter, and united with the Worthen Street

church. He removed to Pittsburgh, Pa., in 1839, and united with the First Baptist church. He was one of the constituent members of the Grant Street Baptist church. In 1843 he was elected principal of the Third Ward Public School in Alleghany City, and filled that position seventeen years. In 1847 he united with the Sandusky Street Baptist church; and five years later was appointed a deacon. Both these relations have been sustained to the present time. He served as superintendent of the Sunday-school of this church for a period of thirty years, extending from 1848 to 1878. In 1860 he was elected principal of the Forbes Public School of Pittsburgh, the largest in that city. This position he still holds.

He was a member of the board of school controllers in Alleghany City eight years; president of the Baptist Social Union of Pittsburgh, Alleghany, and vicinity five years; and president of the Sunday-School Convention connected with the Pittsburgh Baptist Association thirteen years. He is now (1881) a director of the Baptist Summer Resort at Point Chautauqua, N. Y.; president of the Young Men's Bible Society of Pittsburgh; and president of the Western Pennsylvania Human Society.

Edwards, Col. B. W., was born in Spartanburg Co., S. C., Jan. 24, 1824. His parents removed to Georgia in his childhood. His health, for many years, was so poor that little hope of his living to manhood was entertained. But his constitution having improved, he entered the South Carolina College in 1847, and graduated in 1850. Having returned to Georgia, he taught school and studied

law for one year. He was then admitted to the bar in 1851, and soon after went to the same school at Harvard, Mass., where he graduated in 1853.

He now returned to his native State, locating first at Sumter and afterwards in Darlington County, where he now resides. He was commissioner in equity for five years, beginning in 1861. In the same year he entered the Confederate service, but was soon after discharged on account of ill health.

He has long been a deacon of the Darlington Baptist church and superintendent of the Sunday-school, a member of the board of trustees of Furman University for fifteen years, and for the past two years president of the Baptist State Convention. He is very prompt and efficient as a presiding officer. In quiet, unobtrusive usefulness he has no superior in the State.

Edwards, Gen. O. E., a native of Spartanburg District, S. C., was born Nov. 19, 1819. He took an academic course at Glenn Spring, finishing it in 1843. He was admitted to the bar in 1845, and commenced the practice of law at Spartanburg Court-House. He was repeatedly sent to the Legislature from his native district, and was a member when the war began. He was elected a brigadier-general of militia in 1854. At the beginning of the war he raised a regiment and entered the Confederate army in command of the 13th S. C. Volunteers. He was mortally wounded in the battle of Chancellorsville, while in command of McGowan's brigade, and died a few days after at Goldsborough, N. C., on his way home. He was buried at Spartanburg. He had long been a deacon of the Spartanburg Baptist church and superintendent of the Sabbath-school.

In battle he was brave almost to a fault, as the writer knows personally, and his death was probably due to his entire forgetfulness of his own safety. He left a gap in the church and the community that is scarcely filled even to the present day.

Edwards, Rev. Solomon, was born in Barnwell Co., S. C. He was born in slavery, the property of Rev. Elliott Estess. From his boyhood he was honest and diligent. In early life he was a foreman on the plantation. His education is limited, the writer having taught him most of what he knows. But nature, or rather nature's God, has endowed him with unusual common sense. He has been preaching for many years, and we earnestly hope may long continue to preach, as no man within our knowledge could fill his place. His people receive his words almost as those of an oracle, and it is well that they are words of wisdom and truth.

He is of pure African extraction, nearly six feet high, and strongly built. His countenance is very pleasing, and at a glance shows his superiority to

most of his race. Whatever improvement is to be made in the colored race must be made chiefly through such men as Brother Edwards.

Elford, Charles James, was born in Charleston, S. C., May 11, 1820. Left an orphan in early years, he went to Greenville, S. C., when a mere boy. While employed as clerk in a store he used every spare moment for study, and, with the blessing of God on his earnest, patient, and well-directed efforts at self-improvement, he rose from one position to another till he attained to eminent distinction at the bar. An ardent Christian and leader in every good work, he devoted himself especially to the interests of the Sunday-school. In this sphere his influence on the young and on Sunday-school workers throughout the State was productive of results for good far beyond that of many ministers of the gospel. *Kind Words*, a Sunday-school paper, issued first at Greenville, S. C., now at Macon, Ga., owed its origin to him. With his dying breath leaving to the Sunday-school over which he had long presided the message, "Tell them to come to heaven; that's all," he closed his earthly service in Greenville, May 25, 1867, honored as a public benefactor by the whole community.

Emery, George Freeman, was born at Paris, Oxford Co., Me., Nov. 10, 1817. He fitted for college under private tutors, and at the Farmington Academy, and was a graduate of Bowdoin College, in the class of 1836. On graduating he studied law with his father, Judge Stephen Emery, and was admitted to the bar Nov. 10, 1838, and formed a law partnership with his father, which continued about ten years. In 1846 he removed to Portland. While residing in Paris he was for six years register of probate for Oxford County. After his removal to Portland he was appointed, in 1848, clerk of the U. S. Circuit by Judge Woodbury, and continued under three of his successors. He resigned his office on removal to Boston in 1877, where he became connected with the *Boston Post*, a leading daily paper, of which he was chosen editor-in-chief in 1880, and now (1881) holds this position. Mr. Emery was baptized, with his wife, Sept. 23, 1855, by Rev. G. W. Bosworth, D.D., and united with the Free Street Baptist church in Portland, Me. In all matters pertaining to the prosperity of that church he took a deep interest. He was for a considerable time the superintendent of its Sabbath-school. He took an active part in getting up an organization to provide for poor and devoted ministers, also the corporation to manage the "Greenough Fund" for building churches in Maine. For a time he was a trustee of Colby University, and was a prominent layman among the Baptists of his native State. Mrs. Emery was the daughter of John W.

Appleton, Esq., a leading Baptist of Maine, and sister of Hon. John Appleton, M.C., and minister plenipotentiary to Russia under President Buchanan. The first wife of Vice-President Hamlin was a sister of Mr. Emery, and his second wife a half-sister.

Emery, Hon. James S., was born in Industry, Franklin Co., Me., and was graduated in 1851 at Colby University. He was made president of the Vermont Literary and Scientific Institution at Brandon in that State. He commenced the study of the law in New York City in 1852, where he was admitted to the bar in February, 1854. He was one of a hundred young men who founded Lawrence, Kansas, in September of the same year. This was the first settlement from New England made in the new Territory just entered under the

Kansas-Nebraska bill. He took grounds for a free State, and was one of a committee sent to the free States in behalf of free Kansas. He was a member from Lawrence of two of the constitutional conventions which Kansas had before she was received into the Union. He was twice chosen to a seat in the Legislature, and in 1864 was appointed by Mr. Lincoln U. S. district attorney for his State, which post he held about three years. He was one of the seven constituent members of the first Baptist church formed in the Territory, in January, 1855, at Lawrence. It was through his efforts mainly that the State University of Kansas was located at the city of his residence. Being a friend of learning, he is often called before the public in literary, historical, and religious addresses. He is a man of talent and piety.

F.

French, George R. For article, see page 417.



GEORGE R. FRENCH.

Feller, Madame Henrietta, was born April 2, 1800, at Montagny, a village in the Canton de Vaud, Switzerland. In 1803 her father, M. Olin, removed with his family to Lausanne, where Henrietta enjoyed superior educational advantages. In

1822 she married M. Louis Feller, of Lausanne, one of its most respected citizens. Within five years she was left a widow. Her only child, a daughter, had died a short time before. Previous to these sad bereavements she had become a decided and active Christian, and after her husband's death she consecrated herself still more fully to the service of Christ. In 1835, Madame Feller received a letter from a dear friend, the wife of a Swiss missionary in Canada, describing the spiritual destitution of the French Canadians, and exhorting her to give herself to missionary work. This she regarded as a call from God, and on the 17th of August, in the same year, she left Lausanne for the scene of her future toils. She was accompanied by Louis Roussy, a member of the church in Lausanne, and of the Mission Institute in the same city. They reached Montreal on the 31st of October, and shortly after settled in the village of St. Johns. Madame Feller spent her first year in Canada in earnest efforts for the enlightenment and salvation of the French Catholics by domestic visitation, by the instruction of children, and by the distribution of the Scriptures. In September, 1836, she removed to La Grand Ligne, encouraged by the success which had attended Mr. Roussy's ministrations in that place. She commenced her work in the garret of a small log house, where she taught a school of children by day and a class of adults by night. In this garret also she resided, subjecting herself to great privation. She visited the poor and the sick, carrying the Word of life into many a home, when the

preacher, Mr. Roussy, would have been repelled. Thus was laid the foundation of the mission of which, for thirty-two years, Madame Feller was the leading spirit, and which, long before she died, had become one of the most useful institutions in Canada. She died at the Grand Ligne Mission-House on the 29th of March, 1868. It has been well said that "Henrietta Feller was raised up for a great work. She has left her mark, by God's grace, on Lower Canada."

Fillmore, Mrs. Millard, widow of ex-President Fillmore, was born at Morristown, N. J., Oct. 27, 1813. Her maiden name was Caroline Carmichael, youngest daughter of Charles Carmichael and Tempe Wickham Blachly. She was baptized by the late Rev. Geo. B. Ide, D.D., and was, with her first hus-

band, the late Ezekiel C. McIntosh, Esq., of Albany, a member of the venerable Dr. Welch's church. She was married to Mr. Fillmore by the Rev. Wm. Hague, D.D. She was a woman of great refinement and culture, and had a richly-stored mind resulting from extensive reading. Her mansion was exquisitely furnished, being adorned with a very large collection of expensive paintings. She was constant in her attendance at her chosen church, the Washington Street Baptist, of Buffalo, of which she was a faithful member. She was a liberal giver to denominational missionary societies and to every good cause. She loved to read the sermons of Spurgeon, and enjoyed direct Christian conversation. She died in Buffalo, Aug. 11, 1881.

G.

Gates, Rev. Granville, was born in Maine, Broome Co., N. Y., April 17, 1829. At the age of eighteen he united with the Baptist Church, having been converted in childhood, through the instrumentality of a mother who did not live to know on earth the result of her faithfulness. For three years subsequent to 1850 he was a member of the board of supervisors of Broome County.

In 1853 he was licensed to preach, and was ordained at West Nanticoke in January of the following year. He continued to labor in the State of New York, and chiefly among the churches of the Broome and Tioga Association, for thirteen years, spending two years at West Nanticoke, six years at Centre Lisle, four years at Mott's Corners, and one year at Ovid.

In the spring of 1867 he accepted an appointment from the Home Mission Society to labor in the West. Locating soon after at Highland, he devoted ten years to missionary work in Northeast Kansas, gathering the churches of Roy's Creek, Hiawatha, Subetha, Valley Falls, and Blue Rapids. In 1878 he became pastor of the Baptist church of Emporia, which had been in a languishing condition for some years. In June he resigned the care of this church to accept an appointment as general missionary of Kansas.

Gee, Rev. W. Sandford, was born near Bowling Green, Ky., March 19, 1847. His parents removed to Illinois in 1852; was brought up upon a farm; taught school for seven years; was ordained in Illinois; graduated from the theological department of Shurtleff College. His first pastorate, of three years, was at Mount Vernon. At present he

is pastor of the First Baptist church of Lincoln, Neb., where he has labored for three years. He was elected chaplain of the house of representatives in the session of 1881.

Grande Ligne, Evangelical Society of, was commenced, at the close of 1835, by Madame Feller and Rev. Louis Roussy, who had recently left Switzerland for the purpose of carrying the gospel to the benighted French Canadians. Numerous Romish churches, colleges, convents, hospitals, and asylums, with their immense wealth, were both the signs and instruments of undisputed papal sway over Lower Canada. It seemed to be absolutely inaccessible to the gospel, and, previous to the arrival of Madame Feller and Mr. Roussy, no sustained effort had been made to enlighten it. There are now several societies engaged in the work of French Canadian evangelization, but the Baptist mission was the pioneer. Very little was done for a year or two; but after the opening had been made many friends of other denominations helped the infant cause. In 1840 an institute was begun at La Grande Ligne, with the primary view of training future laborers,—evangelists, teachers, and pastors. At the same time it furnished the best means of educating the grown-up children of isolated Protestant converts living in the midst of Roman Catholic communities.

In 1851 a school for girls was opened at St. Pie; but in 1855 the mission premises were burned, and the Feller Institute, as it was called, was removed to Longueuil. This has since been removed to Grande Ligne, where all the educational work of the mission is now conducted. The new Feller

Institute building was erected at a cost of \$8000, and was opened July 1, 1880, free from debt.

"It is estimated," says the Rev. A. Therrien, "that over 4000 French Canadians have been led to embrace the gospel through the direct instrumentality of this mission, 15 churches have been organized, 2000 young people educated, and 22 young men prepared for the ministry, or for evangelists and colporteurs." Several French pastors and missionaries now laboring among their fellow-countrymen in the United States were converted and trained at La Grande Ligne. Of these are Revs. L. Auger, of Stryker, O.; R. B. Desroches, of Detroit, Mich.; F. X. Smith, of Fall River, Mass.; J. N. Williams and E. Lager, who labored among the scattered French Canadians in New England; and A. Chatrand, of Elivon, Kansas. Most of the French churches in the United States also owe their existence, indirectly at least, to the Grande Ligne Mission. There are seven churches directly connected with the mission.

Graves, Rev. Henry L., was born in Yanceyville, N. C., Feb. 22, 1810; graduated from the University of North Carolina and Hamilton Theological Seminary, N. Y.; ordained in November, 1837; was the first president of Baylor University, Texas, from 1846-1851; served acceptably as pastor of the Independence church; during the war was president of the Female College, Fairfield, Texas, and from 1874-75 was president of Baylor Female College. He was the first president of the Texas Baptist State Convention, and ably filled the same office for sixteen years. Morell's "Flowers and Fruits, or Thirty-Six Years in Texas," says of him: "His qualifications entitle him to the position, in the estimation of his brethren, of a refined and educated Christian gentleman." He has been moderator of Union Association, and is now president of the Baptist Education Society of Texas, and has seen much service, and has always been regarded as a wise counselor in Baptist assemblies.

Grier, Prof. William Thompson, A.M., was born near Salem, N. J., May 11, 1850. Having been fitted for college at an academy in his native town, he entered the Freshman class of the university at Lewisburg in September, 1867. In 1871 he was graduated with the highest honors of his class, and was immediately elected Professor of Ancient Languages in Monongahela College, Pa. He remained there four years, during a part of the time acting as president of the college. In this position he was very successful, and his work was highly appreciated. The presidency of the college was offered to him, but he declined to accept it. In 1875 he was elected Professor of the Latin Language and Literature in the university at Lewisburg, and his success has more than justified his

choice. He is deservedly popular both in the university and outside of it. The standard of scholarship in his department is high. Prof. Grier promises to become one of the scholars of the denomination. He is a thorough teacher, is an excellent speaker, and everywhere well represents the university.

Groff, Prof. George G., M.D., was born in Chester Co., Pa., in April, 1851. He received his early education in Phoenixville and Norristown and in the State Normal School at West Chester. He subsequently entered the University of Michigan, and afterwards graduated in medicine from the Long Island College Hospital, Brooklyn, N. Y., in 1877. He at once became the teacher of Natural Sciences in the State Normal School at West Chester, which position he held until 1879, when he was elected to the chair of Natural Sciences in the university at Lewisburg. This position he fills with marked ability, and with much acceptance to all who know his daily life.

Grow, Rev. T. D., was born at Hartland, Vt., Jan. 24, 1824. His grandfather was a pioneer Baptist minister in Vermont. His brother, Rev. James Grow, of Connecticut, was one of the first to assist in the foreign work, sending Dr. Judson \$50, out of \$200 salary, before the mission was thoroughly organized. His cousin was a missionary to Siam, and died there. His widow is now the wife of Dr. Dean. He was educated at New Hampton, N. H., and ordained May 1, 1850, in Kane Co., Ill. Most of his ministerial work has been in Wisconsin, Missouri, and Kansas. Quite a number of churches have been formed under his labors.

Gunn, Rev. David Brainard, was born in Montague, Mass., May 8, 1823; had very early impressions respecting his need of Christ as his Saviour; also that he should become a minister of the gospel. When about ten years of age he was convicted of sin, but he did not at that time indulge a hope in Jesus. In January, 1838, he was specially moved by the Holy Spirit and led into light, and he enlisted as Christ's soldier. Upon the following Thanksgiving-day he was baptized with three brothers and a sister. In 1854, being greatly strengthened by the Holy Spirit, he began in earnest the work of soul-winning. He was licensed by the Shelburne Falls, Mass., Baptist church, of which he was a member. Wishing to devote himself wholly to the ministry, he sold out his business and home, and removing to the West, settled in Warsaw, Ill., organized a church, and was ordained as its pastor in August, 1857. There he toiled nearly four years, and added to it about 150 members. Afterwards he held brief pastorates in Carthage, Ill., and Hannibal, Mo. Early in 1865 he settled in Sandwich, Ill., where in the fourth year of a very pleasant pastorate his health completely

failed for two years. Then slowly returning strength enabled him to engage as a supply, which after a year or two led him into evangelistic and missionary labors, which have been continued, mostly in the States of Illinois and Kansas, until the present time. God has signally blessed Mr. Gunn's ministry.

Gunn, Rev. Elihu, was born in Montague, Mass., Jan. 3, 1818. His ancestors were of the Puritan stock, and had been stanch Baptists on both sides for several generations, being the earliest settlers in that part of the State, and among those who suffered persecution from the "standing order" for conscience' sake. He publicly confessed Christ in his twenty-first year. His earliest desire was to secure an education and become a minister

of Christ. He entered the Freshman class in Madison University in 1844, and he graduated from the theological seminary in 1849. He was soon after ordained at North Sunderland, Mass., and went as a missionary to the new State of Iowa. Settled first at Keokuk, then a frontier town of 1500 people. He was then president of the Central University, of Iowa, five years. Afterwards he was pastor at Mount Pleasant nearly nine years. He then came to Kansas, and was pastor at Atchison three years, district secretary of the American Baptist Home Mission Society for Kansas and Missouri three and a half years, and since May, 1877, he has been pastor of the Baptist church at Fort Scott, Kansas. Mr. Gunn has baptized 447 persons, including all of his five children.

H.

Hardwicke, Rev. J. F., was born in Virginia in 1837; united with the church when a boy; commenced preaching when but eighteen. After pursuing his studies with his brother, Rev. J. B. Hardwicke, he entered a classical school. In 1869 he matriculated at the Southern Baptist Theological Seminary, at Greenville, S. C. When the war compelled its school to suspend he retired to Virginia, and entered upon the pastorate. He served the church at Milton, N. C., and also that at Ephesus. He then removed to Western Virginia, and succeeded in establishing a church at Huntington. Mr. Hardwicke is now pastor at Bowling Green, Ky. A man of genial disposition, blessed with a mind of decided vigor, and a close student of the Scriptures, he ranks with the best preachers of his State.

Harris, Rev. Elmore, was born in 1854, near the city of Brantford, Ontario, Canada. His father was a manufacturer, and intended his son for the same calling; but God had otherwise designed. He was brought to Christ in April, 1870, and in the following year, when but a lad of seventeen, he preached his first sermon. For nearly two years he studied in the high school in Beamsville, and the Collegiate Institute of the city of St. Catharines. He afterwards attended the University of Toronto, taking two scholarships in classics and the first prizes in Oriental languages. He graduated in 1877, receiving the degree of B.A. In 1876, a year before he finished his university course, he became pastor of the First Baptist church of St. Thomas, where he still labors with great acceptance. During his five years' ministry the First

and Zion churches, unfortunately severed, have been united, and a handsome structure erected in the centre of the city, costing \$17,000. The membership has more than doubled. Mr. Harris is one of the rising men in the Baptist ministry of the New Dominion.

Harris, John, of Brantford, Ontario, Canada, was born in 1841, in the township of Townsend, in the same province. At the age of twenty-one he entered into partnership with his father, Mr. Alanson Harris. He is a man of considerable means and of distinguished liberality. He is at present the teacher of a large Bible-class, numbering, at times, 150 persons, in the First church, at Brantford. There are continual accessions to the church from this class. He has also an excellent gift in presenting the gospel to the unsaved, and has been greatly blessed in this work in the neighborhood of his own city and at other points. An earnest Bible student, a diligent worker, a generous contributor to all benevolent and denominational objects, and a true friend, he has fairly won the high position he holds among the Baptist laymen of Canada.

Hildreth, William, D.D., was born at South Bend, Ind., Jan. 24, 1838. In 1853 the family removed to Sandyville, Iowa, where Mr. Hildreth was baptized in 1859; licensed to preach in 1860. In 1861 he was called to the church at Lovilia, and the following year was ordained. He entered Central University, preaching once on the Sabbath for the First church of Pella while he remained in the school.

He removed to Chillicothe, Mo., and served the

church there one year, and accepted an appointment from the American Baptist Publication Society as general Sunday-school missionary, in which connection he remained over three years. After a brief pastorate at Pleasant Hill, Mo., he became general missionary of the American Baptist Home Mission Society, in which work he continued three years, and during which he baptized 484 persons.

In 1872 he removed to California, remaining four years, preaching for the Tabernacle church, San Francisco, and the church at San José. He returned East in 1876, and settled with the church at New Albany, Ind., where he remained four years, until called to the Union Baptist church of Pittsburgh, his present field of labor.

Mr. Hildreth has built ten houses of worship, raising for this purpose \$107,000. He received into the churches with which he has labored 2017 persons, of whom he has baptized 1530. In 1879 Judson University conferred upon him the degree of D.D.

Hoard, Hon. Samuel, since 1836 has resided at Chicago, one of its earliest and, during the nearly half a century of his residence there, one of its most useful and honored citizens. He was born at Westminster, Mass., May 20, 1800, of English parentage, some of his ancestry having been persons of rank and fortune. Receiving an academical education, he pursued to some extent the study of law, but later embarked in journalism, being connected, in 1828, with the *Republican*, of Franklin, N. Y., in association with Mr. James Long, who, like himself, had married a daughter of John Conant, Esq., of Brandon, Vt. In 1833 we find him associated with Silas Wright, afterwards so prominent in State and national politics, in the editorial management of the *St. Lawrence Republican*. Removing to Chicago in 1836, he was speedily called to various posts of honorable service, among them that of State senator and clerk of the Circuit Court. In 1845 he engaged in mercantile business, and continued in it for many years as one of the successful merchants of the young and growing city. Mr. Lincoln appointed him postmaster of the city in 1865. He has also served for a considerable period as president of the Board of Education. Among the earliest and most efficient members of the First Baptist church, he was one of those who, in 1864, united in constituting the present Second church, and in both these organizations he has been active and efficient to a remarkable degree, for fifteen years conducting

with peculiar tact and success a large infant-class in the First church, and for ten years a young men's Bible-class in the Second. During eleven years past he has served in the last-named church as its senior deacon. Mr. Hoard was one of the original corporators of the University of Chicago, and, until advancing age made it seem to himself desirable that he should retire, remained one of the most valued members of the board of trustees.

Homan, Rev. N. B., was born in Spencer Co., Ky., on Sept. 7, 1822. His father removed to Putnam Co., Ind., when he was about five years old. At the age of sixteen he became deeply concerned in regard to his salvation. He removed to Jones Co., Iowa, in 1847. He was "born again" in that place, and baptized in the spring of 1848. In that year he and nine others formed the Baptist church of Fairview, Jones Co. In the year 1855 he was called to the work of the gospel ministry. On the 26th of April, 1856, he was ordained, and he served the Fairview Baptist church as pastor over fifteen years, the Anamosa church four years. On Jan. 1, 1873, he entered upon the pastorate of the church at Vinton, Benton Co. In October, 1875, he went to Kirwin, Phillips Co., where he has remained up to the present time, laboring as pastor of the Baptist churches of Kirwin and Phillipsburg.

Hungate, Rev. James De P., was born in Washington Co., Ind., July 28, 1831. He was received into the Mill Creek Baptist church at fourteen. When eighteen he was impressed that it was his duty to preach. He graduated from Franklin College in 1854, and was ordained in 1856, and became pastor of the church at Salem, Marion Co., Ill., in 1858, where he built a meeting-house and the membership of the church increased from six to seventy-six members. In 1860 he was appointed a missionary by the American Baptist Home Mission Society to Nebraska. In May, 1864, he started across the plains with his wife and children in a wagon, and, after a wearisome journey of 102 days, he arrived safe in the Willamette Valley, Oregon. He was for three years pastor at Salem, the State capital, when the church increased from thirty-six to ninety-eight members. He taught a Bible-class of thirty young people, most of whom he baptized. In December, 1868, he removed to California, where he labored as a supply at Petaluma and other places. In the autumn of 1872 he returned to Nebraska, and in 1879 he became pastor at El Dorado, Kansas, where his labors have been blessed in erecting a meeting-house and in building up the church.

J

James, Rev. John Sexton, son of Prof. C. S. James, was born in Philadelphia, Pa., July 20, 1848. He was baptized in February, 1864. He was graduated with honor from the university at Lewisburg in 1868, and from Crozer Theological Seminary in 1871. He then spent a year in prosecuting his studies at the Universities of Erlangen and Leipsic, Germany. On his return, he accepted a call to Allentown, Pa., and was ordained in October, 1872. He still serves this important church. Mr. James edited a revision of Kurtz's "Church History," with additions from the seventh German edition. The work is largely used as a text-book in American theological seminaries. He was president of the Pennsylvania Baptist Ministerial Union in 1879, and of the Alumni Association of the University at Lewisburg in 1880. He was moderator of the Reading Association in 1879 and 1880. Mr. James is a successful pastor and a clear and impressive preacher.

Jones, Prof. J. E., A.M., was born in Lynchburg, Va.; baptized in the spring of 1868, and en-

tered the Richmond Institute, Richmond, Va., in October of the same year for the purpose of preparing for the gospel ministry. Having completed the course there in 1871, and having finished his preparatory training in the grammar-school of Madison University, N. Y., he entered Madison University in 1872, and, after a successful course of study, was graduated in 1876. In the same year the American Baptist Home Mission Society appointed him an instructor in the Richmond Institute, and intrusted him with the branches of language and philosophy. In 1877 he was ordained to the ministry. In 1879 his *alma mater* conferred upon him the degree of Master of Arts. Prof. Jones is an efficient teacher, a popular and instructive preacher, and a forcible writer. In 1878 he held a newspaper controversy with the Roman Catholic Bishop Keane, of Richmond, in which the bishop, in the estimation of many most competent to judge, was worsted. Prof. Jones is regarded as one of the most promising of the young colored men of the South.

L.

Lehman, Rev. G. W., the aged and highly revered pastor of the Baptist church in Berlin, Germany, and one of the most prominent Baptist ministers in that land, was born in the city of Hamburg, Oct. 23, 1799. In his youth he was an engraver in Berlin, being at the same time actively engaged in religious labor and in circulating the Bible, which he had early learned to love and cherish. In 1830 he first met with Mr. Oncken and felt himself specially drawn to him. After Mr. Oncken's baptism Mr. Lehman was led prayerfully to consider this question, but it was not until the year 1837 that he became fully settled in his convictions concerning believer's baptism. He was baptized near Berlin by Mr. Oncken, with six others, May 13, 1837, and on the following day the little flock of baptized believers was organized as the Baptist church of Berlin. Mr. Lehman was soon appointed by the church as their pastor, and faithfully preached to the people while still pursuing his daily avocations. He was forced to pursue

his work of love under great difficulties and discouragements. In 1838, Mr. Lehman entered the service of the American Baptist Missionary Union, devoting one-half of his time to this work as its missionary. In 1840, Mr. Lehman went to England to receive ordination; he was ordained June 29, 1840, in Salter's Hall chapel, Cannon Street, London, Rev. J. H. Hinton offering the ordaining prayer. Since that time the work in Berlin has been prospering under his faithful labors, and it has extended into the surrounding regions far and wide.

Mr. Lehman is gifted with peculiar talents; he occupies a very influential position among the Baptists in Germany. The cause in that country is indebted to him to a degree which it will not be easy to overestimate. Although partially disabled by the weakness of age, Mr. Lehman still retains the pastorate of the church to which he has devoted his youthful energies and the strength of his manhood.

M.

Mabie, Rev. H. C., was born in Belvidere, Boone Co., Ill., June 20, 1847. He is a descendant of several generations of Baptists. His great-grandfather, Rev. Daniel Mabie, was one of the pioneer



REV. H. C. MABIE.

ministers of Central New York. His parents removed to Belvidere in 1845. His early life was under the Christian influence of a pious home and of the revered Dr. Roe, pastor of the Belvidere church.

At twelve he was converted and baptized. At sixteen, while in college, his heart was greatly refreshed by divine grace, and from this period, while still studying, his labors were rewarded with conversions among students, in military camps and hospitals, and in neighboring churches.

He graduated from the University of Chicago in 1868, and from the seminary in 1875. He was ordained in Rockford, Ill., in October, 1869, when he spent four prosperous years as the pastor of the State Street church. In 1873 he resigned his charge to complete his theological studies, and in the mean time he organized the church at Oak Park, and served it as pastor for two years. In 1875 he became pastor at Brookline, Mass., and labored there for three and a half years with much success; during this pastorate he was a member for two

years of the Executive Committee of the Missionary Union. At the commencement of Brown University in 1878 he preached the annual sermon before the Society of Missionary Inquiry. Early in 1879 he accepted a unanimous call to the First Baptist church of Indianapolis, Ind., where the blessing of God has rested upon his labors abundantly; debts have been paid, union binds the large membership together, liberality distinguishes their gifts, and conversions are frequent. Mr. Mabie is a man of ability and culture, of wisdom and grace, and before him, if the Lord spares his life, there are brilliant prospects of usefulness, while around him there are throngs of loving friends.

Marsh, Rev. W. H. H., was born in Chester Co., Pa., July 14, 1836. He received a liberal education, which he has continually extended until he has become one of the best-informed men in the denomination. He was ordained when twenty-one years of age. After supplying the Bethesda and Caernarvon churches in Chester Co., Pa., he took charge of the Lower Providence church, Montgomery Co., and remained there four years; then settled with the Blockley church, West Philadelphia, where he exercised his ministry until, in 1865, he accepted a pressing call to the Second church of Wilmington, Del. During his six years' pastorate at Wilmington an oppressive debt was paid, the church edifice was greatly improved, an organ purchased, and a lot for a mission secured, upon which the Bethany church now stands. Mr. Marsh removed from Wilmington to take the oversight of the Central church of Salem, Mass., where he labored for eight years. In December, 1880, he settled in New Brunswick, N. J., as pastor of the young and vigorous Remsen Avenue church. In his pastorates Mr. Marsh has always been successful.

He is a diligent student, an extensive reader, and a large-hearted brother. His intellectual powers are of a high order, and his sermons are distinguished by deep thought and gospel truth.

He has written extensively for the *Baptist Quarterly*, the *Bibliotheca Sacra*, and the denominational papers. The Publication Society has issued his "Modern Sunday-School." He has also the manuscript of a work upon which he has been long engaged, and which he expects to publish soon.

Mr. Marsh is regarded with affection wherever he is known, and his labors have been a blessing to the churches and the world.

S.

Staughton, William, D.D. For article, see page 1007.



WILLIAM STAUGHTON, D.D.

T.

Tyler, James E., who for nearly twenty years has been actively identified with Baptist interests in Chicago, was born at Hillsdale, Columbia Co., N. Y., March 11, 1811. During his infancy the family removed to West Stockbridge, Mass. When he was sixteen he became clerk in the village store, and the proprietor removing soon after to Canaan, N. Y., he was persuaded to accompany him. In 1829 he became a resident of Cincinnati, O., connecting himself there with an insurance office. A branch being established in Louisville, Mr. Tyler took charge of it, and that city, in 1834, became his home. Business prospered, and he was in due time ranked with the wealthy and influential citizens of the place. Mr. Tyler undertook, in 1859, a tour of the East, visiting Egypt and the Holy

Land; some letters home, descriptive of his journey, finding publication in the *Louisville Journal*, then edited by George D. Prentice. At the outbreak of the war he removed North. In 1862 he established himself in Chicago, and soon took a place beside the successful business men of that city.

Mr. Tyler early interested himself in the University of Chicago, serving as one of its trustees. In the establishment of the Theological Seminary he actively shared, serving also upon the board of this institution. As a member of the First Baptist church, he has contributed generously to the various building and mission enterprises of that body. His gifts to the seminary have also been large.

V

Vinton, Justus H., D.D., was born in Willington, Conn., Feb. 17, 1806. When ten years of age he was converted, and soon after united with the Baptist church of Ashford. At sixteen he felt the call of God to preach the gospel. In 1826 he entered Hamilton Institution to study for the ministry. In 1830, one year after a day of fasting and prayer, to learn his duty in reference to going West as a missionary, when he was strongly impressed that he should go to Burmah, he finally decided to spend his life in that heathen country. While attending to college duties, and during vacations, he preached wherever he had an opportunity, and he had some great revivals at this early period.

In July, 1834, Mr. and Mrs. Vinton sailed for Burmah in the "Cashmere," and landed in Maulmain in December of that year. During their passage, in answer to fervent prayers and faithful preaching, a number of the officers and men of the vessel were converted. Having learned the language of the Karens from a native at Hamilton, N. Y., the missionary and his wife left for the jungle a week after they landed, and commenced to preach among a people to whom the Saviour had never been presented, and they continued for three months, going from village to village, telling the story of the Cross to hungry multitudes, and converts rewarded these toils wherever they went. For many years Dr. Vinton was engaged in this blessed work, and he was one of the most successful missionaries that ever led souls to Jesus. Throngs were born again, many churches were established, preachers and teachers were sent out, and a mighty work was performed for God and for the races dwelling in Burmah.

In Rangoon his labors for the people at the termination of the last war with England were astonishing; he and his wife cared for a multitude

of the sick, they bought rice on credit and distributed it among the famine-stricken, they cared for orphans and widows, and they told the story of the Cross; in any community a preacher of such a spirit would be heard with special interest, and we are not surprised that in twenty months he baptized 441 converts.

He was beloved and almost worshiped throughout the Karen jungles, and the English officials, recognizing his extraordinary worth, sent him money to sustain his schools and gifts to aid him in his work, and cherished him and his wife in their hearts.

Dr. Vinton was mighty in prayer, firm in will to do what was right, untiring in effort, generous to a fault, and wholly consecrated to God. In Connecticut, where he was peculiarly well known, when a difference existed between him and the Missionary Union, the denomination sympathized with the great missionary; they knew his unsurpassed worth, and no society could keep them from contributing liberally to sustain this prince of missionary preachers. He died in Burmah, March 31, 1858.

His noble wife, born in Union, Conn., April 19, 1807, and converted at eighteen, had the same missionary spirit that made her husband ready to sacrifice everything for the salvation of idolaters. She told the women and children of Burmah about the Saviour, and labored in this way for Christ with glorious results, and after Dr. Vinton's death the converts and churches hearkened to her counsels with a reverence almost unparalleled. She died in Burmah, Dec. 18, 1864. Her daughter, Mrs. R. M. Luther, is doing effective service for foreign missions in Pennsylvania, while Justus B. Vinton, D.D., her son, is a worthy successor of his honored father in extending the Redeemer's kingdom in Burmah.

W.

Waldrop, Rev. A. J., was born Feb. 7, 1815, in Christian Co., Ky. Came with his parents to Jefferson Co., Ala., in 1818, and has continued there to this date; was baptized by Rev. Hosea Holcombe in 1832; was ordained in 1842. He has been pastor at Ruhamot thirty-two years, at Spring-

ville twenty, and at Cahaba twenty-five years,—three of our best country churches. He is one of the most influential ministers in the State, and a strong and gifted preacher. He held several prominent civil positions. His son, Elisha Waldrop, is also a good minister of Jesus Christ.

APPENDIX.

THE PHILADELPHIA CONFESSION OF FAITH.

I. OF THE HOLY SCRIPTURES.—1. The Holy Scripture is the only sufficient, certain, and infallible rule of all-saving knowledge, faith, and obedience; although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation. Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterward, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:

Of the Old Testament,—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel,

2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament, Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second, and third Epistles of John, the Epistle of Jude, the Revelation. All which are given by the inspiration of God to be the rule of faith and life.

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon (or rule) of the Scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved, or made use of, than other human writings.

4. The authority of the Holy Scriptures, for which it ought to be believed, dependeth not upon the testimony of

A CONFESSION OF FAITH,

Put forth by the
Elders and Brethren

Of many

CONGREGATIONS OF CHRISTIANS

(Baptized upon Profession of their Faith)
In *London and the Country.*

*Adopted by the Baptist Association
met at Philadelphia, Sept. 25. 1742.*

THE SIXTH EDITION.

To which are added,

**Two Articles viz. Of Imposition of Hands,
and Singing of Psalms in Publick Worship.**

ALSO

A Short Treatise of Church Discipline.

*With the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation, Rom. 10. 20.
Search the Scriptures, John 5. 39.*

**PHILADELPHIA: Printed by B. FRANKLIN.
M,DCC,XLIII.**

FAC-SIMILE OF THE TITLE-PAGE OF THE PHILADELPHIA CONFESSION OF FAITH, ADOPTED BY THE PHILADELPHIA BAPTIST ASSOCIATION, SEPTEMBER 25, 1742, AND PRINTED BY BENJAMIN FRANKLIN IN 1743.

any man or church, but wholly upon God (who is Truth itself), the author thereof; therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding our full persuasion, and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

6. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down, or necessarily contained in the Holy Scripture; unto which nothing is at any time to be added, whether by new revelation of the Spirit or traditions of men.

Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God and government of the church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all, yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek, which (at the time of writing it) was most generally known to the nations, being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentical; so as in all controversies of religion the church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have a right unto, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God, dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may hope.

9. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture, so delivered, our faith is finally resolved.

II. OF GOD AND OF THE HOLY TRINITY.—1. The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection, whose essence cannot be comprehended by any but himself; a most pure Spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto, who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek him, and withal most just, and terrible in his judgments, hating all sin, and will by no means clear the guilty.

2. God having all life, glory, goodness, blessedness, in and of himself, is alone in, and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them, he is the alone fountain of all being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in all his works, and in all his commands; to him is due from angels and men whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this Divine and Infinite Being there are three subsistences, the Father, the Word (or Son), and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided; the Father is of none neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and our comfortable dependence on him.

III. OF GOD'S DECREE.—1. God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree.

2. Although God knoweth whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice.

4. These angels and men thus predestinated and foreor-

dained are particularly and unchangeably designed; and their number so certain and definite, that it cannot be either increased or diminished.

5. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love; without any other thing in the creature as a condition or cause moving him thereunto.

6. As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will foreordained all the means thereunto, wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care; that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

IV. OF CREATION.—1. In the beginning it pleased God the Father, Son, and Holy Spirit, for the manifestation of the glory of his eternal power, wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other creatures he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God for which they were created, being made after the image of God, in knowledge, righteousness, and true holiness; having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil; which, whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

V. OF DIVINE PROVIDENCE.—1. God, the good creator of all things, in his infinite power and wisdom, doth uphold, direct, dispose, and govern all creatures and things, from the greatest even to the least, by his most wise and holy providence, to the end for which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; so that there is not anything befalls any by chance, or without his providence; yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

3. God in his ordinary providence maketh use of means; yet is free to work without, above, and against them, at his pleasure.

4. The almighty power, unsearchable wisdom, and infi-

nite goodness of God so far manifest themselves in his providence, that his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission), which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold dispensation, to his most holy ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled, and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for other just and holy ends.

So that whatsoever befalls any of his elect is by his appointment, for his glory, and their good.

6. As for those wicked and ungodly men, whom God as a righteous judge, for former sin, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruptions make occasion of sin; and withal gives them over to their own lusts and temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

7. As the providence of God doth in general reach to all creatures, so, after a more special manner, it taketh care of his church, and disposeth of all things to the good thereof.

VI. OF THE FALL OF MAN, SIN, AND THE PUNISHMENT THEREOF.—1. Although God created man upright and perfect, and gave him a righteous law which had been unto life, had he kept it, and threatened death upon the breach thereof; yet he did not long abide in this honor. Satan, using the subtilty of the serpent to seduce Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation and the command given unto them in eating the forbidden fruit; which God was pleased according to his wise and holy counsel to permit, having purposed to order it to his own glory.

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin and wholly defiled in all the faculties and parts of soul and body.

3. They being the root, and, by God's appointment, standing in the room and stead of all mankind; the guilt of the sin was imputed, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

5. This corruption of nature, during this life, doth re-

main in those that are regenerated; and, although it be through Christ pardoned and mortified, yet both itself and the first motions thereof are truly and properly sin.

VII. OF GOD'S COVENANT.—1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they might be saved; and promising to give unto all those that are ordained unto eternal life his holy Spirit, to make them willing and able to believe.

3. This covenant is revealed in the gospel, first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all of the posterity of fallen Adam, that ever were saved, did obtain life and blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.

VIII. OF CHRIST THE MEDIATOR.—1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only and begotten Son, according to the covenant made between them both, to be the Mediator between God and man; the prophet, priest, and king; head and Saviour of his church, the heir of all things, and judge of the world: unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance, and equal with him; who made the world, who upholdeth and governeth all things he hath made: did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her, and the power of the Most High overshadowing her, and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the Scriptures: so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only Mediator between God and man.

3. The Lord Jesus in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety; which office he took not upon himself, but was thereunto called by his Father; who also put all power and judgment in his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus did most willingly undertake, which that he might discharge, he was made under the

law, and did perfectly fulfill it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us; enduring most grievous sorrows in his soul and most painful sufferings in his body; was crucified and died, and remained in the state of the dead, yet saw no corruption; on the third day he arose from the dead, with the same body in which he suffered, with which he also ascended into heaven; and there sitteth on the right hand of his Father making intercession; and shall return to judge men and angels at the end of the world.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.

6. Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof was communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the foundation of the world, being the same yesterday, and to-day, and forever.

7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.

8. To all those for whom Christ hath obtained eternal redemption he doth certainly and effectually apply and communicate the same; making intercession for them; uniting them to himself by his Spirit; revealing unto them, in and by the Word, the mystery of salvation: persuading them to believe and obey; governing their hearts by his Word and Spirit, and overcoming all their enemies by his Almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation: and all of free and absolute grace, without any condition foreseen in them to procure it.

9. This office of Mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the Church of God; and may not be either in whole, or any part thereof, transferred from him to any other.

10. This number and order of offices is necessary; for, in respect of our ignorance, we stand in need of his prophetic office; and, in respect of our alienation from God and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God; and, in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

IX. OF FREE WILL.—1. God has indued the will of man with that natural liberty and power of acting upon choice, that it is neither forced nor, by any necessity of nature, determined to do good or evil.

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well pleasing to God; but yet was mutable, so that he might fall from it.

3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salva-

tion; so as a natural man, being altogether averse from that good and dead in sin, is not able, by his own strength, to convert himself or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and, by his grace alone, enables him freely to will and do that which is spiritually good; yet so as that, by reason of his remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly and immutably free to good alone in the state of glory only.

X. OF EFFECTUAL CALLING.—1. Those whom God had predestinated unto life, he is pleased, in his appointed and accepted time, effectually to call by his Word and Spirit out of that state of sin and death in which they are by nature to grace of salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone and giving unto them an heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with his special grace; the creature being wholly passive therein, being dead in sins and trespasses, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth; so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet, not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved; much less can men that receive not the Christian religion be saved, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

XI. OF JUSTIFICATION.—1. Those whom God effectually calleth he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole law, and passive obedience in his death, for their whole and sole righteousness; they receiving and resting on him and his righteousness by faith, which they have not of themselves: it is the gift of God.

2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself, in the blood of his cross, undergoing

in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf; yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

4. God did, from all eternity, decree to justify all the elect, and Christ did, in the fullness of time, die for their sins, and rise again for their justification; nevertheless, they are not justified personally until the Holy Spirit doth, in due time, actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure; and, in that condition, they have not usually the light of his countenance restored unto them until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

XII. OF ADOPTION.—1. All those that are justified, God vouchsafed, in and for the sake of his only Son, Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges, of children of God; have his name put upon them; receive the spirit of adoption; have access to the throne of grace with boldness; are enabled to cry Abba, Father; are pitied, protected, provided for, and chastened by him as a father; yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

XIII. OF SANCTIFICATION.—1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also further sanctified, really and personally, through the same virtue, by his Word and Spirit dwelling in them. The dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is throughout, in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war: the flesh lusting against the spirit and the spirit against the flesh.

3. In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life in evangelical obedience to all the commands which Christ, as Head and King, in his Word hath prescribed to them.

XIV. OF SAVING FAITH.—1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of Baptism, and the Lord's Supper, prayer, and other means appointed of God it is increased and strengthened.

2. By this faith, a Christian believeth to be true whatsoever is revealed in the Word for the authority of God himself; and also apprehendeth an excellency therein above all other writings and all things in the world, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations; and so is enabled to cast his soul upon the truth thus believed, and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come; but the principal acts of saving faith hath immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

XV. OF REPENTANCE UNTO LIFE AND SALVATION.—1. Such of the elect as are converted at riper years, having sometimes lived in the state of nature, and therein served divers lusts and pleasures, God, in their effectual calling, giveth them repentance unto life.

2. Whereas there is none that doeth good and sinneth not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into greater sins and provocations, God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

3. This saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy, praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death and the motions thereof, so it is every man's duty to repent of his particular known sins, particularly.

5. Such is the provision which God hath made, through Christ in the covenant of grace, for the preservation of believers unto salvation, that, although there is no sin so small but it deserves damnation, yet there is no sin so great that it shall bring damnation on them that repent; which makes the constant preaching of repentance necessary.

XVI. OF GOOD WORKS.—1. Good works are only such as God hath commanded in his Holy Word, and not such as, without the warrant thereof, are devised by men out of blind zeal or upon any pretense of good intentions.

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, as that they fall short of much which, in duty, they are bound to do.

5. We cannot, by our best works, merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can never profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty and are unprofitable servants; and because, as they are good, they proceed from his Spirit, and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unrepvable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from a heart purified by faith, nor are done in a right manner according to the Word, nor to a right end, the glory of God, they are sinful and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful and displeasing to God.

XVII. OF THE PERSEVERANCE OF THE SAINTS.—1. Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end and be eternally saved, seeing the gifts and callings of God are without repentance (whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit to immortality), and, though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may, for a time, be clouded and obscured from them, yet it is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of Life from all eternity.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God, the Father, upon the efficacy of the merit and in-

tercession of Jesus Christ and union with him, the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves, yet they shall renew their repentance and be preserved, through faith in Christ Jesus, to the end.

XVIII. OF THE ASSURANCE OF GRACE AND SALVATION.

—1. Although temporary believers and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the gospel; and also upon the inward evidence of those graces of the Spirit unto which promises are made, and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God, and, as a fruit thereof, keeping the heart both humble and holy.

3. This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto; and therefore it is the duty of every one to give all diligence to make their calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and to have no light; yet are they never destitute of the seed of God and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the mean time, they are preserved from utter despair.

XIX. OF THE LAW OF GOD.—1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the

breach of it, and indued him with power and ability to keep it.

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall, and delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six our duty to man.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits, and partly holding forth divers instructions of moral duties, all which ceremonial laws, being appointed only to the time of reformation, are by Jesus Christ, the true Messiah and only Lawgiver, who was furnished with power from the Father for that end, abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution,—their general equity only being of moral use.

5. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator, who gave it; neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ and the perfection of his obedience: it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigor thereof. These promises of it likewise show that God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law and not under grace.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.

XX. OF THE GOSPEL AND THE EXTENT OF THE GRACE THEREOF.—1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise, the gospel, as to the substance of it, was revealed, and therein effectual for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by him, is revealed only by the Word of God; neither do the works of creation or providence, with the light of nature, make dis-

covery of Christ or of grace by him, so much as in a general or obscure way, much less that men, destitute of the revelation of him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts, for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make or can so do; and, therefore, in all ages the preaching of the gospel has been granted unto persons and nations, as to the extending or limiting of it, in great variety, according to the counsel of the will of God.

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men, who are dead in trespasses, may be born again, quickened, or regenerated, there is, moreover, necessary an effectual, insuperable work of the Holy Spirit upon the whole soul for the producing in them a new spiritual life, without which no other means will effect their conversion unto God.

XXI. OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE.—1. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, and rigor and curse of the law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind.

All which were common also to believers under the law for the substance of them; but, under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his Word or not contained in it. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith and absolute and blind obedience is to destroy liberty of conscience and reason also.

3. They who, upon pretense of Christian liberty, do practise any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction, so they wholly destroy the end of Christian liberty; which is, that, being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our lives.

XXII. OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.—1. The light of nature shows that there is a God who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in and served, with all the heart and all the soul, and with all the might. But the acceptable

way of worshiping the true God is instituted by himself, and so limited by his own revealed will that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

2. Religious worship is to be given to God, the Father, Son, and Holy Spirit, and to him alone; not to angels, saints, or any other creatures: and, since the fall, not without a Mediator, nor in the mediation of any other but Christ alone.

3. Prayer and thankfulness being one special part of natural worship, is by God required of all men. But that it may be accepted, it is to be made in the name of the Son, by the help of the Spirit, according to his will; with understanding, reverence, humility, fervency, faith, love, and perseverance, and, with others, in a known tongue.

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. The reading of the Scriptures, preaching and hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord, as also the administration of baptism and the Lord's Supper, are all parts of religious worship of God, to be performed in obedience to him with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings and thanksgiving, upon special occasions, ought to be used in a holy and religious manner.

6. Neither prayer nor any other part of religious worship is now, under the gospel, tied unto or made more acceptable by any place in which it is performed or towards which it is directed; but God is to be worshiped everywhere in spirit and in truth; as in private families daily and in secret, each one by himself, so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto.

7. As it is the law of nature that in general a proportion of time, by God's appointment, be set apart for the worship of God, so, by his Word, in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week, and, from the resurrection of Christ, was changed into the first day of the week, which is called the Lord's day; and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

8. The Sabbath is then kept holy unto the Lord when men, after a due preparing of their hearts and ordering their common affairs aforehand, do not only observe a holy rest all the day from their own works, words, and thoughts about their worldly employment and recreations, but also are taken up the whole time in public and private exercises of his worship, and in the duties of necessity and mercy.

XXIII. OF SINGING OF PSALMS.—1. We believe that singing the praises of God is a holy ordinance of Christ, and not a part of natural religion or a moral duty only; but that it is brought under divine institution, it being enjoined on the churches of Christ to sing psalms, hymns, and spiritual

songs; and that the whole church, in their public assemblies (as well as private Christians), ought to sing God's praises according to the best light they have received. Moreover, it was practised in the great representative church by our Lord Jesus Christ with his disciples after he had instituted and celebrated the sacred ordinance of his holy supper as a commemorative token of redeeming love.

XXIV. OF LAWFUL OATHS AND VOWS.—1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment solemnly calleth God to witness what he sweareth, and to judge him according to the truth or falseness thereof.

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred; yet, as in matter of weight and moment, for confirmation of truth and ending all strife, an oath is warranted by the Word of God, so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.

3. Whosoever taketh an oath warranted by the Word of God ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false, and vain oaths the Lord is provoked, and for them this land mourns.

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness; but popish monastical vows of perpetual single life, professed poverty, and regular obedience are so far from being degrees of higher perfection that they are superstitious and sinful snares in which no Christian may entangle himself.

XXV. OF THE CIVIL MAGISTRATE.—1. God, the supreme Lord and king of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end hath armed them with the power of the sword for defense and encouragement of them that do good and for the punishment of evil-doers.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the management whereof, as they ought especially to maintain justice and peace, according to the wholesome laws of each kingdom and commonwealth, so, for that end, they may lawfully now under the New Testament wage war upon just and necessary occasions.

3. Civil magistrates being set up by God for the ends aforesaid, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath but for conscience' sake; and we ought to make supplications and prayers for kings and all that are in authority, that, under them, we may live a quiet and peaceable life in all godliness and honesty.

XXVI. OF MARRIAGE.—1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and for preventing of uncleanness.

3. It is lawful for all sorts of people to marry who are able with judgment to give their consent; yet it is the duty

of Christians to marry in the Lord; and therefore such as profess the true religion should not marry with infidels or idolaters, neither should such as are godly be unequally yoked by marrying with such as are wicked in their life or maintain damnable heresy.

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriage ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.

XXVII. OF THE CHURCH.—1. The catholic or universal church, which, with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fullness of him that filleth all in all.

2. All persons, throughout the world, professing the faith of the gospel and obedience unto God by Christ according unto it, not destroying their own profession by any errors, everting the foundation, or unholiness of conversation, are and may be called visible saints; and of such ought all particular congregations to be constituted.

3. The purest churches under heaven are subject to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan: nevertheless, Christ always hath had and ever shall have a kingdom in this world, to the end thereof, of such as believe in him and make profession of his name.

4. The Lord Jesus Christ is the head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the church is invested in a supreme and sovereign manner; neither can the pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his Word by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience which he prescribeth to them in his Word. Those thus called he com-mandeth to walk together in particular societies or churches, for their mutual edification and the due performance of that public worship which he requireth of them in the world.

6. The members of these churches are saints by calling, visibly manifesting and evidencing in and by their profession and walking their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and to one another by the will of God, in professed subjection to the ordinances of the gospel.

7. To each of these churches thus gathered according to his mind, declared in his Word, he hath given all that power and authority which is any way needful for their carrying on that order in worship and discipline which he hath instituted for them to observe, with commands and rules for the due and right exerting and executing that power.

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ to be chosen and set apart by the church so called and gathered, for the peculiar administration of ordinances and execution of

power or duty which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops, or elders, and deacons.

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop, or elder, in a church, is that he be chosen thereunto by the common suffrage of the church itself, and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein; and of a deacon, that he be chosen by the like suffrage, and set apart by prayer and the like imposition of hands.

10. The work of pastors being constantly to attend the service of Christ in his churches, in the ministry of the Word, and prayer, with watching for their souls as they that must give an account to him, it is incumbent on the churches to whom they minister not only to give them all due respect, but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves entangled in secular affairs, and may also be capable of exercising hospitality towards others; and this is required by the law of nature and by the express order of our Lord Jesus, who hath ordained that they that preach the gospel should live of the gospel.

11. Although it be incumbent on the bishops or pastors of the churches to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do, so all that are admitted unto the privileges of a church are also under the censures and government thereof, according to the rule of Christ.

13. No church members, upon any offense taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb church order, or absent themselves from the assemblies of the church, or administration of any ordinance, upon the account of such offense at any of their fellow-members, but to wait upon Christ in further proceeding of the church.

14. As each church and all the members of it are bound to pray continually for the good and prosperity of all the churches of Christ in all places, and upon all occasions to further it, every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves for their peace, increase of love, and mutual edification.

15. Cases of difficulty or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured in or by any proceedings in censures not agreeable to truth and order; it is according to the mind of Christ that many churches, holding communion together, do, by their messengers, meet to consider and give their advice in or about the matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled are not intrusted with any church power, properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either

over any churches or persons; or to impose their determination on the churches or offices.

XXVIII. OF THE COMMUNION OF SAINTS.—1. All saints that are united to Jesus Christ, their head, by his Spirit and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory, and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way, as to conduce to their mutual good, both in the inward and outward man.

2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them in the relations wherein they stand, whether in families or churches, yet as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus: nevertheless, their communion one with another as saints doth not take away or infringe the title or property which each man hath in his goods and possessions.

XXIX. OF BAPTISM AND THE LORD'S SUPPER.—1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only Lawgiver, to be continued in his church to the end of the world.

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.

XXX. OF BAPTISM.—1. Baptism is an ordinance of the New Testament ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.

2. Those who do actually profess repentance towards God, faith in, and obedience to our Lord Jesus, are the only proper subjects of this ordinance.

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

XXXI. OF LAYING ON OF HANDS.—1. We believe that laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a farther reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in the primitive times, to abide in the church, as meeting together on the first day of the week was, Acts ii. 1, that being the day of worship, or Christian Sabbath, under the gospel; and as preaching the Word was, Acts x. 44, and as baptism was, Matt. iii. 16, and prayer was, Acts iv. 31, and singing psalms, etc., was, Acts xvi. 25, 26, so this of laying on of hands was, Acts viii. and xix.; for, as the whole gospel was confirmed by signs and

wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular.

XXXII. OF THE LORD'S SUPPER.—1. The Supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance and showing forth the sacrifice of himself in his death, confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him and with each other.

2. In this ordinance, Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin, of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all; and a spiritual oblation of all possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath in this ordinance appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread, to take the cup, and, they communicating also themselves, to give both to the communicants.

4. The denial of the cup to the people, worshipping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance and to the institution of Christ.

5. The outward elements of this ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ, albeit in substance and nature they still remain truly and only bread and wine, as they were before.

6. The doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason, overthroweth the nature of the ordinance, and hath been and is the cause of manifold superstitions, yea, of gross idolatries.

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly, by faith really and indeed, yet not carnally and corporeally, but spiritually, receive and feed upon Christ crucified and all the benefits of his death; the body and blood of Christ being then not corporeally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to

enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

XXXIII. OF THE STATE OF MAN AFTER DEATH AND OF THE RESURRECTION OF THE DEAD.—1. The bodies of men after death return to dust and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous, being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day; besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day, such of the saints as are found alive shall not sleep but be changed, and all the dead shall be raised up with the self-same bodies, and none other; although with different qualities, which shall be united again to their souls forever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.

XXXIV. OF THE LAST JUDGMENT.—1. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father; in which day not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

2. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect; and of his justice in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting reward in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord and from the glory of his power.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin and for the greater consolation of the godly in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may ever be prepared to say, Come, Lord Jesus, come quickly. Amen.

THE NEW HAMPSHIRE DECLARATION OF FAITH.*

I. OF THE SCRIPTURES.—We believe that the holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II. OF THE TRUE GOD.—We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth, inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons,—the Father, the Son, and the Holy Ghost,—equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. OF THE FALL OF MAN.—We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God; positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV. OF THE WAY OF SALVATION.—We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

V. OF JUSTIFICATION.—We believe that the great gospel blessing which Christ secures to such as believe in him, is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. OF THE FREENESS OF SALVATION.—We believe that the blessings of salvation are made free to all by the gos-

pel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

VII. OF GRACE IN REGENERATION.—We believe that in order to be saved sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

VIII. OF REPENTANCE AND FAITH.—We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

IX. OF GOD'S PURPOSE OF GRACE.—We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners, that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. OF SANCTIFICATION.—We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness, that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the Word of God, self-examination, self-denial, watchfulness, and prayer.

XI. OF THE PERSEVERANCE OF SAINTS.—We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark

* Cutting's Historical Vindications, p. 191.

which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL.—We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

XIII. OF A GOSPEL CHURCH.—We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his Word; that its only scriptural officers are bishops or pastors, and deacons whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

XIV. OF BAPTISM AND THE LORD'S SUPPER.—We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by the sacred use of bread and

wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV. OF THE CHRISTIAN SABBATH.—We believe that the first day of the week is the Lord's day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI. OF CIVIL GOVERNMENT.—We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XVII. OF THE RIGHTEOUS AND THE WICKED.—We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII. OF THE WORLD TO COME.—We believe that the end of this world is approaching; that at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

[For a form of Church Covenant, see page 283.]

PROGRESS OF THE DENOMINATION SINCE 1770.

Churches in 1770.	Number in 1784.			Number in 1792.			Number in 1812.			Number in 1832.			Number in 1840.			Number in 1851.			Number in 1860.			Number in 1875.			Number in 1880.			
	Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	
Maine.....	10	5	400	10	15	882	103	83	5,294	222	168	15,000	261	214	20,490	287	226	19,775	277	183	21,380	259	162	19,490	262	176	21,013	
New Hampshire.....	11	12	1,000	32	40	1,732	69	48	4,940	90	78	6,705	103	101	9,557	96	85	8,089	93	78	8,359	86	101	8,597	84	90	9,077	
Vermont.....	1	10	300	34	36	1,610	76	50	6,185	125	87	10,525	135	98	11,101	105	97	7,909	110	95	8,097	112	87	8,260	114	79	9,870	
Massachusetts.....	12	67	4,500	32	103	6,234	91	81	8,104	189	220	20,200	213	193	26,311	249	382	31,662	268	289	36,518	287	317	45,630	289	328	48,764	
Connecticut.....	11	28	1,500	55	65	3,214	65	54	5,716	92	97	10,039	103	106	11,725	115	149	16,353	119	117	18,273	111	132	19,756	119	125	21,618	
Rhode Island.....	6	24	2,000	38	75	3,302	26	31	3,653	20	20	3,271	39	40	5,962	51	60	7,406	51	61	9,015	60	67	10,031	61	77	10,821	
New York.....	15	22	2,475	62	83	3,987	239	157	18,499	605	545	60,006	775	782	79,155	813	866	85,923	839	784	92,873	846	765	103,859	877	801	114,094	
New Jersey.....	7	23	2,066	31	33	1,350	63	57	4,365	157	121	11,103	248	152	21,082	332	297	30,053	385	288	37,278	406	406	56,732	547	453	63,585	
Pennsylvania.....	7	23	2,066	31	33	1,350	63	57	4,365	157	121	11,103	248	152	21,082	332	297	30,053	385	288	37,278	406	406	56,732	547	453	63,585	
Delaware.....	1	6	8	7	10	409	6	4	480	9	5	420	9	4	326	2	3	337	3	4	426	10	9	966	11	12	2,004	
Maryland.....	10	8	596	13	11	776	14	9	697	34	23	1,341	44	25	2,300	32	26	3,438	34	30	4,143	60	34	6,457	48	42	8,306	
Virginia.....	1	151	136	218	261	20,443	292	286	35,665	435	261	54,302	512	361	64,500	608	373	89,929	761	412	107,233	1,172	647	169,310	1,346	718	207,559	
North Carolina.....	9	42	47	94	154	7,503	204	117	12,567	332	211	18,918	511	253	29,330	599	374	42,674	692	374	59,778	1,287	698	113,414	1,905	1,063	172,951	
South Carolina.....	6	27	28	70	77	4,167	154	95	11,821	273	198	28,496	371	189	34,704	437	284	45,296	469	285	61,965	788	450	95,243	1,126	642	140,442	
Georgia.....	6	6	10	428	42	72	3,211	163	109	14,701	509	225	38,382	672	319	48,302	847	613	65,231	996	586	84,022	1,993	1,185	174,543	2,755	1,630	235,381
Tennessee.....	6	6	10	428	42	72	3,211	163	109	14,701	509	225	38,382	672	319	48,302	847	613	65,231	996	586	84,022	1,993	1,185	174,543	2,755	1,630	235,381
Kentucky.....	4	5	309	42	61	3,095	285	183	22,694	484	258	34,124	723	380	61,042	797	498	69,098	845	372	81,262	1,420	708	144,267	1,710	1,006	163,686	
Ohio.....	2	2	62	2	2	62	60	40	2,400	280	166	10,493	454	208	11,850	448	326	24,083	544	376	31,819	678	414	49,649	633	469	49,950	
Indiana.....	1	1	1	1	1	1	29	22	1,376	299	201	11,354	417	260	16,234	451	287	22,119	493	356	28,038	562	343	38,974	557	343	42,029	
Illinois.....	1	1	1	1	1	1	7	8	153	161	123	4,622	318	254	11,018	378	265	19,259	496	336	28,038	562	343	38,974	557	343	42,029	
Missouri.....	1	1	1	1	1	1	7	7	192	146	93	4,972	279	160	10,958	439	297	24,066	713	401	42,080	943	686	66,354	927	707	69,124	
Mississippi.....	1	1	1	1	1	1	17	11	764	84	39	3,199	119	64	7,837	475	305	30,112	596	305	41,482	1,258	602	83,786	1,449	839	95,969	
Alabama.....	1	1	1	1	1	1	250	145	11,445	504	306	30,182	579	358	41,482	482	305	30,112	596	305	41,482	1,258	602	83,786	1,449	839	95,969	
Louisiana.....	1	1	1	1	1	1	3	2	130	728	30	15	930	114	69	4,473	212	109	10,351	611	331	74,006	619	331	74,006	1,684	1,080	164,784
Arkansas.....	1	1	1	1	1	1	17	13	181	34	25	810	34	25	810	129	99	4,443	301	145	10,974	949	510	46,460	1,118	616	52,702	
Michigan.....	1	1	1	1	1	1	17	13	667	75	62	3,209	180	132	10,043	268	289	12,503	311	278	21,726	352	307	27,282	352	307	27,282	
Wisconsin.....	1	1	1	1	1	1	1	1	1	15	11	445	93	70	4,131	188	123	8,794	185	135	11,718	181	135	11,718	181	135	11,718	
Iowa.....	1	1	1	1	1	1	230	145	11,445	504	306	30,182	579	358	41,482	482	305	30,112	596	305	41,482	1,258	602	83,786	1,449	839	95,969	
California.....	1	1	1	1	1	1	3	2	130	728	30	15	930	114	69	4,473	212	109	10,351	611	331	74,006	619	331	74,006	1,684	1,080	164,784
District of Columbia.....	1	1	1	1	1	1	5	4	533	5	8	708	73	40	2,687	112	57	6,216	146	29	8,531	18	23	8,531	18	23	8,531	
Florida.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Oregon.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Texas.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Indian Territory.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Kansas.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Nebraska.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Nevada.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Idaho.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Dakota.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
New Mexico.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Utah.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Washington.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Wyoming.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Colorado.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
West Virginia.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Arizona.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Minnesota.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1									

Fac-simile from original Records, of the order for the banishment of Roger Williams.

Mr. Roger Williams
of Salem hath becometh
opinion, against the authority of magistrates, as also with
others of defiance, both of the magistrates and churches here, and that before any conviction, and yet
maintaineth the same without retraction, it is therefore ordered, that the said Mr. Williams shall depart out of this jurisdiction within six weeks
next ensuing, with if he doth not so, it shall be lawful for the
Court, two of the Magistrates to send him to some place out
of this jurisdiction, not to return any more without licence from
the Court

155. Whereas Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged dyvers new and dangerous opinions against
 Sept. the authority of magistrates, as also with others of defiance, both of the magistrates and churches here, and that before any conviction, and yet
 maintaineth the same without retraction, it is therefore ordered, that the said Mr. Williams shall depart out of this jurisdiction within six weeks
 next ensuing, with if he doth not so, it shall be lawful for the Court and two of the magistrates to send him to some place
 out of this jurisdiction, not to return any more without licence from the Court.

Order banishing the Founders of the First Baptist Church in Boston.

Whereas Thomas Gold
and others have combined themselves with others in a pretended
church estate, to the great griefe and offence of the godly orthodox
and to the dishonour of the said church, and to the disturbance of our
allowed Church Assemblies, this Court doe judge it necessary that they be removed to some other
part of this country, or elsewhere, and accordingly doth order that (they) doe before the twentieth of July next remove
themselves out of this jurisdiction.

May. Whereas Thomas Gold (and others) obstinate and turbulent Anabaptists, have some time since combined themselves with others in a pretended
 1608. church estate, to the great griefe and offence of the godly orthodox and about two years since were enjoined by this Court to
 desist from said practices and to returne to our allowed Church Assemblies, this Court doe judge it necessary that they be removed to
 some other part of this country or elsewhere: and accordingly doth order that (they) doe before the twentieth of July next remove
 out of this jurisdiction.

I Prayers Salutations to you both & sister take At this
mistake (y^e first of y^e week toward noone) I was aw^{ake} y^e
& shall be glad (if God will) you may have a season
th^e passage by us before y^e hardest of winter, al
though I can not force you out to sea agst
winter flights & founnys) yet if y^e necessity of
Gods Providence so call it I shall be glad y^t
we might have you Prisoner in these parts yet
once in a few days (though in deep snow) there is a
beaten path & so Mr. E. K. at againe in for
tunes me to write to your Father & y^e wife
about his hunting at Regut, y^t you would
also be pleased to write to y^e Father I have
endeavored to satisfy him what I can, & shall,
yet I am willing at present to write to you, not
so much concerning y^t you can further gratify
him at this time, but y^t I may by this opportuni
tie salute you with y^e tidings from y^e Bay
the last night

Skipper Isaack & Moline are come into y^e
Bay with a Dutch ship & (as it is said) have
brought Letters from y^e States to call home
the present Dutch Gov^r to answer many
complaints both from Dutch & English agst him
In this ship are come English passengers, & bring word
of y^e great trials it pleaseth y^e most High &
only wife to exercise both of Native England
& these parts also

The Prince is said to be strong at Sea & among

three mischiefs hath taken Mr Ferrice his ship which
went from hence, & ~~car~~ sent it for France
it serves their Rendevour:

It is said yt after Cromwell had discomfited
ye Welsh, with 6000 he was forced to m^{ake}
over 19 thousands and Scots of whom he took
9000 prisoners & great store of Scots &
Welsh are sent & sold as slaves into other
parts: Cromwell next to ye Parliament yt
he hoped to be at Edinburgh in few days
A Commission was sent from ye Parliament to
try ye King in ye Isle of Wight, lately
prevented from escape.

The Prince of Orange & ye States are full
ling of not already fallen into wars
whch makes some of ye States, to tender
Mr. Underwood as Master of Retire at.

So to him in whose favour is life I have you
dreaming in him to be ye ~~Wright~~ unworthy

John prays you to be
earnest with Mr. Holst about
his horse hoping to be back in
a fortnight.

Roger Williams.

ROGER WILLIAMS TO JOHN WINTHROP, JR.

FOR THE WORSHIPFULL MR JOHN WINTHROP AT
NEMEUG THESE.

SIR,—Respective salutacions to you both and sister Lake: At this instant (the first of the weeke toward noone) I receave yourse and shall be glad (if God will) you may gaine a reasonable passage by us before the hardest of winter, although I cannot advice you (but to pray against winter flights and journeyes) yet if the necessitie of God's providence so cast it I shall be glad that we might have you Prisoner in these parts yet once in a few dayes (though in deepe snow) here is a beaten path &c. Sir Nenékunat againe importunes me to write to youre Father and youreselfe about his and hunting at Pequot, that you would allso be pleased to write to youre Father. I have endeavoured to satisfie him what I can, and shall, yet I am willing at present to write to you, not so much conceaving that you can further gratifie him at this time, but that I may by this opportunitie salute you with the tidings from the Bay the last night. Skipper Isaack and Moline are come into the Bay with a Dutch ship and (as it is said) have brought letters from the States to call home this present Dutch Governoure to answer many complaints both from Dutch and English against him: In this ship are come English passengers and bring word of the great Trialls it pleaseth the Most High and only Wise to exercise both oure native England and these parts allso.

The Prince is said to be strong at sea and among other mischiefes, has taken Mr. Trerice his ship which went from hence, and sent it for France it seemes their Rendezvous.

It is said that after Cromwell had discomfited the Welsh, with 6000 he was forced to incounter 19 thousand Scots of whome he tooke 9000 prisoners &c.—great store of Scots and Wellsh are sent and sold as slaves into other parts: Cromwell wrote to the Parliament, that he hoped to be at Edinburg in few dayes.

A commission was sent from the Parliament to try the King in the Ile of Wight, lately prevented from escape.

The Prince of Orenge and the States are falling, if not already fallen into Warrs which makes some of the States to tender Munnádoes as place of Retreat.

Sir to him in whose favour is Life I leave you, desiring in him to be

Yourse Worships unworthy

ROGER WILLIAMS.

John prays you to be earnest with Mr Hollet about his howse hoping to be back in a fortnight.

(Labeled, "rec'd decr,—undoubtedly 1648.—J. B.)

Mass. Hist. Collections, Third Series, vol. ix. pp. 276-77.

